

Jesus, God's Final Revelation (Feb. 22, 1992)

by George Warnock

George Warnock's sermon emphasizes the importance of spiritual understanding, love, and faith as central to experiencing God's revelation through Jesus Christ.

Duration: 1:26:23

Scripture: 1 Corinthians 2:1

Topics: "Jesus"

Description

In this sermon, the preacher discusses the abundance of knowledge and resources available to Christians, such as books, tapes, and songs. However, he suggests that despite having access to this knowledge, many believers lack vision. He emphasizes that God imparts knowledge to us in order to give us a vision of His purpose for our lives. The preacher also highlights the importance of Jesus' teachings, explaining that Jesus spoke to a people who were hard-hearted and blind, using parables to convey the beautiful truths of the kingdom of God. He concludes the sermon with a prayer, asking God to make His people open, receptive, and hungry for His word, so that it may become living truth within them.

Transcript

Father, we lift up the totality of our being, a singleness of vision and a singleness, Lord, of purpose, our lives submitted, our lives, Lord, available. And I ask this morning, Lord, and in the coming days, a special anointing of impartation of Your Word, of Your desire. And I thank You, Lord.

Oh, I thank You, Lord. Father, in Jesus' name, I ask, Lord, that we be quickened, anointed, enabled, Lord, to hear that the Word will fall into fertile soil prepared. I thank You, Lord.

Father, we sanctify this time. Our brother's with us. We sanctify it.

We separate ourselves from the earth, from the mundane. We lift up our being into the spiritual, into an apprehending of You, Lord, in the totality of Your being. Father, in the authority of the resurrection of our Lord Jesus Christ, we push back principality, power, every hindrance, every negative factor, that which would hinder in any way, we render null and void in Jesus' name.

Father, we release a flow of enabling grace, of anointing in both the expression and the reception of Your Word. I thank You, Lord. And I ask, Lord, brother and sister Warnock, while they're here, a special working of Your grace, of Your love, of Your purpose within them and upon them in the furthering of their work and

ministry.

I thank You, Lord. Oh, hallelujah. Father, in Jesus' name, have Your way in these services, in this special time.

I thank You, Lord. I thank You, Lord. And I would ask, Lord, that You, Lord, be very present in all, for we acknowledge You, for You've said, Lord, that if You are lifted up, that all men will be drawn.

And I thank You. Direct us, guide us now, Lord. And in all, carefully, we give You the glory.

In Jesus' name, amen and amen. Amen. Amen.

Thank You, Lord. Hallelujah. Amen.

That which is born of the flesh is flesh. That which is born of the Spirit is spirit. That which is born of the flesh can only be comprehended or understood through the intellect.

And it stops there. And it's limited by our intellectual capacities, which are rather limited in perception, in our ability to really understand. But that which is born of the Spirit, and I can honestly say and rejoicingly say this morning, our brother George Warnock is born as a man that's born of the Spirit.

And he's born up into a place of vision where he sees beyond many that are contemporaries. Remember Brother Follett one time saying that when he was young and was able to go out, that there was not the doors, the open doors of receptivity, because people just didn't understand. And some years later, a lady said to me, she said, do you know what was wrong with John Wright Follett? And I said, what? She said, he was born fifty years too soon.

In other words, he saw beyond his day. And in the restoration of the Word, of the purpose of God in bringing forth, the Lord has those that are seers, that see beyond. Our brother George Warnock is a seer.

He sees beyond the present day, far beyond it. And if we're going to receive that which is born of the flesh as flesh, if you try to listen with your intellect, you're going to lose it. If you listen with your spirit, and believe that the Word is going to fall into fertile soil, that Word will germinate and become a part of your being, and you'll understand.

Brother Warnock, you're free to express yourself. There's no clock, the bells are shut off, and you're free. And Lord bless you.

Well, it's good to be here. I want to thank Brother Wade for inviting me. We just trust that we'll always know the mind of the Lord and minister by His Spirit.

So let us just turn to 1 Corinthians, chapter 2. We'll read a few verses, and then perhaps deal with some of the highlights in this portion. 1 Corinthians, chapter 2. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of men, but in the power of God. Howbeit we speak wisdom among them that are perfect, full-grown, yet not the wisdom of this world, nor of the princes of this world, that come to naught.

But we speak the wisdom of God in a mystery, a secret, even the hidden wisdom, which God foreordained or ordained before the world unto our glory, which none of the princes of this world knew, for had they known it, they would not have crucified the Lord of glory. But as it is written, and he's talking about the

things that he's speaking, you see, as it is written, the things that eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God, or the depths of God, not just things about God, but God's very depths, the depths in God's own being.

