

Making of a Priest

by George Warnock

The sermon emphasizes the importance of having a compassionate priesthood in the church, which is characterized by humility, meekness, and a willingness to identify with those who are weak and out of the way.

Duration: 54:54

Scripture: Matthew 7:1

Topics: "Priest"

Description

In this sermon, the speaker emphasizes the importance of having a vision and belief in order to experience the power of God. They discuss the need for believers to be able to identify with the brokenness and needs of others, as God is preparing a body that can meet every human need. The speaker also talks about the concept of darkness, explaining that everything that is not of God is considered darkness. They emphasize the need to overcome this darkness through walking in the light of God. Additionally, the speaker mentions the importance of being a people of compassion and developing a priesthood before exercising power as kings in the earth.

Transcript

In Hebrews chapter 5, I thought we should speak a little about the making of a priest. Paul tells us in Hebrews 5 the qualifications of a priest. Speaking of Christ, of course, I know in times past when we read many things about the Lord Jesus, I always felt a great barrier there.

That's Him, that Holy One, that Perfect One, that Lord from Heaven. And though I knew the Scripture that He was our example, somehow it never seemed right to me that He could be my example or a forerunner because He was so far, so high beyond it. So I'd be more inclined to think of, you know, the wonderful example we have in Paul, some of the apostles, some of the saints through the church age, some of the saints from the Old Testament, but the Lord Jesus was our example.

So how could this be? How could the Almighty One be our example? For the simple reason that He came down right into our likeness. For every high priest taken from among men of their gain and foreman, and then pertaining to God, that He may offer His gifts and sacrifices for sin. Every high priest is taken from among men and foreman.

What a wonderful thing to know that. You know, in this world, it's dominated by many gods, and all various religions have many gods, many austere gods, cruel gods. And you see some of the things that people will

do in the name of their gods, treacherous gods, cruel gods, gods of hate, gods of vengeance.

What men won't do in the name of their gods. But our high priest was taken from among men and foreman, so that the mighty God of the universe literally took upon Himself a human form, that He, the exalted God, might reveal Himself in the midst of mankind, taken from among men and ordained foreman. And I know that even in the Christian church, we don't have, we have not yet seen that expression of the heart of God.

Oh, we've seen it, I know, in history and all that, here and there, a little, perhaps, in the earth. But we've yet to see that full expression of the heart of God as was revealed in our great high priest, who is now in the heaven. I start out to say that somehow, I've always looked upon our Lord Jesus as someone exalted and lifted up and apart from us.

What He did was wonderful and the life He lived was wonderful, but here we are now without Him. And how we thank the Lord for that revelation of truth, that when He went away, He went away because He said, it's better for my disciples in the earth that I go away, in order that the spirit that I have, the spirit that is in me, the spirit of truth that walks in me might be revealed in the earth and might walk in my many brethren in the earth. The same spirit.

I'm not talking about God having 10,000 high priests in the earth. I'm saying there's one high priest in the heavens, but that this one who is high priest in the heavens has taken unto himself a body composed of many men in the earth who are to be one with him. One high priest, but he has taken unto himself a body.

Through this body he might continue to manifest this priestly ministry in the earth. And before we go back to the Old Testament to consider some of the various things that pertain to the priesthood in type and shadow, let us just notice briefly the qualifications of God's priesthood. He's four men, but it says in verse 2, he's taken from among men and has ordained four men and things pertaining to God that he may offer both gifts and sacrifices for sins who can have compassion on the ignorant and on them that are out of the way.

Who can have compassion on the ignorant and let's look at that word as it is really intended here. We use the word ignorant in the sense of, oh, you're stupid, you're so ignorant. But he's not saying that.

He's saying that this high priest must have compassion on those who just don't know. They just don't know God or they don't know God's way. They just don't know.

And so we don't accuse anyone because he doesn't know. If he doesn't know, he doesn't know. But we have a compassionate high priest who manifests his compassion on those who are ignorant, those who don't know.

There's so many things we don't know. There are many people in the earth who just don't know God. They don't know anything about God.

