

Now, brothers and sisters, whoever the people were, according to the Lord Jesus, in Matthew 22, they were alive.

Genesis 28:13-16 The land on which you lie, I will give to you and your descendants; and your seed shall be as the dust of the earth, and you shall spread abroad to the east, the west, the north, the south, and in you and in your descendants shall all the families of the earth be blessed. Behold, I am with you and will keep you wherever you go and will bring you back to this land; for I will not leave you until I have done what I have promised you. Then Jacob awoke from his sleep and said, "The Lord is certainly in this place, and I did not know it!"

The Lord is in this place, and I did not know it. The Lord is in the place, and I did not know it! And that's us; the Lord is in us, and we did not know it.

Genesis 28:17-18 And he was afraid, and said, "How dreadful is this place. This is none other than the house of God, and the gate of heaven!" (A house of God, and a gate of heaven – two places). And Jacob rose up early in the morning and took the stone that he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it, and he called the name of that place 'Bethel', which means the House of God.

Now then, he saw God, both in heaven and on the earth, and he said, "He is on the earth as the house of God, yet it is a gate of heaven. And there was a stone that he had used for a pillow that night, and he built it there into a pillar, and he poured oil on it. Now then, this is the first time there is the use of oil. Now the New Testament makes it very clear that oil is what? The Holy Spirit. The Spirit. Here is the Spirit as oil. He is the Spirit; He is oil. But when the Spirit is moved upon the stones, when it is poured into and worked into the stone, what does it become? It becomes the house of God. When you take the oil and pour it on the stone, it becomes Bethel. Now then, this begins the line of two things: one of them is the building of God, and the other one is the oil. All right, let's turn to Exodus 25:6.

In Exodus 25, God is giving Moses what? Does somebody know what it's doing? He is giving what to Moses? He is giving to Moses instructions for the building. Alright, the tabernacle. And he comes to a part of it, and he says in verse 6, 'oil for the light and spices for anointing oil and for sweet incense.' Now, oil for the light, we will not touch, we don't have a week. And oil for the sweet incense, we will not touch, for we do not have a week. But oil, spices for the anointing oil, we will have to touch a little bit.

Now, brothers and sisters, there were three oils used in the tabernacle. There was an oil to light the place deep in the tabernacle. Did you know where there was an artificial light, not the light of the sun, but the light of the oil, where it was? It was in the holy place, where the priest ate the bread, and they had to light the lamp, which was the oil, in order to eat the bread. They could not see without it. Now, brothers and sisters, for you to eat the word, and the, according to Hebrews, the loaves - here is the word - in order to eat the word, you have to have the light of the spirit. And that's why it is so easy to take the word of God in spirit, and just pray it. The prayer, brothers and sisters, and the holy spirit, the prayers, and the bread are all one. They are all one. Well, that's not our subject. Then there is a spice for the

incense, and there is the anointing oil. There is an oil separate from the oil that lights the lamp. Now, then, in a moment, we're going to find out that the anointing oil does not just have oil. It has something else.

After they had lit the lamp, they ate the bread. The Holy Place is for the priests. The outer court is for everyone. Everybody gets saved, but brothers, only the priests go into the holy place, and there they light the lamp, eat the bread, offer incense, all at the same time, then they can enter the Holy Place. Amen, brother. You come into the soul, you light the lamp, you offer the incense, you eat the bread, and brother, you go in.

Now then, in Exodus 29:7: *And then you shall take the anointing oil and pour it upon his head and anoint him. And you shall bring his sons and put coats on them. And you shall gird them with girdles, Aaron and his sons, and put on the bonnet, and the priesthood shall be theirs for a perpetual sacrifice, and you shall consecrate Aaron and his sons.*

Alright, Aaron is to have the anointing oil poured upon his head.

Okay, now then, verse 9 of the same chapter. Oh, wait a minute, let's read verse 21. *And you shall take of the blood that is upon the altar and of the anointing oil and sprinkle it upon Aaron and on his garments, and on his sons and upon the garments of his sons with him: and he shall be hallowed and his garments and his sons and his sons' garments with him.*

Now there are two things related here. I want you to look at it very carefully. There is something related to the pouring on of the anointing oil. And that is what? The blood. Okay. The blood.