For what man knoweth the things of a man, save the Spirit of man which is in him? Even so the things of God knoweth no man but the Spirit of God. We might as well finish the chapter now. We have received not the Spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God, which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual.

But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

May the Lord add his blessing to this word. I think Brother Taylor has already indicated what I wanted to emphasize this morning, and perhaps in the days to come. That God desireth truth in the inward parts, and that it's not enough to have knowledge, but knowledge must become truth, if I can use that kind of an expression.

We know things, Paul says we all have knowledge, we all have a certain amount of knowledge, one area or another. Then he went on to say, but knowledge puffeth up, but love buildeth up. It says in the Authorized Version, knowledge puffeth up, but love edifyeth, and you sort of lose what he's saying, because the word edify simply means to build up.

So what he's saying is knowledge will puff up and get very big, but there's no more in it if it's puffed up than before it was puffed up. But love buildeth up, so that there's an addition, there's always an addition to true knowledge, if it is producing that love, you see, love buildeth up. And I think there's a great overbalance in the Church in this area, because there's no doubt an awful lot of knowledge in the Church, and I'm not referring to false things, there's a lot of real knowledge in the Church, but I think there's a great unbalance, because in spite of all the knowledge, there's still a great need for love.

What is it? It's puffed up. I remember reading what A. W. Tozer said one time, and I never forgot it, something to this effect, that if it was in teaching, if it was in Bible knowledge, if it was in learning, I mean true Christian learning, this would be the most spiritual era of the Church. But he says, if history goes on, this era will no doubt go down in history as the greatest era of Babylonian captivity in the history of the Church.

And yet you never saw so many good books and tapes and songs. He says, what is it? I went on reading because I was curious what his concept would be. And he says, I think it's lack of vision.

Lack of vision. So we have the knowledge, but somehow we don't, our vision is muddled. As far as I'm concerned, I believe God gives us a little knowledge.

He's pleased to impart knowledge to us. But his purpose in imparting knowledge is to give us that vision. This is what I want.

I'm showing you this. This is what I want. Instead of that becomes another doctrine that we can glory in.

Instead of a vision to pursue. And so I just throw these things out and trust that the Lord will quicken that to your hearts. That in our quest after knowledge, and certainly we come to a place like this to get to know more.

That in our quest after knowledge, our real desire will be that that which God reveals becomes something operative within us. Not just something to delight our hearts and minds as we hear it or read it. But something God wants us to enter into.

Not denying, of course, that we have to wait for many things. And I'm not saying everything that we say or that is said from this place is something that you, you know, I must go home and have it operative. I'm not saying that.

But that everything that is said by the Spirit, I believe God would build into our hearts and lives till it becomes a part of us. In one realm or another. Because even if you have it in the realm of faith, it's still real.

Sometimes we're inclined to think, well, faith, you know, like the little guy said, what's faith? Said the little Sunday school boy. Oh, he says, believe in what ain't. Well, it's not really that way.

It's believe in what is. Faith is the substance of things hoped for and the evidence. It's substance and it's evidence.

It's real. Maybe you're not laying hold on it in the way you would like, but it's still very real. I didn't intend to get into this matter of faith, but I want to, Lord willing.

Faith is real. It's the substance of what you're hoping for. So that if you and I die without really appropriating many, many things that we believe and are expecting and anticipating, if there's real faith for it, we won't really miss out on anything.

Because Abraham never did enter in to the fullness of that for which he was hoping. These all died in faith, not having received the promise, that is, not having seen the fulfillment of it, but embrace them and confess that they were strangers and pilgrims in the air. Nevertheless, they were looking for something.

They were believing for something far beyond that which they had received. For Abraham, see, did receive the land of Canaan, became their inheritance and all that. And Abraham walked through the land, lived in the land.

He lived in Canaan for much of his life. So did Isaac and Jacob. And still he realized, yeah, I know God promises this and so I'm wondering at it.

But there was something there that didn't quite satisfy. His great longing was, and oh God, let me possess this land, please, before I die. He looked for a city that had foundations, whose builder and maker was God.

And Abraham, the one man who was picked out of all characters in the Old Testament, all these great men of faith, Moses, David, Joshua, name them. Abraham is the one man that is picked out of all those men as the father of all who believe. What did he do? I think he had a little battle with some people that came up and captured Lot and his family.

But he didn't do much, that I know of. But he walked with God. Received promises and embraced the promises.

Wondered about as a pilgrim and stranger, never did receive what he was really looking for. But all the while he was here, he looked for a city that had foundations, whose builder and maker is God. And so may God lead us in a way that will cause us to seek him that that which we know might become more experiential.