God would reveal his compassion on such. But not only on the ignorant, but on them that are out of the way, those who have missed the way, those who started along the way and missed it, those who have erred. This high priest must have compassion on them all.

And God is going to raise up a priesthood in the earth that is going to be the expression of a high priest in heaven. The expression, the same spirit that is in the high priest is going to be in this people in the earth. I

know we have this spirit and there are multiplied thousands of God's people in the earth who have this spirit.

But I'm not talking about just all receiving of his spirit in a moment of time and that's the end of it. I'm not talking about one experience. I'm talking about a people who having learned God's ways have partaken more and more of the spirit of Christ, the spirit of love, of truth, of holiness, of meekness, of humility, of gentleness, of kindness.

All these things which are attributes of the spirit of God and which God would bring forth in these people. And so these people will, like the great high priest in heaven, have compassion on those who are ignorant, who just don't know God or don't know his ways, and compassion on those who have erred. For that he himself also is compassed with infirmity.

We too are compassed with infirmity. And how we look upon our infirmity at times. What shall I say? Humility, brokenness.

Not only that, but we despise ourselves sometimes because of our infirmity. Terry read the prayer of Hannah. After God had heard and brought her into a place of beauty and strength in the Lord, a place of fruitfulness, how she could look back and rejoice in the God who giveth grace to the humble, who lifts up the poor out of the downhill and causes them to sit with princess, who breaks the bows of the mighty man and girds the weak with strength.

So we discover that God leads the people in areas that will bring to brokenness, to humility, to frustration, to desolation of one kind or another because God must have a priesthood in the earth that can have compassion. God must have this kind of a priesthood in the earth. Oh, there's so much of the dictatorial in the earth.

Dictators everywhere. And we're fortunate to live in a democratic society and we're thankful for the form of government that we have. But even in our land, oh, there's so much of the dictatorial in the name of freedom.

Men are trying to dominate others all in the name of freedom. Freedom of, you know, to do as you wish. Doesn't matter if you injure somebody else, you've got freedom to go your way.

And our much bonded freedom has brought about so much bondage in the earth. But in the church, there's this spirit of the dictator. Very strong.

All in the name of religion. All in the name of church order. And you can find scripture for it, of course.

Obey those that have the rule over you. But those that have the rule over God's people, those whom God has ordained to have rulership in God's house, they're going to be a people who are priests. They're priests before they're king.

I know God has a kingdom in the earth and in the kingdom of God there's righteous judgment and righteous government. There's righteous government in the church. But we see so little of it because men have that desire to manifest authority and power and their strength.

All because they're kings. But they're also priests. God has made us to be kings and priests.

But before God ever established a kingdom in the earth, he established a priesthood. And before God establishes the kingdom of God in the church in power, he must establish the priesthood in the church. We have people who can have compassion on weakness and on them that are out of the way because we ourselves also are compassed with infirmity.

God chooses a people who are compassed with infirmity so that when he girds them with strength, their strength will be tempered with their weakness. And they will discover that they are strong because they are weak, not because they've overcome their weakness. And now they can forget the infirmities and the weaknesses of the past because they've overcome and now they're strong and mighty.

But their strength will be mingled with their weakness. And their strength will be tempered with their weakness. And they will learn what the apostle Paul learned, that when I am weak, then am I strong.

We want to do away with the weakness and be mighty and strong. God's going to raise up a people who are going to discover that when they're weak, that when they're dying, that's when they live. That as they walk in meekness and in humility, then it is that the Lord clothes them with his power and with his honor.

People who can have compassion. But a person can't have compassion unless somehow he can identify with those who need that compassion. And that's why God is choosing people from all walks of life.

That in every area of human need, God will have a compassionate priesthood of people who can say, yes, I identify. I identify. I know your needs.

I know your problems. I was there. So I don't have to go out and try and identify with every person on the earth who has known brokenness and devastation, one kind or another, because every person who is disciplined with the Lord has been so led of the Lord and disciplined with the Lord that he can identify with others in the earth.

And he's having a body. He's preparing a body that that body will be able to identify with every human need. And all men are in need.