Now then, in verse 29. *And the holy garments of Aaron shall be for his sons after him, to be anointed therein and to be consecrated in them.* Now then, you perhaps are not aware of this. So let me just say to you that the garment, when it is described in the Old Testament, the Lord is giving the building, and He gives the anointing oil, he gives the priest, and he puts on the garments, and everything that the garment is, the tabernacle is; the building. Everything that is in the tabernacle is on his garment. There is no difference. It has stones on it. The tabernacle has stones. It has gold on it; the tabernacle has gold. It has silver; the tabernacle has silver.

The clothing is just exactly like the tabernacle. Now this means a great deal. The tabernacle is the Lord Jesus Christ. And the clothing we put on is the Lord Jesus Christ. Surely by now, as a Christian, you have found that the New Testament teaches us that the Lord Jesus not only gives us righteousness, but he is righteousness and clothes us with his righteousness.

And the priests were to put on the garment, and they were to be in the garment, and then they were to be poured upon. They were to be in the garment and had it poured upon them. Let me just talk to you for a moment, brothers and sisters; the priests are so important. I have spent all this week just looking at priests. This is fantastic. We have to be God's priests, and all that the priests do is to take care of God's house. They take care of the Lord Jesus. Priests are not servants. They are people who just take care of Christ. They worship Him.

They offer up Him as sacrifices as all the day long. They burn the incense. They light the lamp. They eat the fruit, and they go into the Holy Place. The tabernacle is their dwelling place. And praise the Lord, that's just where they live. And that's where they sleep at night; it's their rest. And the oil is poured on them. And the oil comes down from the head onto the body.

Oh, brother, I will not be able to deliver my burden today. I know I won't. I don't think I can express in human words what I want to share. I don't believe I can deliver this, but this, brothers and sisters, is so important for the church. May the Lord just be with us now. May He help us just a little bit.

Alright, let's see. Exodus, chapter 30, verses 22-32. And we have to read all of it. Now, brothers and sisters, this is the anointing oil.

Moreover, the Lord spoke to Moses, saying, "Take also for yourself the finest of spices: of liquid myrrh, five hundred shekels, and of fragrant cinnamon half as much, 250, and of fragrant cane 250, and of cassia 500, according to the shekel of the sanctuary, and of olive oil a hin. You shall make from these a holy anointing oil, a fragrant mixture of ointments, the work of a perfumer; it shall be a holy anointing oil. And you shall anoint the tent of meeting with it, and the ark of the testimony, and the table and all its utensils, and the lampstand and its utensils, and the altar of incense, and the altar of burnt offering and all its utensils, and the basin and its stand. You shall also consecrate them, so that they may be most holy; whatever touches them shall be holy. And you shall anoint Aaron and his sons, and consecrate them, so that they may serve as priests to me. Furthermore, you shall speak to the sons of Israel, saying, "This shall be a holy anointing oil to Me throughout your generations. It shall not be poured on anyone's body, nor shall you make any like it in the same proportions; it is holy, and it shall be holy to you.

Who does a priest minister to? The Lord. Have you ever seen priests walking around the country? They are always taking care of somebody else. Priests were made for one thing: to minister to the Father, and that was all a priest was for. You just anoint the priest with oil, consecrate him, and he spends his entire life doing nothing but ministering to the Lord. What more can I say to you? He does nothing but minister to the Lord.

Now, brothers, the Plymouth Brethren 150 years ago recovered the idea of the priesthood of what? Have you ever heard that term? The priesthood of the believer. But all they did was to say that there is no individual priest who ministers in front of us, and we're a bunch of peons in the congregation; the Plymouth Brethren said, "We're all the same." Well, give them 150 years, and they're beginning to today have their pulpits and their preachers who stand up front. Oh, the shame of it. But all they saw was the believers all as the priesthood. They did not see the office. It is not to work, it is to be anointed and to minister to the Father. That's all you have to do. Don't ever do anything else. You say, "Brother Gene, how's the world going to get saved?" I will tell you that if you will minister to Christ, to the Father, if you will minister to Him, the Father Himself will do far more; you just wait and let Him. He will do far more than if you abandon the priesthood and go out and try to do His work.