Even if it's in the realm of faith for now. For certainly it has to be in the realm of faith before it'll come any higher. Now abideth faith, hope, charity.

And the greatest is charity. And that's the ultimate. And let's always keep that in mind.

People say, oh yeah, we gotta have love, you know. You gotta get these gifts working. You gotta have love, but you gotta have all these.

Well, as if love was sort of something comes in, you know, to give us a little boost. Instead of that being the total ultimate, the total ultimate of all our pursuit after God. And the reason we don't evaluate it as we should is simply because we haven't seen much of it functioning.

But when we come to see the tremendous power and glory in love, it'll be something that we'll never rest until we come into it. Love is God. And God bring us to that.

So certainly we need the gifts and certainly we need the ministries. Otherwise I wouldn't be here. But the purpose of all these ministries is to edify the body of Christ.

Till out and in and working in the body of Christ in the earth is the fullness of God's love which is the total answer to every human need. God's total answer. The ministries are not the answer.

The ministry is God's provision to impart to God's people that which they need in order to grow in Him. Come to the fullness. Come to that fullness that God desires.

And so may God begin to work in us that process whereby the knowledge He gives us becomes faith and vision and hope. Expectation. Not just something to tuck away in our minds is another thing that we learn.

But something to swallow. Something we chew on and it tastes good. Sweet in the mouth.

But in swallowing it, it becomes bitter. The Passover lamb, they were to feast upon it. Roasted in the fire, they had to feast upon it.

But it was roasted with bitter herbs. It had to be eaten with bitter herbs. So we like the glorious gospel without the herbs.

The bitter herbs. But not so if you're partaking of the Passover lamb. It's good.

It's life-giving. But with bitter herbs shall you eat it. Because it's in eating of the bitter herbs that all that bitterness of your old life is removed.

It's in eating of the bitter herbs. That the bitterness of the old life is removed. You've heard the old saying, I don't like this medicine, I know.

It's bitter, I know. But if it isn't bitter, it won't do you any good. So the bitterness is intended to remove the bitterness.

Just sweet in his mouth. And he'd like to keep it there. David said it was like honey in his mouth.

Sweeter than honey in the honeycomb. But David swallowed it too. And that's why we have the book of Psalms.

Because in the book of Psalms we have the outpouring of the travail of David's soul as he went through deep waters of bitterness and troubles. To the point where God, why have you forsaken me? What's this all about? Perhaps little did he realize that he was to be in a small way sort of a prototype of his great, great, great, great grandson that was to come. The Lord Jesus.

Many of the things that he uttered really belonged to the Lord Jesus. My God, my God, why hast thou forsaken me? David meant it. He felt that.

But he was uttering a prophetic lamentation of his difficulty. For his greater son was going to utter that very same cry on the cross. And so Paul says, I determined not to know anything among you save Jesus Christ and him crucified.

And I was with you in weakness. Because that was his pursuit to know only Jesus Christ and him crucified. Because it was not only his pursuit but something that he walked in when he came to Corinth.

He came in weakness and trembling. When someone stands there boasting about how much power he's got, how much liberty he's got, how much boldness he's got. You wonder sometimes if they know Jesus Christ and him crucified.

Because knowing him includes that inward knowledge of him. It's not just that mental knowledge of him. That inward knowing of him that causes you to become acquainted with who he is.

And Paul discovered something which we all must discover sooner or later. The sooner the better but God gives us a little time of rest after we come to know him. A time of rest.

A time of rejoicing in our salvation. Rejoicing in what he did for us. Which of course we must do all our lives.

But the time comes when he wants us to begin to recognize yes, he died for me. But you were crucified with him too. And looking at the cross yes, that's where he died for me.

But the time comes when as God shows us the way as God gives grace to walk in the way we'll recognize I was crucified there too.

I'm not saying that I've ever come to that in fullness I don't know that any of us have but I believe that God is working towards that end in the body of Christ that as a body as a corporate body we'll come to that place where we will know and recognize we live by Christ yes but it's only because we were crucified with him when he was crucified that those nails were going into our feet we just can't walk any old way we want those hands are being driven in our hands that we can't just do what we think we'd like to do the crown of thorns is laid upon our brow that we might know that the mind of the flesh is at enmity with God for it is not subject to the law of God neither indeed can be for only then I believe will we individually and as a church know what it means to walk in the power of