All men are equally in need. We're inclined to look upon the down-and-outer, the man down in the gutter as being in greater need, but actually he's not. All men are equally in need, but all men don't equally know and recognize their need.

And so it is that even in the Church, the Laodicean Church was just as needy as the Church of Sardis or the Church of Ephesus or the Church of Pergamon, the Church of Thyatira, all of which had great problems and great needs and evil forces working in their midst. The Church of Laodicea was equally in need, but they didn't know it, and therefore they were harder to reach. God says, you're in need.

They said, we are rich and increased with goods and have need of nothing. God looked down and said, you don't know it. You're wretched, you're blind, you're naked, you're poverty-stricken.

You don't know it. Naturally in the sight of God, the down-and-outer is easier to reach than the upper class. He knows his need, but he's so downtrodden he doesn't, can't believe that there could be a God that could help him.

But when this priesthood comes, he can have compassion, he can bring to him the riches of Christ. What's it going to take for those who feel rich and increased with goods, for those who feel, I'm spiritual, I've got a

great and mighty ministry, and I'm powerful and mighty, what's it going to take for them to partake of the heart of a priest? So that I see God raising up in the Church of this last age people, a humble people, people who don't have an ecclesiastical background or a background of success in ministry. And God is going to use them because they recognize their need.

He's going to come to them with gold tied in the heart, with white raiment, with eyesight, that their eyes might be anointed, that they might see. How we need to see with that eyesight that the Lord has provided. How we need that eyesight that we might see, see in the Spirit, see spiritual things, see spiritual truth.

And I believe that God is going to anoint the eyes of His people that we might see, that we're prepared to recognize that we are blind. There's a danger that increased understanding and revelation of the Scriptures is a danger that that might cauterize to the point where we come to the place where we feel we've got understanding, we can see danger that we could filter, we can see, others don't. We see.

Pride will blind the eyes, but every increase of truth and knowledge and understanding that the Lord gives us, and we know that the Lord gives it, we're assured of it, let us seek the Lord earnestly that with every increase of knowledge and revelation there'll be an increase of humility and meekness before the Lord. Because if there isn't, if there's an increase of knowledge and no increase in grace, we too will blind our eyes and go on with the revelation that we have, satisfied and contented with superior knowledge and fail to have that and compassion for the priest, for those who don't know, and for those that are overweight. There are always dangers in going on with the Lord.

In partaking of those attributes of God which you know appeal to us, attributes of power, glory, wisdom, knowledge, revelation, and sidestepping those other attributes which are equally important, equally beautiful in the sight of God, and equally necessary if we're going to be a people coming forth in the image and likeness of Christ. So our Lord Jesus, when he came down to earth, he set before us the way. I used to ponder a lot that scripture, John 14, I am the way, the truth, and the life.

I don't think I really had understanding of it for many, many years. Just sort of a nice scripture, you quote, the way, the truth, and the life. And of course, you know, I just took it to mean that he pointed us in the right direction.

But suddenly I began to realize Jesus is the way. Not that he just says go this direction, but he's the way. So that as we travel this way it must be the way of the Lord himself.

And if we recognize that, all we have to do is to read the account of the life of Christ here on earth. I set forth in Matthew, Mark, Luke, and John in any situation that comes up. If you want to go a certain way, you can probably find a scripture for it.

But if you want to go God's way, you have to ask him to search your heart. But inherent in the hearts of all of us are certain desires, and we'd like to get God to approve of it. And God grant that we might ask the Lord to search our hearts out early, lest in that desire we have for God to go our way, someone comes along, shows us a scripture, or gives us a prophecy that will confirm the way we want to go.

Rather than saying, Lord, search out my heart that I might go your way. And don't let any evil thought linger there that would so prevail before you that you might relent and let me go your way because I've insisted upon it. Because God often does that.

He insists on going a certain way, God might say, all right. And then he might bless us. And we take his blessing to be a confirmation of the way we've gone.

Didn't he bless Saul? Anointed him? Gave him a gift of prophecy? Gave him victory over his enemies? But it wasn't God's way. People required it. They insisted on it.

God reminded them that it wasn't his way. They said, nevertheless, we want it. We want a king.

