

New Beginnings - the Hidden Manna I

by George Warnock

The sermon explores the theme of new beginnings through the lens of spiritual vision, emphasizing the importance of love and faith in the believer's journey.

Duration: 1:19:25

Scripture: 1 Corinthians 2:1

Topics: "Beginnings"

Description

In this sermon, the speaker emphasizes that the timing of God's work is not determined by human understanding or limitations. He assures the audience that God will fulfill His promises and nothing can hinder His plans. The speaker also highlights the importance of obedience and willingness in serving God, rather than relying on human wisdom or eloquent speech. He references the book of Revelation and the concept of hidden wisdom, suggesting that God imparts knowledge and understanding to His chosen people. The speaker encourages the audience to have faith in the power of God and to trust in His wisdom rather than the wisdom of the world.

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 brothers 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. 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.

Thank you, Lord. Hallelujah. Amen.

That which is born of the flesh is flesh, and 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 and our ability to really understand.

But that which is born of the Spirit, and I can honestly say and rejoicingly say this morning that our brother George Warnock is 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, Why? She said, He was born 50 years too soon.

In other words, he saw beyond this 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 is 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. And all you've got to do is turn. Well, it's good to be here.

And I'm glad to be away from you and I just trust that you always know the mind of the Lord and minister by his spirit. Let's just turn to 1 Corinthians 2, and we'll read a few verses and then perhaps deal with some of the highlights in this portion. 1 Corinthians 2, And I, brethren, when I came to you, came not with excellency of speech or of wisdom, but coming unto you the testimony of God, for I determined not to know anything among you save Jesus Christ and him crucified.

And I was with you in weakness and in fear and in much trembling. 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. Albeit 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 know.

We speak the wisdom of God in a mystery, a secret, even the hidden wisdom which God foreordained 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, 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 depth of God, not just things about God, but God's very depth, the depth 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 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 among men. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ. The Lord has blessed him with this word.

I think Brother Tiller has already indicated what I wanted to emphasize this morning, and perhaps in the days to come, that God desires truth in the inward part, 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.

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 over-balance 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 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 that 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, a 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. 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 until 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 earth.

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, was builder and maker with 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 come up and captured Lot and his family, but he didn't do much, and I know, 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. And I'll abide in faith for charity, and the greatest is charity, and that's the ultimate, and let's always keep that in mind. People say, oh yeah, we got to have love, you know, got to get these gifts working, got to have love, but you got to 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 will never rest until we come into it. Love is God, and God brings us to that.

So certainly we need the gifts, and certainly we need the ministries, and otherwise I wouldn't be here. But the purpose of all these ministries is to edify the body of Christ. They're 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 ministries have got their vision 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 as 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. In 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. And 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 an eating of the bitter herbs that all that bitterness of your old life is removed. It's an eating of the bitter herbs that the bitterness of the old life is removed. You've heard the old saying, you 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. It's 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 trouble 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 has thou forsaken me? David meant it.

He felt that, but he was uttering a prophetic lamentation of his difficulty where 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, and 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.

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, and 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, and we can't just do what we think we'd like to do. The crown of thorns is laid upon our brow, and we might know that the mind of the flesh is at enmity with God, or 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, 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 the 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. Instead of 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, it has to be.

You won't have the rose without it, but it has to unfold in God's time and 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, considered 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 word.

So don't look down upon patience, oh, you know, he's got a lot of patience, that guy don't have it. Patience, scripturally speaking, is faith, but it's faith in the crucible. Faith being tried, faith being tested, faith in the fire, when 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 until 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, okay, 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 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 hedger on him, I can't get at him.

God says, 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's the same enemy that's doing the work.

It's 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 are 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, he was a man. He has said in so many words, well, listen now, I didn't really do that.

It was the Father that 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 the, 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. If you can embrace the positive and preach it fervently and wonder why there isn't more than the 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, and 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 overspreading 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 could do nothing of himself because of the covenant which he made with the Father. I can use that expression.

We read it in the Old Testament and quote it 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 an offering thou wouldest not.

There they were, the blood just flowing, and the singers were singing, Sacrifice an offering you don't want, 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. Oftentimes, songs will come forth, born of the Spirit, and 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. But 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. Theos, I'm not much on Greek, but I've studied a little. God, word, theology, I mean, 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.

Tabernacles amongst us is really the word. It's the 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, you might see his glory, which happened. We beheld his glory, said John, the glorious 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 diverse manners, many different ways, many different times, vacant times passed 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 suihos, in Son. In Son, not in thee, Son, in they, Son. He spoke unto us in Son.

This scholar made a notation. He says, it's hard to explain this, but he says, it's not just saying that the prophets spoke, 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 to prophets and seers in different ways, diverse 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. And 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 would become members of his body.

But the fact remains, the Son is God's revelation. And in the Lord Jesus' education or whatever, you can bring it forth in a word, simply to express what's in your mind. And so that Jesus didn't just speak the Word of God, he was the Word.