his resurrection the power of his resurrection is not available to you and I just come up to the front what would you like oh I'd like to have that resurrection life Lord we lay hands on this man we ask that he will know from this day forward the working of the resurrection life of Jesus it doesn't work that way however but how be it if so be that kind of a prayer is uttered in sincerity the next thing you will know is a walk in identification with his cross because that's the way into it so we don't go around looking for our cross trying to suffer to be like Jesus we simply do God's will which is something we have to prove individually in our own daily walk with the Lord we have to prove Paul said prove what is that good acceptable or well pleasing and perfect will of God good well

pleasing perfect indicating I believe that there's progression even in the will of God that you might be right in God's will this morning but that doesn't necessarily mean that next year you would be right in God's will because God wants growth in all areas of truth remember that in all areas of truth there is growth there's development there's unfolding so that we don't become too bound by well God told me this or God told me that consider that perhaps yes God did say that but is there not to be an unfolding of it a changing of it somewhat just as the bud will unfold and there's a flower as a change takes place and that bud is good nothing wrong with it has to be you won't have the rose without it but it has to unfold in God's time in his purpose according to his watch care according to

his provision from heaven the sunshine and the rain it has to unfold it's not something you can make happen if you do you'll open up the bud and maybe smell a little of the fragrance but you won't have a rose and so that's what patience is all about patience is not a negative thing consider it to be a negative thing grin and bear it patience is really that process that you go through when your faith is tried when your faith is tried God calls it patience the trial of your faith which is more precious than gold that perishes and so James then says let patience have her perfect work so don't look down upon patience, oh you know he's got a lot of patience that guy don't have patience scripturally speaking is faith faith but it's faith in the crucible faith being tried faith being tested

faith in the fire and it seems that you're inclined to believe sometimes that the enemy is seeking to destroy your faith maybe he is but God has control over the enemy and always remember that the enemy couldn't do a thing to Job till God gave him permission you say I think God's given Satan permission in my life well thank him for it pray for grace but he doesn't have full control God has control and he says so far you can do this no further than this he'll go as far as he can and Satan knows it he knows it and God boasting about Job and Job is there thinking God's forsaken him and God's boasting about him God boasts about Job I think to give Satan something to complain about yeah but God you put a hedge on him I can't get at him God says alright I'll take away the hedge but you see Job

didn't know these things you and I know it because we read about it but then because our circumstances isn't an affliction like his was we don't consider it the same enemy that's doing the work I was with you in weakness and in fear and in much trembling and I believe the more we come to embrace the cross of Christ the more God will be able to build into our hearts and lives this weakness fear and trembling because we realize crucified on the cross how totally helpless crucified in weakness Christ the son of God totally weak on the cross but he walked that way and therefore he was able to go to the cross because he walked in that kind of weakness we don't always recognize that because we don't always read the fine print but if you read the fine print you'll find a lot of things there that

we pass over in the larger print Jesus said when he was accused of doing something on the Sabbath day that ought not to be done in the minds of the people healing a man he has said in so many words well

listen now I didn't really do that the father did that I can't do anything I can of my own self do nothing that's the words of Jesus I know there's a lot of what they call the positive gospel and I'm not saying that there's you know I'm not saying it's all error because it's very very necessary that you have positive wires coming into this lighting here absolutely essential but it's just as essential that you have a negative wire there too just as essential the power is in the positive I recognize that even being an electrician but it is ineffective if there isn't a negative just a very

simple illustration but it's true and it's true in the spiritual realm that you can embrace the positive and preach it fervently and wonder why there isn't more of an effectual work coming from it because a lot of it is make believe people insisting I'm going to have this God says have whatever I want insisting on it and a lot of them ending up in devastation so Paul says I was with you in weakness and because he came to them in weakness he knew the over spreading of the power of God Jesus says I can't do anything of myself the son can do nothing of himself whatsoever I hear that's what I've got to say the son can do nothing of himself because of the covenant which he made with the father if I can use that expression we read it in the old testament and it's quoted in the new one of the

singers in the temple was inspired to write this tremendous prophecy and there in the temple they were slaying sheep and oxen and goats and turtle doves and blood was flowing freely and they were singing sacrifice and offering thou what is not there they were the blood just flowing and the singers were singing sacrifice and offering you don't want it lord and they're doing it God ordained it and they went on doing it rightly so the singers were saying you don't want that lord you don't want it often times songs will come forth born of the spirit we sing it we don't believe what we're singing don't believe really what we're singing you can think of songs like that to be like Jesus to be like Jesus all I ask to be like him I think we sang that when I went to Sunday school now we're teaching