God gave him a king. Gave him a sorcerer, false prophet. Nevertheless, even with that evil heart he had, was able to receive mighty prophecies from God.

And when the king of Bala came to him and said, I perceive that you've got power. When you bless the people, they're blessed. And when you curse the people, they're cursed.

I want you to come with me. There's a people that are terrifying me. They're pretty close to my borders and I'm afraid of them.

I want you to come and curse them. He said, I'll ask the Lord about it. And the Lord said, don't go.

They're not to be cursed. They're a blessed people. So he came back and told Balak, I can't go.

And so the messengers went back home and told the king and he sent more messengers, more nobles than the others. Offered greater gifts. Please come, you've got to come.

Balaam said, well, I'll ask the Lord again. It's a pretty serious thing when the Lord makes his way known to you and I and we're assured of it, then we ask him to change his mind. As if God repents.

As if God tells you something and you know it's God. I'm not talking about areas of uncertainty where you're asking the Lord about something and you're not sure and so you keep asking. I'm talking about those cases where God makes it clear this is the Lord's way.

And then you keep on asking the Lord if for chance he can change his mind. God didn't really change his mind. But when Balaam asked him a second time, he said go.

And so there are many illustrations we could use how that heart that is perverse might continue on serving the Lord with a perverse heart and with God's blessing he'll be out of the way. We don't say these things to frighten people that God forbid that any teaching of the scripture should be so devoid of the sword of the Lord. There's nothing left but the oil of kindness.

The sword of the Lord must pierce and cut asunder if we're going to truly know the ways of the Lord. It must cut asunder soul and spirit because with our natural mind our soulish mind we do not understand God. He's given us spirit.

He's renewed us so we have the mind of Christ. The fact remains that there must be an ongoing work in our lives that God might cut asunder that soul and spirit. Part of the spirit is life to our spirit but we still have the soul to contend with.

God wants to change our souls. He wants to save our souls. I know that.

He wants to renew our minds. But that's an ongoing work. And in this ongoing work God help us to know what a soul and spirit is.

We don't, just because we're born again necessarily know the difference. But there's an ongoing work of the spirit in our lives and it should be in our assemblies when we come together that the word will go forth as a sharp sword that will pierce and cut asunder soul and spirit. So that which we thought to be right and had no compunction with conscience concerning the things we used to do suddenly the sword cuts and we say, I can't do that anymore.

That soul and this spirit until the time comes when there's been such a distinct cutting asunder of soul and spirit that we know the difference. It's not a case of banishing the soul or putting it out of existence but this is strictly in the realm of the soul. Eating, drinking, enjoying the things of this life which have to do with our five senses all of which are legitimate in themselves but to try and make spirit out of them to try and make eating and drinking to be part of the kingdom of God.

It doesn't belong there. The kingdom of God is not eating and drinking. Nothing to do with us.

That is fine of our natural desire that God does bless us with the good things of this life but it's nothing to do with the kingdom of God. It's something we need for our natural existence. The kingdom of God is none of that.

The kingdom of God is righteousness, peace and joy in the Holy Spirit. This message that we are teaching that many are teaching in the earth has been called by many names and I don't really use those terms but you hear it and also he believes in the kingdom message. He believes in the sonship message and he believes in the end time truth and all kinds of phraseology which I very seldom use and if I do, I use it guardedly because truth is truth in any age or any disposition.

Jesus is the living truth. I do recognize of course that coming to the end that when we come to the end of any order in God there's a change. There's a new manifestation from the heart of God.

We're constantly confronted with those facts in the scriptures that coming to the end of an old order God brings in a new. It was there in the heart of God from the beginning but the time hadn't come for it to be unfolded. So we call it new truth but it's just the unfolding of that truth that is there.

It's the unfolding of Christ in the hearts of his people. So God does do new things according to the work that he would bring forth and he's doing new things today and he's going to do a new work. Many resent that.

They reject it. God doesn't do anything new. God is always doing new things.

His mercies are new every morning. Every day is a new day. Every season is a new season.