Let Him build up the stones. Brothers and sisters, the winning of this world to Christ and even the saving of souls is not an individual matter. It is the matter of the building. It is the matter of the church. And our job right now is to be built up into a house, a house of a holy priesthood who do nothing but minister to the Father. You just believe there must be a group of people on this earth who believe that the Father can mind His kingdom. He wants a group of people who will minister to Him. And in order to do that, they must be anointed with oil to minister to Him.

Listen, you want to read in the New Testament the greatest piece of a priesthood there is? Then read Acts 13. Boy, that was a gathering of eagles. Acts 13 are five brothers of the local church, just doing what they normally do from time to time. They were praying and fasting. Were they praying and fasting for the salvation of the world? What was it? What were they doing? They were...this is the New Testament, brother. I'm not reading the Old Testament. In Acts 13, they were praying and fasting, ministering to the Lord. Ministering to the Lord. Brothers and sisters, you just sit here and minister to the Lord. Oh God, oh Father. You minister to the Father. To Christ, to the Father.

(When the woman poured oil on Jesus, he said that wherever the work goes out, that will be spoken of. She has anointed Me, but it was a burial, and He said wherever the gospel goes out, what she has done in preparing Me will be remembered.

But brothers, do you know what came out of Acts 13? What came out of Acts 13? Out of Acts came the line of Antioch. What did Jerusalem do for the great advancement of the kingdom? Very, very little. They got distracted by legal things, being legal, brother, and pushing things, but Antioch just ministered to the Father. That is all they did. Then one day, God got off His throne and said, "I'll go to work." And Acts 13 said, "And the Holy Spirit said".

I have a burden to save the world. I have a burden to have churches all over the earth. And the Holy Spirit said, "Separate Paul and Barnabas." Now, brothers, they didn't sit around saying, "Oh boy, praise God, we're going to save the world, Hallelujah, praise the Lord." No, they did what God wanted them to do. They ministered to the Lord. Brothers, forget the rest; if you don't forget the rest, you'll be distracted. Believe me, if you want to satisfy the Father, you will minister to the Lord. That's all you will do and let the Lord do the rest.

The hour will come, brothers, if a group of brothers and sisters in this city will minister Jesus Christ and just keep on ministering Jesus, and just burn the incense and eat the bread and light the lamp and go into the Holiest of Holies, then brothers, God will do something. But if you stay in the outer court, where all the work is going on, and where all the noise is, and where all the buying and selling and the effort is, if you stay in the outer court, it will be you doing something for the Lord. And brothers, we will just be what we've had for the last 1800 years. God wants a group of people who will just minister Christ. And if there is a group of people in Goleta that do that, it just might be that after much oil and much ministering, the Lord might have a group of people who minister to Him, that He might trust. And He might step down and say...what, I don't know. But I'll tell you this, in this nation, there is no Antioch. In this nation right now, we have no Antioch. Right now, there's

no Antioch. We need some brothers and sisters who just offer praises to the Lord and not be distracted by Jerusalem or anything else. And will just purely minister to the Lord under the anointing. Let the Lord worry about the rest.

Well, anyway, someday we have to look at the priests. What verse did I end with? Verse 30, alright. *...that they may minister unto me as a priest to Me. And thou shalt speak unto the children of Israel, saying, 'This shall be a holy anointing oil unto me throughout your generation'.*

Whatever the Lord began here has never ended. Whatever he began with the holy anointing oil, it never ended. Verse 32 - *Upon man's flesh shall it not be poured, neither shall ye make anything like it after the composition of it; it is holy, and it shall be holy unto you.*

Okay. Oh, now, I want to stop here and remind you of something that was made out of. It is made out of myrrh, it is made out of cinnamon, calamus, and cassia. Now then, you notice the composition of it isn't equal. At the beginning, you have 500, and at the end, you have 500, and in the middle, you add it together that makes 500. But it is the cinnamon and the calamus that make up the middle part. And that makes 1500, three 500's. Well, this is not important now, but there are four elements that are added to the oil. We're going to come back and see what they are in a little while.