God wants the people like Jesus and they're saying heresy can't be like Jesus but songs like that and many many others are born of the spirit because that's the desire of God and it's the desire of his spirit so we sing it and we don't pay too much attention to the theology of it God's desire for theology is that it be translated into the realms of truth theology, nothing wrong with that if you understand what it's all about you know theos I'm not much on Greek you know but I've studied a little God, word theology theology nothing wrong with that if God is the word if the words that we speak unto you are spirit as Jesus said the words I speak unto you they are spirit and they are life but if God isn't the word then it's something about God that may be as good to know but God brings us to

the place when as it was with the first Logos, the only Logos I should say the true Logos he became flesh and dwelt among us tabernacled amongst us is really the word it's a word that means tent the word became flesh literally and pitched his tent in our midst we beheld his glory but you wouldn't see it unless somehow you were unable to pull back the flaps of the tent or if God would pull back the flaps of the tent that you might see his glory which happened we beheld his glory said John, the glory is of the only begotten of the Father full of grace and truth for he was God and was with God but God who at sundry times and in divers manners many different ways many different times spake in times past unto the fathers through the prophets hath in these last days spoken unto us in his Son

there again I came across a very beautiful note by a scholar the Greek says has spoken unto us two words in in Son in Son not in the Son, in a Son he's spoken unto us in Son and this scholar made a notation he says it's hard to explain this but he says it's not just saying that you know the prophet spoke and now Jesus is speaking but whereas God spoke in many ways in dreams or visions or with a direct

word to the prophets or once he wrote on a table of stone he appeared in fire he spoke in many different ways but now he says he's speaking wrapped up as it were in his Son so that the Son of God walking in earth was nothing less nothing less than God's word himself revealed in a way far beyond he had ever revealed himself in the past prophets and seers and different ways, divers manners now

God's mode of revealing himself is a Son so that Jesus didn't just speak God's word, he did that he was God's word the word had become flesh, the word had become a man many just heard a man speaking but everything he said and everything he did and everything he was and everything that he was in his inherent being that men never did see it was God's word God's final revelation of himself to man I say God's final revelation not precluding the fact that this Son would join unto himself in process of time many other members that we become members of his body but the fact remains the Son is God's revelation and so that Jesus didn't just speak the word of God, he was the word because God the time had come and the purposes of God, when God says now I've spoken in prophets, I've spoken in dreams,

I've spoken in visions, I've spoken in fire now I'm going to give a complete a full revelation and everything that was in the heart and mind and character of God was revealed in this man who walked in the earth as the perfect image of God perfect expression of the Father Lord willing we'll get into some more of that just to say before we digress a little he didn't stay in earth as that one single solitary voice he went to heaven to be glorified that in a corporate body in the earth that same logus might be revealed that same word not in all his fullness in you or in you or in you but in the corporate body of Christ in his total fullness you and I being but members of this glorious body my speech, my preaching was not with enticing persuasive words of man's wisdom but in demonstration of

the spirit and of power that your face should not stand in the wisdom of man but in the power of God that's a little frightening maybe that's not quite the word but there's a lot of attempt made to educate young people or aspiring ministers to the place where you can present something with eloquence or refinement of speech and I think Paul could have done that but he says when I came into your midst I determined I wasn't going to come with that why? why? he says I don't want your faith to stand in the fact that you heard words that went forth with such eloquence and beauty of expression that you had to believe it just because of the way it came forth because your faith won't stand on that remember hearing where I think it was I noticed Charles S.

Spurgeon was one of the men I think it was a Dr. Parker who was also a contemporary in England at that time and these two men visiting England wanted to hear them both they were both very eloquent both great men so they went to hear the one man and when they came away one of them said what a dynamic preacher and they went to hear Charles S.

Spurgeon and they came away and one man said what a tremendous Christ Paul says I didn't want to come with eloquence words of wisdom that would be attractive lest your faith stand in that I mean I like listening to an eloquent preacher but somehow in recent years it's lost its luster but as a young person I wish I could preach like that Paul who probably could have preached like that maybe he did on Mars Hill maybe he recognized on Mars Hill that he was appealing too much to their intellect I don't know but you know he found a sermon there in the streets in this idol that was erected to the unknown God they appointed him a day nothing wrong with what he said but we don't read of any great dynamic things that happen there was one or two it says that claimed to him it was right after that

he came to Corinth and you sort of wonder if Paul was thinking you know I gave him a good sermon and I know just from God and all that why wasn't there more results I don't know if that went through his mind but when he came to Corinth he says no more of that I must walk in the weakness and in the fear and in the trembling that I experience when I see myself crucified with Jesus on the cross that your face should not stand in the wisdom of men but in the power of God albeit he says we speak wisdom among them that are perfect those who have come to maturity remember that perfection in the scriptures it's not just getting rid of that last sinful habit you get rid of every sin you got you can still be a babe in Christ and certainly God wants us to get rid of all our sins and I believe he's