Because when 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, full revelation. And everything that was in the heart and mind and character of God is revealed in this man who walked in the earth as the perfect image of God. This is expression of the Father.

Lord, we're going to 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 Logos might be revealed.

Not in all his fullness in you, or in you, or in you, but in the corporate body of Christ, his total fullness. You and I being members of the throne of God. 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 faith 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 attempts made to educate young people or aspiring ministers to the place where you can present something with eloquence or refinement of speech. 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? 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. Your faith won't stand on that.

Remember hearing where, I think it was, I know that 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're 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 and words of wisdom that would be attractive. Let your faith stand in that.

I mean, I like listening to an eloquent preacher. But somehow in recent years, it's 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 and they appointed him a day. And nothing wrong with what he said, but we don't read of any great dynamic things that happened.

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. That your faith 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've come to maturity. Remember that perfection in the scriptures, not just getting rid of that last sinful habit.

You get rid of every sin you've got, and you'll 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 presence of this world that come to none. 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 will 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 he who has 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 your nostrils, you know. He declared it openly, but you see, it is a secret because it's only for those with whom the Lord can explain the secrets.

And even those closest to him couldn't really comprehend. Jesus says, are you going to leave me too? Everybody started to leave when he declared his 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 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 just deliberately try to say things that might sound stupid or something. But by words which the Holy Ghost teach us, 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 speak 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.

There 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 these beautiful things about the kingdom of God in the form of parables. And they heard it, they listened to it, it sounded good.

They didn't really know what he was saying. So it went forth to souls. And as he told, some seeds 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 and 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, it's 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 that they see not. They have ears that 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 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. So 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. There were 30 years down the line, perhaps, that 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 would turn back and walk no longer with him because his sayings were too difficult. So it's not in vain that 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. 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's doing a quick work in the earth, when the plowman shall overtake the reaper, and the treader of grapes, him that sows seed. And so there's the evangelist bringing in the harvest, and you and I are going along behind plowing the ground and planting seed.

What are you doing? This is harvest time, I know, but it's sowing time too. The plowman's going to overtake the reaper. The treader of grapes, him that sows seed.

God does a quick work in the earth. 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've got left. It's in his hands. 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 going to do a work that he has declared he's going to 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, he would overcome us. I will give him of the hidden manna. I'll give him a white stone and in the stone a new name written, which no man knoweth, they did he that receiveth the hidden manna.

Immediately, of course, we think of the manna that God gave the children of Israel in the desert. 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. Remember faith comes from a revelation from God. It's not something you just decide you'd like to have.

Faith comes 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 is right here in your mouth, in your heart. And the word that goes forth is cometh by hearing, hearing by the word that goes forth. And God is 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, leading them the way he did through desolate areas, the 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 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. But 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 priest 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 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 shewbread, or more literally the bread of the present, which had been there in the presence of God for six days.

And the priest ate that on the seventh day, that bread that had been in God's presence. They ate the manna too. But here was something special for the day of rest.

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 don't want to be gluttonous. 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 has God enabled, 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. It begins to anticipate what you're believing. Anticipate is 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 state between the outer courts 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. 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.

And then they'd 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 oftentimes there are many inconsistencies that God's people get involved in this holy place, or disturb others, and turn 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 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 offensive 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 offensive things and turn away, which is sad. But if their hearts are right, they won't stumble.

They won't stumble. It can't help it. I've got to go this way.

Jesus says to his 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, these are 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. He said, you moved me to do this to Job.

Let Job do the dirty work. God often does that. 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. And he said, the thing I feared came on me.

And, oh, Job, you had that crazy old fear. Get away with it. God says, Job spoke right about me.

He was the one who emerged from the old works, the man that pleased God. These people that are saying that, they're taking the side of Job's comforter, 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. Well, now I've got to get back, and then you get out of here, and then you get up, and then you go 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. I know you've come to a Bible training institute.

I believe it's 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, a 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 and in his ministry, in the expression of that word which is in Jesus, you'll have a portion of him. 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 things, 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 passeth 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 all right.

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 greatness of his power and love and truth and wisdom, we're going to have to lose our own strength and wisdom and knowledge. We're going to have to become weak, that we might know his strength. For Christ's sake, that we might know his wisdom.

But coiled up in that leaf with the cocoon around them, not knowing what it's all about, nevertheless the law of life is functioning. It's functioning. One day it comes forth, different, changed, transformed, metamorphosis.

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, and 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 loss, 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, and 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 admires you in all those ways.

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, we've come together this morning Lord to sit at your feet and hear your words. Lord 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 might enter into their hearts and become living truth within them, that thou desirest truth in the innermost heart.

Facing the day Lord when this beautiful body that we anticipate and believe for and expect will begin to blossom forth on the earth, 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 most of us.

In your name we ask this, amen.

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