Now let's go to the New Testament and see the oil. Yes sister? (I get really confused with the terms. What does it mean that it's not going to be on the flesh and that it's going to be on the...) Well, here it is said that it will only be something for the priests. And sister, it is poured on to the head, and from the head it just comes down to the body. You never pour it onto the body. If you do that, then that's man pouring something onto it. If it comes from the head, it comes down here onto.... If word flesh bothers you, we should just take it for what is said, onto the physical body you will not pour it. You will pour it only on the head. It shall never be poured in any place except on the head.

II Corinthians 1:21 and 22. Two verses here. I would like to hear the RSV, the King James. I would like to hear anything else we've got on this verse. I'd like to see who gets, who has the most nerve. RSV, let's hear it.

But it is God who establishes us with you in Christ, and has commissioned us; he has put his seal upon us and given us His Spirit in our hearts as a guarantee.

Okay. All right. All right. What else? Who wanted to? What have you got there?

New American Standard - *Now He who establishes us with you in Christ and anointed us is God, who also sealed us and gave us the Spirit in our hearts as a pledge.*

King James - *Now he who stablisheth us with you in Christ, and hath anointed us, is God; Who hath also sealed us, and given the earnest of the Spirit in our hearts.*

New English Translation - *Now He who establishes us with you in Christ and anointed us is God, who also sealed us and gave us the Spirit in our hearts as a pledge.*

Now, first of all, before I read any further, the anointing has got something to do with our being established, right? He who establishes us with you; this is establishment, it's you, and it's me, the three all this together. You and me together being built up. And the best translation is *being built up*. The next word is *into*. Now then, brethren, here is some real heresy. We are going to really be heretics; let us be heretics today.

Now, he who is building us up with you in the anointed one, and has anointed us, is God.

He who is building us up with you into the anointing, or into the anointed one, and has anointed us, is God.

God builds me up with you and puts us under the anointed one, and we are anointed. Now you say, 'Just one minute, where do you get 'we're being built into the anointed one?'' Alright, where did I get that? Does anybody know? The word Christ means 'the anointed one.' And if you read it in the Greek, there is a deliberate play on words. And here is the place where we should not transliterate, but we should translate. You do not say, you know, the word baptism means immerse, and sometimes it's translated immerse, but it's usually just transliterated. You just take the Greek and rewrite it into English. Here is a place where the verse really has its clarity only in the translation. 'He who is building you up with me, into the anointed one, and the anointing is God. Now, the anointing is not mentioned much in the New Testament, but it is mentioned always as a building up process. Lord, take us home. Lord, let us see this.

Do you know what the church is? Do you know what the building is? It is the head plus the body. And the Father has the one anointed, Jesus Christ. The oil is poured out upon him, and that oil is poured out upon the head, never poured onto the body, but it's always poured onto the head and pours down onto the body. The one who does this is the Father. He has anointed the Holy One, and the Holy One pours down upon us, and we are anointed. And we, by being anointed, are the priests to minister Christ, and brother, we are also everything else. We are made holy as the Holy One is poured down upon us. Brother, the anointing oil is poured upon the tabernacle, it is poured upon the altar, it is poured upon the bread, the bread's utensils; it anoints everything. I can say to you the tabernacle is Christ, and I have to turn right around and say the tabernacle's the church. How's that possible? He that is joined to the Lord is one spirit. And the church is Christ. That which is in you, and you, and you, and you, and you. That is the church, it's the Christ that is in you. Built up together to become the female, the body. And over that body is the head. And the head is the Anointed One, and the anointing from the Anointed One pours down upon the body. As the body is built together and becomes the body, the anointing comes down.

My brothers, I had to remind you that the passage you know we've got to get to is 1st John, you have to play down your background. That verse of scripture was not written for you. It was not written for you. It was written for the brothers and sisters. When it says the anointing teaches, brother, don't you ever think that the anointing teaches you everything, it does not. You say brother, that's what it says. Yes, but it's plural. It's speaking to the

brothers and sisters after they have been what? Built up. After they are built up, into the body. The anointing that comes from the Father is onto the head, the Anointed One. He is literally the oil. Pours down upon us, and he anoints us as we are built together.