going to purge the church without spot without blemish but getting rid of all the sins won't be the perfection the perfection is that's negative, taken away the perfection is coming into the maturity of the Lord Jesus and so he says we do speak wisdom among those who are mature yet not the wisdom of this world nor the princes of this world that come to naught but we speak the wisdom of God in the mystery even the hidden wisdom which God ordained before the world unto our glory we speak the wisdom of God in the mystery even the hidden wisdom and you probably recognize that the word mystery in the scriptures simply means a secret but a secret that is made known to certain individuals but nevertheless a secret in other words all don't know all don't know it but Paul says God has given me a

ministry to reveal to you his secrets all don't know it but to you it is given and understand of course when we say things like this we're not talking about any kind of a secret society where you say to one another I'm telling you something but don't tell anybody else it's declared openly declared openly but the reason it's a secret is because to many it's a strange language they don't even know what they're saying what's that mean? gotta eat my flesh and drink my blood if you don't know life in you nonsense he declared it openly but you see it is a secret because it is only for those to whom the Lord could explain the secret and even those closest to him couldn't really comprehend and Jesus says are you going to leave me too? everybody started to leave when he declared a secret openly

which didn't make sense so the secrets that God gives us to declare to the people of God or to the world will cause a lot of antagonism because they'll only hear they'll only hear those literal words and they won't hear what God is trying to say so it's important that we seek to speak from the heart of God and not to deliberately try to say things that might sound stupid or something but by words which the Holy Ghost teaches we will be saying things that will become our accusation against us their accusation against us and so the great need is that you and I seek to know and have the anointing to know and to say what God would have us to say openly to the people but because it's the wisdom of God it's in secret to those who have a hearing ear they will hear what the Lord is saying to

others it might be a nice story but it won't mean much to them that's why Jesus came to a people hard of heart blind in the eyes gathered them about him and unfolded beautiful things about the kingdom of God in the form of parables and they heard it they listened to it sounded good but they didn't really know what he was saying a sower went forth to sow and as he sowed some seed fell upon stony places some fell by the wayside some fell in places that were infested with thorns and thistles some fell into good ground sprang up and brought forth fruit some thirty, some sixty some a hundredfold you ever notice in Jesus' parables how he'd say he that hath an ear let him hear take heed how you hear they all heard it I'm sure and yet they didn't so they came to Jesus after and they said explain

to us the parable Jesus said to you it is given to know the mysteries the secrets of the kingdom of God but to them it's not given for he says in them is fulfilled that which Isaiah spoke about they have eyes but they

see not they have ears but they don't hear they have a heart that cannot perceive for their hearts are waxed gross and their ears are dull of hearing and then Lord why waste your time talking to them because he spoke words that were spirit and life he's called the last Adam whereas the first Adam came and was created a living soul that had life derived from the God who breathed into his nostrils a living soul a life a soul life that gave him a tremendous mind and understanding and all that but it still pertained to things earthly but the last Adam came not as a living soul

but a life giving spirit a life giving spirit and Jesus said the words that I speak in you they are spirit and they are life and I used to wonder too why Jesus would speak parables and then tell the disciples they don't see it they don't hear it until I realized he was speaking spirit life he was depositing in them in their ignorance seeds of life that unfolded in the days to come two or three years down the line perhaps with most of them and Jesus rose from the dead multitudes came to know the Lord in Jerusalem multitudes who had heard his parables and didn't know what he was saying no doubt many of them who turned back and walked no longer with him because his sayings were too difficult so it's not in vain if you go forth and speak something by the leading of the Lord by the will of God

and you don't see any fruit for it an evangelist must have fruit in that meeting or he's apt to move on to the next town but all are not evangelists and there are those who come and sow the seed and you go away and you don't see the fruit you don't expect to I think we will though sometime especially in this last hour when God is doing a quick work in the earth when the plowman shall overtake the reaper and the treader of grapes him that soweth seed and so there's the evangelist bringing in the harvest and you and I are going along behind plowing the ground and planting see what you're doing is harvest time I know but it's sowing time too plowman's gonna overtake the reaper and the treader of grapes him that soweth seed as God does a quick work in the earth so no longer can you and I say

there isn't time to do these things that you're talking about because the harvest time is here I know harvest time is here but sowing time is here too it isn't up to you and I to decide how much time we got left it's in his hands and I know it is harvest time I know time is short, very short but I know that in this one, two, three years that are left I don't know, ten years I don't know, three months God's gonna do a work that he has declared he's gonna do nothing shall withstand it man says there's no time God says I don't need time I just needed a willing and obedient people secret even the hidden wisdom the hidden wisdom Jesus promised one of the churches in the book of Revelation the hidden wisdom he that overcometh I will give him of the hidden manna I will give him a white stone and

