

# The Mankind of a Priest

by George Warnock

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*George Warnock's sermon emphasizes the compassionate nature of the priesthood as exemplified by Christ, highlighting the importance of humility and identifying with human weakness in ministry.*

**Duration:** 1:23:49

**Scripture:** Proverbs 3:5

**Topics:** "Priesthood"

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## Description

In this sermon, the speaker emphasizes the importance of the sword of the Lord in teaching the scripture. They explain that the sword must pierce and cut asunder soul and spirit in order to truly understand God's ways. The speaker also discusses the distinction between the realm of the soul and the realm of the spirit, highlighting the need to not try to make worldly pleasures and desires part of the kingdom of God. They encourage the audience to cherish the vision of this spiritual transformation and to expect God to empower them to speak and teach with clarity and authority.

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## Transcript

Let's turn to 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, though somehow it could never seem right to me that He could be my example or a forerunner because He was so far, so high beyond us. So I'd be more inclined to think of, you know, that wonderful example we have in Paul where some of the apostles or some of the saints through the church age, some of the saints from the Old Testament, but the Lord Jesus is our example.

You say, 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 is ordained for men in things pertaining to God that he may offer both gifts and sacrifices for sins. Every high priest is taken from among men and for men.

What a wonderful thing to know that, you know, in this world which is dominated by many gods, and all our various religions have many gods, many austere gods, cruel gods. You see some of the things that people will do in the name of their god. Treacherous gods, cruel gods, gods of hate, gods of vengeance.

What men won't do in the name of their god. But our high priest was taken from among men and for men 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 for men. 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 have yet to see that full expression of the heart of God as was revealed in our great high priest who is now in the heavens.

I started 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 for it 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 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.

So 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 or those who started along the way and missed it. Those who have erred.

This high priest must have compassion on them also. 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 these 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 His people.

And so these people will, like the great high priest in the heavens, 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 with, what shall I say, humility, brokenness. And 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 dunghill and causes them to sit with princes, who breaks the bows of the mighty man and girds the weak with strength. And 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 vaunted 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 are going to be a people.

They're 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, their power, 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.

Before God establishes the kingdom of God in the church in power, He must establish the priesthood in the church. And a people who can have compassion on the ignorant, 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's when they're strong.

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, with His honor, with His glory. 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.

A people who can say, yes, I identify. I identify. I identify.

I know your need. 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 of the Lord, has been so led of the Lord and disciplined of the Lord that he can identify with others on 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 at Sardis or the church at Ephesus or the church at Pergamon or the church at Thyatira, all of which had great problems and great needs and evil forces working in their midst. The church at 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 He says, you don't know it. But you're wretched, you're blind, you're naked. You're poverty-stricken.

You don't know it. And actually in the sight of God, the down-and-outer is easier to reach than the upper five. 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 along, 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 day, people, a humble people. People who don't have an ecclesiastical background, 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 tried in the fire, with white raiment, with eye salve, that their eyes might be anointed, that they might see. How we need to see with that eye salve that the Lord has provided.

How we need that eye salve 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. There's a danger that that might cloud our eyes. To the point where we come to the place where we feel we've got understanding.

We can see the danger that we could come to that. We can see, others don't. We see.

Pride will blind the eyes. With 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 content that we're superior in knowledge. We fail to have that compassion of the priest. For those who don't know.

And for those that are out of the way. 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 of John 14.

I mean, 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 in the earth. It's set forth in Matthew, Mark, Luke and John.

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 it.

Research 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 thoroughly.

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. 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. You insist on going a certain way, God might say, alright.

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. Balaam the sorcerer, false prophet.

But nevertheless, even with that evil heart he had, was able to receive mighty prophecies from God. And when the king of Balaam 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 Balaam, I can't go. And so the messengers went back home and told the king. And he sent more messengers, more noble than the others.

Offered greater gifts. Please come. You've got to come.