Every year is a new year. And so when the time comes for God to move afresh and come into some new revelation of his heart to his people he says, Remember not the former things neither consider the things of old behold I will do a new thing. Now it shall spring forth shall ye not know it.

God is doing a new thing today because we've come to the end of an old order. Whenever we come to the end of an old order and God brings in a new there are new things that he does fresh from his heart. The manna was new every day.

Same word. Same truth. Same provision of God but new every morning.

Truth should be new every day. Same Christ but continual unfolding of his person of his glory of his love of his truth. Continuously flowing out from the heart of God in new ways new expressions new aspects of his being that we've never known before.

And I've never heard anyone talk about a priesthood message. Kingdom message sonship message we're going to be a people of power before we're going to be kings exercising power in the earth we're going to come into a priesthood that has compassion.

So God said to Israel when he got them out of Egypt and into the wilderness that place of discipline got them into that place where he was going to deal with them talk to them to their heart change them change their attitudes prepare them for the land of Canaan God worked can I use the word subtly with them got them out of Egypt told them he was bringing them into the promised land didn't tell them too much about going through the wilderness got them out of Egypt into the wilderness and then closed the Red Sea behind them got them right where he wanted them and the reason God didn't tell them was because they would probably major on the fact that God said I'm going to take you to the wilderness instead of majoring on the hope that lay before them and let's not major on the wilderness and

we talk a lot about it I know the simple reason we find ourselves there and God's people need to know that we are in a wilderness and God's got something better and there are others of course who major on Canaan and try and convince God's people that are there in Canaan and the Canaan to them has become well the man that comes from heaven the water out of the rock and they come to realize that there's no manna in Canaan there's no water flowing out of the rock in Canaan it's a different realm and so when after the manna they feel the drought and the heat and the devastating experiences well then they tell the people that's the devil you know Canaan this is a life of total victory this is a life of prosperity and triumph and so they labor under that delusion for many months or maybe years

until they finally realize no this I guess this isn't Canaan after all so we don't want any of God's people to be deluded in the matter he's brought us out of Egypt he's leading us into the place of his inheritance the place which his own right hand has established the sanctuary which the Lord has ordained as a place where he himself might dwell and that was part of the victory song when they came out of Egypt so God's people have to know that the experiences that we're going through are part of the discipline part of the preparation intended to prepare us for this Canaan life in the spirit that he has for us and so when he got them there in the wilderness he led them in a few places to test them and to try them finally got them down to Sinai where they were to camp for almost a year to

come to know their God to know his ways to learn of his holiness to learn of his righteousness to learn of his righteous requirements to prepare a temple to prepare a tabernacle in which he might dwell in the midst of his people they were going on to Canaan to a place of battle a place of conquest but before they could go there they had to come to know the holiness of their God I think by and large the church knows that it's a day of battle the church has always talked about warfare but what they fail to realize is that the battle is not ours but God's and that the weapons of our warfare are not carnal but spiritual so by and large the church has become involved with politics with the betterment of our economy you know with gimmicks with earthly tools earthly weapons carnal weapons

fleshly weapons satanic weapons many times because we've got to defeat the enemy so Satan can use these things why can't we? you know Satan can get our young people you know with rock and roll and all this stuff so if we just Christianize it a little we'll get them back Satan could realize that before the people

could go into Canaan they had to partake of God's holiness and His fire so when they left Sinai they went forth with the fire of God to consume their enemies that's what the fire of God was for to consume their enemies and they were to partake of that fire there at Sinai when they built the tabernacle and the holiness of God was incorporated into their whole way of life they became a holy people then they would go forth to conquer by the holiness of God in the realm of deliverance

and warfare and I think it's so in scripture God is going to have His people are going to overcome evil and it's good and so all this area in the earth it's full of evil hate lust and warfare and oh what are we going to do to try to conquer it well God has set forth the pattern of victory so clearly we overcome evil with good we overcome hate with love we overcome deception with truth that's how we overcome and so they say well come yes we know we've got to we've got to come into these things but in the meantime let's go and fight the battle and we can't fight the battle unless we're called to power with priestly guns so Paul talks about the breastplate and the breastplate and the helmet and the shield and the girdle and perhaps perhaps he was looking at this Roman soldier and saw all