in the stone a new name written which no man knoweth saving he that receiveth it the hidden manna immediately of course we think of the manna that God gave the children of Israel in the desert the children and they were famishing for bread they were hungry and they murmured and complained because there was no bread no water a natural thing to do but nevertheless a faithless thing to do because invariably God will test us and try us concerning our faith and so God speaks something to your heart you know it's him you're assured it's faith that you have for what God says to do or whatever you embrace it it becomes faith within you for remember faith comes from a revelation from God it's not something you just decide you'd like to have faith cometh by hearing and hearing by the word of God

and faith cometh oh not from far off in the heavens or not from the depths of the ocean Paul says but the word is nigh and he's really quoting from Moses the word is nigh even in thy mouth and in thy heart even the word of faith which we preach so that if there's a going forth of God's word there's faith right there in that word that goes forth and in your heart to receive it as you look to him to open your heart faith it's right

here in your mouth in your heart and it's in the word that goes forth faith cometh by hearing hearing by the word that goes forth and God was simply trying them for a few days in their hunger and his whole purpose of leading them through the wilderness and of feeding them with manna and leading them the way he did through desolate areas his whole purpose was to

prepare them prepare their hearts for the land of Canaan it's sad when people are brought out of Egypt and take the highway of the Philistines into Canaan simply because it's a shortcut and it's sad I say because so many times they can't survive in Canaan the fruit of the land, the power the running brooks the houses all built the gardens planted that's a prepared place for a prepared people and therefore God has that place prepared and because he has that prepared place he must prepare a people for it without going too far in that right now he met their needs, he sent bread from heaven manna fresh from heaven every day, every morning and then that was for all the people but then the priests had a bread that they ate once a week stale bread six days old and they ate it on the seventh day

I didn't really mean what I said, stale bread but we'd call it stale bread lying there a week but it was fresh because for those six days it was there in the presence of God the show bread or more literally the bread of the presence which had been there in the presence of God for six days and the priests ate that on the seventh day the bread that had been in God's presence they ate the manna too but here was something special for the day of rest and I believe God is enabling his people to partake of that bread of his presence even today but we have to whenever God brings us into one area of truth or understanding like I said we'd want to be gluttons just desiring to have more and more and more and more knowledge but our desire should be that this which God has revealed concerning God

becomes alive within us becomes meaningful becomes something we walk in I know we don't walk in it in fullness but as God enables at least by faith maybe a little by hope because hope is beyond faith too as you know when you want to know the meaning of a bible word you don't go to Webster's you go to a good concordance and we use the word hope well yeah I hope so but bible hope is not that kind of a hope bible hope is beyond faith and begins to anticipate anticipate what you're believing anticipate it coming into birth coming into reality so that in that sense Paul says we are saved in hope so we come into this realm of hope the holy place the intermediate stage between the outer court and the holiest of all we have to go through there many don't like the ministration of the spirit so

they try to sneak in try to look for a back door into the holiest of all and there isn't any we have to go through the holy place to come to the holiest of all and so we thank the Lord for bringing us into the holy things the holy place, the table of showbread and the altar of incense and the candlestick and I believe that's where God has brought his people in these last few years very precious place but many would like to get into that holy place that holiest of all place but they don't like going through this realm and I realize that often times there are many inconsistencies that God's people get involved in in this holy place and so it disturbs others and turns them away from the things of the spirit, so we recognize that but the fact remains that if one's heart is truly after God he

will have hurdles that he will have to jump over there will be obstacles that he might trip over Jesus said it must needs be that offenses come it's inevitable with every great revival there's been offenses and you don't like it because it's not really the revival it's just the offense of things that happen because of those who get involved and it always happens and so those whose hearts are not really unto God totally they'll see the offense of things and turn away which is sad but if their hearts are right they won't stumble they can't help it I gotta go this way Jesus said to the disciples are you going to turn away now like the rest of

them he says what can we do you only have words of eternal life and they knew that and we know that and so no matter what comes Lord no use of going

back some get bitter against God, blame God for it you can blame God for it if you do it in the right way like Job did Job blamed God and God took the blame, God says I did it Satan you moved me to do this to Job let Job do the dirty work, God often does that but it's in God's mind to do it not as chastisement, not as judgment not because Job had missed it because he wasn't positive enough because he said the thing I feared came on me and oh Job you had that crazy old fear get away with that God said Job spoke right about me he was the one who emerged from the whole works as the man that pleased God these people that are saying that they're taking the side of Job's comforters so called God said to them you haven't spoken right, you go to my servant Job and offer up a sacrifice and he'll