Balaam says, 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. Talking about those cases where God makes it clear. This is the Lord's way.

And then you keep on asking the Lord. If perchance you 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's 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, still be out of the way. We don't say these things to frighten people. But 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. But the fact remains that there must be an ongoing work in our lives.

That God might cut asunder that soul and spirit. Part of His Spirit gives life to our spirit. 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 is soul and spirit.

And 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 had no compunctions of conscience concerning the things we used to do.

Suddenly, the sword cuts. And we say, I can't do that anymore. That's soul.

This is spirit. Until the time comes when there's been such a distinct cutting asunder of soul and spirit. And 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 the satisfying of our natural desires.

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're 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, you know. So and so, he believes in the Kingdom message.

He believes in sonship message. And he believes in 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 in any dispensation.

Jesus is the living truth. I do recognize, of course, that coming to the end, that there is a... 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. Which is there in the heart of God from the beginning.

But the time hasn't come for it to be unfolded. But we call it new truth. But it's just the unfolding of that truth that is there.

The unfolding of Christ in the hearts of his people. And 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 the 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 had 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 and talk to them to their heart, change them, change their attitudes, prepare them for the land of Canaan.

God worked, and 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 and into the wilderness and enclosed 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 through the wilderness.

Instead of majoring on the hope that lay before them. And let's not major on the wilderness. 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 they're there in Canaan. And Canaan to them has become, well, the manna.

It comes from heaven, the water out of the rock. And they fail 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, 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. But God's people have to know that the experiences that we're going through are part of the discipline. Part of the preparation.

And God 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, 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, 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? Satan can get our young people with rock and roll and all this stuff. If we just Christianize it a little, we'll get them back.

Failing to realize that before these 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. When the holiness of God was incorporated into their whole way of life and 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 scriptural, God is going to have a people who are going to overcome evil with good.

And so all this area of the earth is full of evil, hate, lust, and warfare. 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, yes, we know 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 clothed upon with priestly garments. So Paul talks about the breastplate, and the breastplate, and the helmet, and the shield, and the girdle, and perhaps he was looking at this Roman soldier and saw all these things, and so he said, get on that army and all.

But it's the breastplate of righteousness. The shield of faith. It's the helmet of salvation.

It's the sword of the Spirit. The shoes of the preparation of the gospel. The girdle of truth.

So this becomes our weaponry. Paul talks about the day of the Lord being at hand. He says, the night is far spent, the day is at hand.

Therefore he says, let us put on the armor. Not wings, get away from it all. Put 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. 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 a substance there that you can just somehow get out there and dispel it or shovel it out of the room. The room is dark.

Turn on the light, it's gone. It's negative. Lucifer, the 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 priests were 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 and a community of 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.

And this is a temporary provision. 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. People who have compassion, people filled with love, people filled with truth. So 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. For in that breastplate there was the Urim and the Thummim. Wisdom and the knowledge of God, which would somehow bring forth a word that was clear, authoritative, powerful.

God is going to restore Urim and Thummim to his people. I know it. We can 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 they 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 center. It's 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.

We have to believe for it and expect it. And if we truly believe for it and anticipate and expect it, God is going to put upon our lips and our minds more and more a constraining power so that we're going to hesitate to speak and to say and to bring forth doctrines that are not that clear word of God. So I'm not, you know, I'm not saying I've got it, that we've got it here.

I'm saying we've got to have that vision if we're going to come to it. And I saw this, I felt so confident that God is going to bring the ministry to this place where they're not going to just stand up and say this is Bible and so I'm going to teach it. They're going to come to that place where they'll be under such, in such union with the Lord by His Spirit that they're not going to want to say anything that the Spirit isn't saying.

For the simple reason that the Spirit of God Himself will not say anything that Jesus is not saying. And here I think I can say it because it's in the Bible. The Spirit of God Himself who came to take Jesus' place in the earth will not say anything that Jesus is not saying.