these things and so he said get on that arm you know but it's the breastplate of righteousness it's the shield of faith it's the helmet of truth salvation it's the sword of the spirit it's the shoes of the preparation of the gospel the girdle of truth so this becomes our our weapon and Paul talks about the day of the Lord being at hand because the night is far spent the day is at hand therefore he says let us put on the armor not wings to get away from it all but on the armor what kind of armor armor of light basically the whole world system is spoken of as darkness the area of darkness the prince of darkness for the simple reason that everything that is not of God is darkness God is light the truth of God is light in him is the light of life and so basically everything that is not

of God of Christ is darkness how are we going to overcome how are we going to penetrate that darkness that holds dominion over people over the church how are we going to do it only one way the armor of light God wants the people to simply walk in light that light will dispel the darkness darkness isn't some kind of substance there that you can just somehow get out there and dispel it and shovel it out of the room the room is dark turn on the light gone negative lucifer light bearer when he said I will cut myself off from God it became dark because in God is light I sever my connection with God and there is darkness so the armor is the armor of the spirit the armor of righteousness it's that clothing of the priest and so when the priest was ordained to minister on behalf of God's people in

Israel Moses was instructed to make for them garments for Aaron and his sons for glory and for beauty God's purpose for Israel was that they should be a holy nation with a people and a kingdom of priests kingdom of priests kingdom message yes a kingdom of priests and as a nation they never became a kingdom of priests because of failure and we won't go into that but nevertheless God would have a priesthood and so instead of choosing instead of every man in Israel becoming a king and a priest God says I'll just choose the one tribe the tribe of Aaron that will be the priestly tribe and Aaron and his sons will be the priests this is a temporary provision but God looked forward to the time when his people would become a kingdom of priests Peter tells us that you're a chosen generation a royal

priesthood a kingly priesthood kingdom message yes a kingdom of priests a people that have compassion a people filled with love a people filled with truth so we're not going to we're not going to pursue the type of the clothing of the priest too much this morning but we have in the clothing of the priest the armor Paul talks about the helmet of salvation the priest had to put on a mitre on his head the priest had a breastplate the priest had a sword as it were in that breastplate there was the wisdom and the knowledge of God

which would somehow bring forth a word that was clear authoritative powerful God is going to restore you I know it and I wouldn't get so frustrated sometimes you know you get into an argument and someone brings up this doctrine you say yes but it says this and you say

yeah I know it says that but it says this and it's not going to continue that way when Urim and Thummim begins to come forth in the house of God that's going to put an end to the game set going to put an end to it but in all these things you see I believe we have to cherish the vision of it before we're going to enter into it to believe for and expect it to that's going put an end to the game to it and expect come house of that's going to we're to to come house of put an to put an end to the to put an and expect come house of that's to come house of that's going to come Acquainted with all of the sisters we've behind them before and we And truth cannot be just something.

It becomes in our inner man, truth and wisdom. Your faithful soul. Not only in sending truth and knowledge and understanding but also because of your great love for your people.

In the trial. We'll be thankful to all the faithful people who send truth. I'm sorry if you leave us all the way that you will not let us.

It's a very precious gift. Take it for a test. Give it that endurance and patience.

We all need it. Having done the will of God, we received the call. Thank you for your faithfulness, Lord.

Thank you for what you do. Many times of energy. It starts from you.

But you can continue to hold her over as long as you do. Grant that there might come forth good in their lives for your honor and glory. Bless our friends, Lord, for their good faith.

And for that desire, Lord, that is in their hearts to continue to be people. Travel many, many miles with the Lord. Lead out to them the portion that they need.

Praise Him along the way. That, Lord, that that fear might be at hand, and there will be that joint force of the greatness of your power and your might in the midst of your people. This Lord might be revealed, Lord.

The army of God might arise. Strong in the Lord and in the power of His name. Be this, Lord, we pray.

Days that lie before us, we know are days of uncertainty. And there will be many days of perplexity. Lead us, keep us in the heart of you.

In Jesus' name, we pray. Amen.

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