pray for you and I'll answer his prayer anyway pardon me for ministering this way but that's the only way I know but you know you start going up the tree you know and then you get out here and then well now I got to get back and then you get out here and then you go out here a little and well that's the way a tree is and that's where the fruit grows but we have to we have to allow the word that God brings to our hearts as individuals to produce that kind that God wants and though you come to a Bible training institute which I believe is a very good one don't set up your pattern in somebody I want to be like him or her you'll see that sometimes people have a certain yeah that's what I want ministry like he's got don't do that because you could never have his ministry nor does God want you

to nor should you desire it because God has made every one of us to be a distinct member of a distinct society a distinct member of the body everyone different everyone different so don't mind being different you try to be like someone else and I know there are schools that can turn out clones but God doesn't want clones he wants everyone to be distinct and different and so rather than trying to emulate someone else may your desires be the Lord Jesus like him because somewhere in his nature and in his character in his ministry in the expression of that word which is in Jesus you'll have a portion of it because he's the fullness, the totality of God's fullness within him and you can't have that totality nor does he want us to try to because he is that totality but having been glorified at

the Father's right hand he sends forth upon his body a ministration of himself that each individual receiving of that ministration together that we all with all saints might be able to apprehend what is the length and the breadth and the height and the depth and to know the love of Christ which passes knowledge that you might be filled unto all the fullness of God, not me we in union with him I don't say be yourself but be yourself after God has worked on you and transformed you be that self he made you what you are not that you might continue to be what you are he made you what you are that you might become what he wants you to become a worm crawling that's alright but as you walk according to the law of life that's all he asks walk according to the law of life you'll find yourself

curled up in a cocoon and wondering what it's all about and yet helpless to do anything about it as God brings you to helplessness because if you and I are going to know the exceeding ungracious greatness of his power and love and truth and wisdom we're going to have to lose our own strength and wisdom knowledge we're going to have to become weak that we might know his strength fools for Christ's sake that we might know his wisdom but coiled up in that leaf with a cocoon around them not knowing what it's all about nevertheless the law of life is functioning it's functioning and one day it comes forth different changed transformed metamorphosis the word the word metamorphosis comes from that Greek word that Paul used where he says we're changed from glory unto glory even as by the spirit

of the Lord so be content with the way you are no I shouldn't say be content except the fact God made you the way you are that he has a beautiful plan that as you do God's will walk in his ways submit to his dealings you'll come forth in the life of the spirit with that kind of character, life, ministry divine enablement that God has in mind which will be an expression of the living word of God knowing that then you don't ever try to be like anyone else or bemoan your lot why did God make me this way he didn't make you that way that you might continue that way but that you in that state might learn weakness helplessness inadequacy learn your own foolishness that as you submit to God and his ways God's mighty workings he'll bring you forth a member of the body of Christ before which all

the saints and angels will marvel and admire you in the spirit when the Lord Jesus comes to be glorified in the saints and admired in all those that believe I think that's all for this morning just a minute I feel I should maybe pray dear heavenly father we thank you lord for this gathering of your people you've come together this morning lord to sit at your feet and hear your word and we just pray that these days that we're here how many there might be that you would grant lord that you would make your people to be open, receptive hungry, thirsty and grant lord that there might come forth words of truth and wisdom and knowledge and words from your heart words that will remain with them words that they will be able to apprehend by faith that it might enter into their hearts and become

living truth within them for thou desires truth in the inward parts hasten the day lord when this beautiful body that we anticipate and believe for and expect will begin to blossom forth in the earth for you said that your people would take root downward and bear fruit upward that you would fill the face of the earth with fruit we know lord jesus that you are even now preparing in the body of christ the total answer to every human need many as there are therefore may we be faithful and diligent and walk with you that we will be a part of that one loaf that one bread that you have designed to satisfy the hunger of the multitudes in your name we ask it amen we thank you now lord for that which you are doing the opening of our being to the depths of your word to the power of the substance

the very quality of spirit and life that you are releasing and i ask lord that it will have fallen into fertile soil that it will spring forth into life everlasting within each of us we sanctify this ground this word to the accomplishing of your highest and best lord we ask now for the remainder of the day our classes work duties our times of waiting up on you and in all lord we ask that you lord accomplish your purpose your desire your intention towards us and in all lord carefully we see jesus who we give you the glory in that wonderful name our lord jesus christ amen and amen amen thank you lord bless you

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