Whatsoever He shall hear, that shall He speak. The Spirit of God is under that constraint and so I'm free because I'm an apostle, I'm a prophet, I'm a teacher, I'm an elder. I've got authority to say it because it's there in the Bible.

Failing to realize that unless Urim and Thummim is there in the breastplate of the high priest hidden away there in the heart of God, we're not going to have that clear oracle coming forth which is God's specific Word for His people. And that's what Urim and Thummim was, a specific Word for the people of God. A time of need, a time of trouble, a time of confusion.

We wanted to know, bring hither the effort. And with Urim and Thummim there was a clear Word that came forth that no man could resist. So God has that sword of the Spirit that He's preparing in His people.

Isaiah talked about it. In His hand hath He hidden it. Thou hast made my mouth like a sharp sword, in His hand hath He hidden it.

And God's people find themselves, God's ministry, find themselves hidden in God's hand. They're not going to be out there doing their own thing, saying their own words, speaking their own thoughts. Even if it's in the Bible.

When God has control of His ministry, they're going to speak the words that are from His heart. In His hand hath He hidden it. So the seven stars in the right hand of Him who rises up in the midst of the seven golden candlesticks in this hall.

Seven stars in His hand. Representative of that ministry that God has in the church, in His hand. Lord keep us there in Your hand.

Don't let me speak. Draw me forth. And then it will be a sword of the Spirit.

Urim and Thummim. Which means lights and perfections. Lights.

Shining forth of the rays of God to bring perfections in His people. And so the garments of the priest is God's weaponry. Amen.

And Aaron shall bear the names of the children of Israel and the breastplate of judgment upon his heart. Because Israel failed and every man couldn't come into that place of kings and priests. God nevertheless had a priest who in their stead could come in.

And that priest is Christ. He's the one mediator between God and man. Let's get this clear.

God's not raising up 10,000 mediators in the earth. But He's raising up a multitude of people who are going to be joined under that one mediator. Joined under that one priest.

Part of His body. A vital component of the body of Christ. So we're not talking of many priests.

We're talking of one priest and multiple priesthoods. Sometimes many priests, yet one. Many members, yet one body.

So that those who become vital participants in the priesthood are simply those who are moving in union with the priest and with his heart. It says, Aaron shall bear the names of the children of Israel and the breastplate of judgment upon his heart. And thou shalt put in the breastplate of judgment the Urim and the Thummim.

And they shall be upon Aaron's heart. The breastplate of judgment upon Aaron's heart. So that our Lord Jesus in the heavens bears before the throne of God, just as Aaron did.

Bears the judgment of his people. And Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually. This word judgment, as you read the scriptures, remember that the word judgment doesn't always mean wrath.

It means justice and righteousness. When God reveals his justice and his righteousness in the earth or in the church, there's wrath, there's judgment. There's a display of, there's an execution of his righteous judgments.

We know that, but the word means righteousness and justice. So David would pray, Lord, judge me with righteous judgment. He didn't say, Lord, punish me or Lord, pour a wrath upon me.

He says, show to me your righteous judgments. And if we pray that in a right way, we're asking the Lord to discipline us, to recruit us, to chastise us. But we're also asking him to show us your justice, Lord.

Show us your righteousness. Make known to us the ways that are right, that we might walk in your ways. We're not just praying for affliction or something.

We're saying, Lord, just judge me with righteous judgment. And so Aaron bore the judgment of the people of God upon his breastplate. Because fastened to the breastplate upon the shoulder pieces were these twelve precious stones on which were engraved all the names of the children of Israel.

And so all the tribes couldn't go in there, but Aaron went in their stead and on their behalf, and he carried them with him there. And so our Lord has gone into the heavens, the great high priest, and he's carried us there upon his shoulder. And as we become joined unto him, we become joined unto his heart and unto his mind.

