

# The Credentials of True Ministry

by George Warnock

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*True ministry in the House of God is based on the Anointing, which comes from the garments of our High Priest in the heavens.*

**Scripture:** Exodus 25:14, 1 Chronicles 16:39, Psalm 132:13, Matthew 11:30, Galatians 4:25

**Topics:** "True Ministry", "Gods Anointing"

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## Description

George Warnock preaches about the significance of carrying the ark of God on the shoulders of anointed men, emphasizing the importance of walking in God's anointing and not delegating burdens to others unauthorized by God. He highlights the transition from the old Tabernacle in the Wilderness to a new Tent on Mount Zion, symbolizing God's movement towards new things and a new order for His people. Warnock stresses the need for God's people to follow His leading and embrace His new ways, finding their place of ministry in the Body of Christ and abiding in the yoke of Christ for a light burden.

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## Transcript

The ark of God on the shoulders of anointed men? A sturdy cart on wheels, and a well-organized program, would seem to be much safer. Oxen are much stronger than men. And Uzzah the strong man can keep things in order. Now the "shoulder" is the place of strength. And the shoulders of the priests would speak of men who are strong because of their priestly character--the priestly anointing they carry and their priestly garments of righteousness. This is God's way... God's only way. "Lord, bring us to the place where we learn to walk with You, and abide in Your Anointing." For we need no other credentials for ministry in the House of God, apart from the Anointing... the Anointing that comes down upon us from the garments of our High Priest in the heavens, Who has been "anointed with the oil of gladness above His fellows." There is no question about it, the ark of the covenant was heavy. The mercy seat on the top of it was made of solid gold, one of the heaviest of all metals. But God's priests cannot delegate their burdens to others. The real problem is simply this: God's people, and the ministry in particular, are inclined to take burdens upon themselves that God did not authorize. God's intention is that each member of the Body of Christ should find their place of ministry in the Body, rather than delegating their task to some strong man. We are "members in particular," and each member must find his or her place in the yoke of Christ. As we abide with the Lord Jesus in His yoke, the burden will be one we can carry on our shoulders; for Jesus said, "My yoke is easy, and my burden is light."

A Resting Place For The Ark

Now we must notice something very important. The Tabernacle in the Wilderness that Moses built was certainly God's order for a season. It was still functioning, it was not in ruins. At this particular time it was "in the high place that was at Gibeon" (1 Chron. 16:39). Burnt offerings were still being offered upon the brazen altar, and the priests of the LORD were still attending to its various functions. God was not finished with it yet... nor would He be for many years to come. Zadok the priest and his brethren, men chosen of God, were still ministering there before the ark. But the ark of the covenant was not restored to the holy of holies of the old Tabernacle. If we are going to be spared the frustration of trying to restore something that has served its purpose and belongs to a dying order, we must recognize that God has new things in mind. And that He moves onward and forward and upward, enlightening the path of the just with the Light of a new day--a light "that shineth more and more unto the perfect day." He would bring us back to the old pathway, true, but that pathway leads on and on to new things in God. He wants to bring us back to "first love," when we have drifted from the right course, true. But He is not in the least interested in renewing some old religious structure that He may have seen fit to use in days gone by. God has an entirely new order for His people.

### A New Tent On Mount Zion

Because this was a new day, David pitched a new Tent on Mount Zion for the ark of God. Then the ark was brought forth out of the house of Obededom with shouting and great rejoicing. God was returning to His people, and this time the people were prepared! They had discovered God's way! David "danced before the LORD with all his might" (not in an attempt to bring back the ark but because it was back; and we have no record that David ever did this again). It wasn't the dance or the shout that brought back the ark... and in vain are we going to restore the glory of God to His Temple with any of these methods. What David rejoiced in was the presence and glory of God... and in the days to come there would be one thing only that He desired, and that was to sit before the LORD in the Tent of David, and inquire in His Temple.

David danced before the LORD, clothed upon with the garments of a priest: a linen robe girded with a linen ephod. Then the ark was brought into the Tent of David and set in the place that David had prepared for it, there on Mount Zion. Never again did the ark of God enter the courts of the old Tabernacle that Moses had built. God had found for Himself a new Resting Place. He ever leadeth His people on from glory unto glory.

But why Mount Zion? Why not the hill of Gibeon where the Tabernacle had been pitched, and which had been built by the great lawgiver according to the pattern that he had seen on the Mount of God? This was no mere whim of David's. David was a prophet, and God had given him the direction to do this. He had presumed before, and made a cart for the ark. And certainly it would have been utter presumption to put the ark in a new Tent, rather than in the old one on Gibeon if God had not given him clear direction for this. But this was to be God's new order.

"For the LORD hath chosen Zion;

He hath desired it for his habitation.

This is my rest for ever:

Here will I dwell; for I have desired it.

I will abundantly bless her provision:

I will satisfy her poor with bread.

I will also clothe her priests with salvation:

And her saints shall shout aloud for joy" (Ps. 132:13-16).

From this time forward, even to the consummation of God's purposes in the book of Revelation, Zion is established as the place of God's throne, as well as the place of His temple. The kingdom of David has become eternal in nature. David may die, but his greater Son and His many brethren will rule and reign forever on His throne. The natural Zion comes to desolation, and the natural Jerusalem goes into "bondage with her children," as Paul tells us (Gal. 4:25); but the real Zion of God and the heavenly Jerusalem will forever be known as the "City of the Great King."

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