

**CONSIDERATIONS
ON THE WISDOM
OF GOD**

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Considerations on the Wisdom of God by George Seymour Hollings

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Considerations

ON THE

WISDOM OF GOD.

BY

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"CHRIST the Wisdom of God."—1 Cor. i. 24.

"The Wisdom of God in a mystery, even the hidden wisdom, which God ordained
before the world unto our glory."—1 Cor. ii. 7.

"Teach me, O LORD, to do Thy will. (Ps. cxliii. 20.) Teach me to live worthily
and humbly in Thy Presence: for Thou art my Wisdom, Who dost truly know
me, and didst know me before the world was made, and before I was born in the
world."—Imitation of CHRIST, Book iii. c. iii.

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At that time JESUS answered and said, I thank Thee, O FATHER, LORD of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

Even so, FATHER : for so it seemed good in Thy sight.

All things are delivered unto Me of My FATHER : and no man knoweth the SON, but the FATHER ; neither knoweth any man the FATHER, save the SON, and he to whomsoever the SON will reveal Him.

Come unto Me, all ye that labour and are heavy laden, and I will give you rest.

Take My yoke upon you, and learn of Me ; for I am meek and lowly in heart : and ye shall find rest unto your souls.

For My yoke is easy, and My burden is light.

S. Matt. xi. 25—30.

P R E F A C E.

THE HOLY GHOST, speaking by S. Paul, declares that, "After that in the Wisdom of GOD the world by Wisdom knew not GOD, it pleased GOD by the foolishness of preaching¹ to save them that believe," (1 Cor. i. 21;) that He hath "made foolish the wisdom of this world," (1 Cor. i. 20,) but that "the Wisdom of GOD was ordained before the world unto our glory," (1 Cor. ii. 7;) and that He Who proclaimed Himself to be "the Way" and "the Truth," as well as "the Life," even "JESUS CHRIST," "of GOD is made unto us Wisdom," as well as "Righteousness, Sanctification, and Redemption." (1 Cor. i. 30.)

The revelation of GOD to His intelligent creatures is then to be looked for in the communications of the Divine Wisdom, given absolutely in CHRIST, rather than in the crowning of a measure of intellectual apprehension by such a Gift. In other words, the knowledge of GOD is not to be

¹ κηρύγματος, i.e. of the *thing* preached, the Gospel, which is foolishness to the natural man. (Conf. 1 Cor. i. 23, and ii. 14.)

sought through the perfecting of any process of human reason developing a philosophical system, but in the surrender of our life to the One Who is GOD Incarnate.

In the following considerations an endeavour is made to emphasise the great truths, (1) that our LORD JESUS CHRIST is the all-sufficient answer to the "thoughts" which "arise" in our hearts if only we be of the number of those who recognise faithfully, albeit but imperfectly, that the needs of which we are conscious are the needs of a *creaturely* life; and that moreover, we who experience them are *sinful* creatures: (2) That He, Incarnate GOD, continually presents Himself as that Answer, being, according to His most sure promise, with His Church "alway even unto the end of the world," (S. Matt. xxviii. 20,) ministering to, and communicating Himself to, the faithful in the Sacraments of Grace: And lastly (3) that it is our chiefest privilege to "follow on to know the LORD," (Hos. vi. 3,) in the Sacramental life in an interior converse which is directed by the principles of a true mysticism, the "science of the Saints," inspired and ordered, prompted and restrained by GOD the HOLY GHOST. That Blessed and Adorable SPIRIT Who indwelleth the Holy Catholic Church hath testified to His Presence by the singular unanimity of the teaching of men who were—even as were the writers of the sacred canon themselves—"in space and time apart," having in that which concerns their interior converse with the One LORD made the devout

partakers of the "one Bread" to be of one mind "in the House of GOD which is the Church of the living GOD, the pillar and ground of the truth." (1 Cor. x. 17; 1 Tim. iii. 15.)

It is in such converse with her LORD that the contrite and humble soul may look to share the communications of that Divine Wisdom which is His by inherent possession, but which it is His gracious will to make her "to know secretly." (Ps. li. 6.)

A few expressions in these meditations, which have formed the substance of addresses given in retreats for priests and members of Religious Communities, will be seen to apply particularly to those who are called to follow the life of conformity to the Evangelical counsels; but, since that life is one which emphasises the Baptismal vows of Renunciation, Faith, and Obedience, by which all the faithful are bound; and is not *essentially* different from that to which all the regenerate are called; it is hoped that none may be hindered by those expressions being retained; for, although indeed there are ways of following JESUS CHRIST of which He Himself hath said, "all men cannot receive this saying save they to whom it is given," and "he that is able to receive it let him receive it," (S. Matt. xix. 11, 12,) nevertheless the Life of Dedication under the observance of the counsels differs from that of the faithful generally in *degree*, and not in *kind*: inasmuch as *all* are bound to cultivate the spirit of poverty; "Blessed are the poor in spirit, for theirs