And so there's going to be a body who are going to be vitally joined unto him, whose concern will be for the people of God who are not appropriating the priesthood. I know it's well enough and it's good that we quote the scripture, you are a royal priesthood, Peter said so. But Moses told the people, you shall be unto me a royal priesthood, a kingdom of priests.

But they never appropriated it. Just because it's there in the New Testament doesn't mean to say that every Christian is appropriating it. There's going to be those who will.

But as they do, their ministry is going to be a ministry of compassion, a priesthood ministry on behalf of others. Whenever this priesthood gets the notion that there's something special in their own right before God, that they know more, that they're on a higher plane, they're losing that heart of compassion, they're

denying themselves the benefit of this priestly access that we have before the throne of grace. God grant that he will so temper his truth with love and compassion and mercy that we'll become a people after the heart of God.

People whose concern is for the rest of the people who do not have this access. Who do not know or those who have been. But we have both kinds in the church.

People who just don't know, they've been held in ignorance by God's ways. There's another people who have erred. God's priesthood are to have compassion on both.

If they're truly going to be an effectual priest, and if they're not going to be effectual priests, they're never going to be effectual kings. They're never going to be kings of power. And it is sad that many who have not appropriated the priestly heart have appropriated a certain measure of kingly power.

For it has been to their own sorrow and downfall. So God wants us to have righteous judgment upon us. In righteous judgment we'll have compassion, we'll have concern, we'll have love for the people of God.

And we need more and more of that love. But let us understand. Let us understand the nature of love.

It's not just a wishy-washy, nothing matters, you know. Anything goes, God loves you, I love you. Love is strong, love is pure.

Love is holy. As well as being compassionate. And this I pray, that your love may abound yet more and more.

Paul's praying for the flippants. He says, this I pray, that your love may abound yet more and more in knowledge and in all judgment. That your love abound more and more in knowledge and in judgment.

That ye may approve things that are excellent. Judgment here has the thought of discernment. Understanding.

You know, I'll take one scripture from the Bible. Oh, don't judge. Jesus said, judge not that you be not judged.

And I know he said that, but he also said, judge righteous judgment. You know. You come to know truth, you don't just fire one scripture against another.

You know, truth isn't a doctrine, a scripture you don't like, well, you fire this one against it. Truth is a composite thing. Many colors, many sides.

Many shades. Many different sparkling points. Judge righteous judgment.

The Lord says, judge righteously. He wants us to judge. We don't condemn people.

Judge not that you be not judged. We don't condemn people, but he does want us to judge righteously. In our affairs with one another.

In our families. In our fellowship. In our observation of what goes on in the church and in the world, let's judge righteously.

Solomon said, answer not a fool according to his folly, lest you be like unto him. In the next verse he says, answer a fool according to his folly, lest he be wise in his own conceits. That's not contradictory.

He's presenting two sides of a situation. A fool comes along and starts arguing. You say, yeah, I know about this and that.

You're answering him according to his folly. But with a word of wisdom from God, you can shut his mouth. Wesley was walking along a narrow pathway one time.

After rain, it was muddy on each side. This guy was approaching him and said to Wesley, I never step off a pathway for a fool. Wesley could have said, well, I don't either.

I would be answering the fool according to his folly. Wesley looked at him and he says, I always do. So he answers him according to his folly, lest that man be wise in his own conceit.

He stepped off in the mud. You see, judge not. You don't condemn people.

Judge righteous judgment. Paul says, let your love abound more and more in knowledge and in all judgment that you might approve things that are excellent. That you may be sincere and without offense to the way of Christ.

He wants us to be a people who are able to approve excellent things. He wants us to judge situations to be able to say, now this is a more excellent way. We're not condemning those who walk in a less excellent way.

We pray for them and if our hearts are right, we will really have a desire to lead them further. But you say they don't want it. Well, we still love them and we still pray for them and we still desire that somehow the time will come when they will desire the more excellent way.

