



Summary of Paul's Intercessory Prayer in Col 1:3-12; Spiritual Growth Is Made Possible by a Grace System of Perception, 1 Cor 2:4-14

- 12) These intercessory prayers appealed for divine grace in the following categories of spiritual growth and application:
- 1- That the Colossians might be filled with *epignōsis* knowledge: cognizance of divine thought in their streams of consciousness.
 - 2- That this knowledge would instruct them about God's sovereign purpose: His directive will for each person's life.
 - 3- That this knowledge would be the means for developing wisdom: the combination of *epignōsis* knowledge plus insight for its application to life and circumstances.
 - 4- That this wisdom would produce *esōterikē harmonia*: the believer's soul at harmony with the Word of God.
 - 5- That this knowledge would also be the means for arriving at spiritual understanding: the production of *exōterikē harmonia*: the believer at harmony with God and his fellow man.
 - 6- That with this dual harmony the believer's manner of life might reflect thought and behavior patterns pleasing to the Lord.
 - 7- That this disposition of soul would habitually produce divine good and would habitually contribute to continued spiritual growth.
 - 8- That this production and growth would be by means of *epignōsis* knowledge from the ultimate source of God which is biblical revelation.
 - 9- That these things would be constantly strengthened by the enabling power of the filling of the Holy Spirit according to the standard of divine power.
 - 10- That these things would result in spiritual stability that operates in the sphere of patient endurance as well as self-restraint under pressure.
 - 11- That the believer would be constantly thankful to God for his grace lifestyle knowing it has qualified him to share in the inheritance of the escrow.
 - 12- And that all of these things have been made possible by means of truth, the "light" of the Word of God.
- 36- All of the concepts in Colossians 1:3-12 are made possible by a grace system of perception described in:

I Corinthians 2:4 - My [Paul's] message and my preaching were not with wise and persuasive words [not taken from Gnosticism], but with a demonstration of the Spirit's power.

v. 5- Your faith should not be in the wisdom of men but in the sphere of the power of God.



v. 6 - However, when among mature believers, we keep on teaching wisdom but a wisdom that does not belong to this age nor to the leaders of this world who are becoming ineffective;

v. 7 - but we communicate wisdom from God in a mystery which mystery doctrine has been concealed and which God predesigned before the ages resulting in our glory.

v. 8 - None of the rulers of *cosmos diabolicus* [**Jewish & Gentile**] understood it for if they had known it they would not have crucified the Lord of glory;

v. 9 - as it stands written [**Isaiah 64:4**], “Things [ὅς, **hos: plural neuter demonstrative pronoun referring to divine knowledge**] which the eye has not seen and the ear has not heard [**empiricism**] and also doctrines which have not entered into the minds of men [**rationalism**] are those things which God has prepared for those who love Him.”

v. 10 - But to us [**believers filled with the Holy Spirit**] God has revealed them through the Holy Spirit. The human spirit investigates all things [πάντα, **panta: See W. F. Arndt & F. W. Gingrich, A Greek-English Lexicon, 2d ed. (Chicago: University of Chicago Press, 1979), 632: “knowledge and teaching”; 1 Cor 2:10**], even the deep things of God.

v. 11 - For what man understands the things of man [τὰ, **ta: plural neuter article: divine knowledge**] except man’s spirit within him? Even so, the things of God [τὰ, **ta: plural neuter article: divine knowledge**] no one has known except the Holy Spirit.

v. 12 - But we have not received the world’s spirit [**human viewpoint**] but the human spirit from the source of God the Holy Spirit in order that we might have a permanent knowledge of things [τὰ, **ta: plural neuter article: divine knowledge**] that have been graciously given to us by God.

v. 13 - Such divine wisdom we teach, not by teaching from the source of human wisdom but by teaching from the source of the Holy Spirit, bringing together spiritual things [πνευματικῶς, **pneumatikōis: dative neuter plural adjective: divine thought**] to a spiritual system.

v. 14 - The soulish man [**unbeliever with a soul but no human spirit**] does not accept the things from the Holy Spirit [τὰ, **ta: plural neuter article: divine knowledge**] for to him they are foolishness and he is not able to even acquire academic understanding because they are spiritually discerned.