And we won't feel superior thinking that we're on a higher platform than you are. We'll still have that humble feeling that we're really less than others. They really know more.

They have a great knowledge of scripture. They've had great experiences in God. You almost wish that you could have gone the way they have gone.

And yet somehow you just know that the Lord led you this way. And you thank the Lord he's led you this way and you wouldn't desire him to change it. And I think we've got to come more and more as the Lord leads us into truth.

We've got to come more and more into humility and meekness. And I think if we present our hearts to the Lord with that desire and that prayer, he'll be faithful. He'll be faithful to bring about situations that will keep you humble and lowly and meek.

He'll be faithful to do it. Let's recognize that we need it. Let's recognize that with every increase in knowledge there's an increase of the danger of pride and conceit.

And as we thank him for the knowledge and the revelation and the truth. Lord, thank you for this but I wish I was as humble as you are. I want to be as meek as you are.

I want to be as lowly as you are. And God will be faithful. So ordain your walk and your way before him that you won't be overly exalted.

And if at times it seems that because of a ministry, a word, a prophecy, a vision, a dream you had there's a tendency to exaltation. And your heart is right and you're really seeking the Lord for his nature. He'll be faithful to give you a thorn in the flesh even as he did to Paul.

Paul says, I wanted God to take it from me. I asked him three times to do it and he said, Paul, my grace is sufficient for you. And he caused Paul to know.

The reason he gave that impediment, whatever it was, was to keep him humble. So if in any way we seem impeded along life's pathway, let's thank the Lord for it. Because he wants to reveal himself more and more and more.

Knowledge can puff up and bring pride and seek. We're no longer of any value to the kingdom of God. Let us grow in grace and in the knowledge of our Lord and Savior.

Thank you, Lord. Jesus Christ. Amen.

Amen. The heart has desired a broken and a contrite heart. The heart has desired a feeble will with me.

Broken, humble before Thee. Broken, humble before Thee. I know, I know, I know my own heart.

Join me in all my ways. And sleep in this wicked way in me. And lead me in the way everlasting.

O Lord, Thou hast searched me and known me. And art acquainted with all of my ways. Thou hast beset me behind and before.

And laid Thy hand upon me. If I take the wings of the morning And the othermost parts of the stream Even death shall die. And Thy right hand shall uphold me.

O Lord, Thou hast searched me and known me. And art acquainted with all of my ways. Thou hast beset me behind and before.

And laid Thy hand upon me. O Lord, Thou hast searched me and known me. And art acquainted with all of my ways.

Thou hast beset me behind and before. And laid Thy hand upon me. That's why we desire Your truth today.

Thank You for Your faithfulness, Lord. Not only in sending truth and knowledge and understanding and revelation. But also because of Your great love for Your people.

In trial and contention. Wilderness. Doubt.

Manish. And we'll be thankful in all things You've been faithful and true. We desire that You will lead us all the way that You will not let us.

In times of severe testing. Take a shortcut. Give us that endurance and patience.

We long You. But having done the will of God, we have received the call. Have Your faithfulness, Lord.

Have Your love, Lord. Have Your watch, Lord. How many times You've intervened.

To guard us from the enemy. But if You'll continue to hold us over us, Lord. Grant that they might come forth.

Truth in their lives. In honor and glory. Bless our friends, Lord, who visit this day.

And for that desire, Lord, that is in their hearts. To be with Your people. To travel many, many miles.

To fellowship. With them, Lord. Lead out to them the portion that they need.

To reach them along the way. That, Lord, the day might be at hand. And there will be that showing forth of this.

Greatness of Your power and Your might in the midst of Your people. That glory might be revealed, Lord. And that the army of God might arise.

Strong in the Lord and in the power of His might. To bring deliverance to the captives. Lead us, Lord, we pray.

Days that lie before which we know are days of uncertainty. And there will be many days of perplexity. Lead us, keep us in the hall of Your hand.

In Jesus' name we pray. Amen.

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