Do you remember what Paul said in Corinthians? He said, "We build you up, we edify you up." Listen very, very carefully. Paul said, "I build you up. I edify you." I edify you; I build you up. Then he said this is what the brothers do when they help the church, they edify the spirit, they help the spirit. What was Paul doing? What was Paul's edification? Brother, I know. I tell you, I know, Paul's edification was to teach the brothers and sisters how to live in the Spirit. You have to go back and read Paul. Paul's building, Paul's edifying, was building the brothers and sisters up so that they might learn how to live by a higher life. And Paul said there are some who build, but I am the... I'm sorry, I build; the Lord is the master builder. The Lord even takes the building of Paul and sticks it together, completely. Then he said, "I edify her, I build up the saints. I edify them. I teach them to experience the Lord. But then the church builds itself up. Together. The arm and the leg are built together. And they are built up; the church then edifies itself.

There is something in Paul's saying that is teaching us that there comes a point after the builder has built that the church builds itself up.

I have to stop right here. And I say, brother, this is for Goleta. But brother, ten years from now, don't forget this. Twenty years from now, don't forget this; thirty years from now, don't forget this. The builder builds to a certain point, and then the body being built up together is really after that building itself up. Every joint supplies. Brothers, if we are not faithful to this, we'll end up being some sort of denomination or sect. There has to be the help. There has to be the builder who builds and edifies and helps the load. But then there comes a time when the church builds itself up. When every joint supplies.

This is what we must have. We must have some men who are faithful to this in the building. And we must have a group of people who are faithful to it, in touching the Lord and then being built up together. And I just say to you, we need a recovery of men who will stop building, who will build and then stop. We need a recovery of the Lord Jesus' example, when He said, "I must leave you," that you might have what? The Paraclete, and He will do what? He will do what? He will teach you all things. The Lord Jesus Christ built, and He built, and built, and He stopped building, and He said, "I must leave, that you might have the Holy Spirit, who will teach you all things. "

This is what the Lord wants. This is what He wants from the work, and this is what He wants from the church. He wants a group of people who are willing to be built up. Who will consecrate themselves as the priests did. Who will be built up together. And then He needs some brothers and sisters, in this land and across the earth, who are so ruled by Christ, who will share Christ and point people to Christ, and minister to Christ, and present nothing but Christ. And do what Christ did. Leave, that the Holy Spirit might come and teach all things. The Lord needs some willing vessels. And then the finger will get supply from the hand, and the hand will be supplied by the lower arm, the lower arm will be supplied by the higher

arm, the arm will be supplied by the shoulder, and the shoulder will receive its supply from the neck. And brother, it'll all come from the head. Every joint will supply to some other part of the body. And the toe shall not say 'finger, I do not need you'. Because each will supply something. But all of the supply will come down from the head. The Lord Jesus Christ wants brothers and sisters who will so touch the Lord and so share Christ that the Church will be built up by the Holy Spirit within, by the anointing oil. By the anointing.

Alright, now then let's go to 1st John. If you're lost, if you're confused, if I have not made this clear, let us stop right now and count. Are you clear? (question) How to minister to the Lord.

Okay, the oil is poured on everything. Let us just say that when we have a proper situation, a really proper situation, the oil will be poured on the Church, on the believers, on the prayer, and on the word. It will be poured on every single sacrifice. Now, brother, do you know what the sacrifices are? There are five of them, but I don't mean what five they are, but what are they? All right, the first one is the what? The burnt offering? What are the other ones? Just name some: Peace offering, the meal offering, the trespass offering, the burnt offering. The burnt offering came first, then the first fruit, and the Passover offering. In all, there are five. I seem to have forgotten one myself. There is the trespass offering, the burnt offering, the peace offering, the meal offering, and the offering of the first fruits. What are these? Yeah, that's it. What are they? What are they? What are they? The burnt offering. It's offered once a year for the sins of everybody. What is it? It's Christ. What's the trespass offering? That's Christ. What's the peace offering? That's Christ. He is our peace, speaking of the peace offering. He made our peace; He is our peace. Alright, what about the meal offering? That is Jesus Christ. And the first fruits? The Only Begotten Son.

Alright, brothers and sisters, why was the oil poured on? It was the symbol that these were the Lord's, and they were of the Lord. This was of the Lord. He poured onto the Tabernacle. This is to say, this is of the Lord. On the trespass offering, all the offerings, this is the Lord, onto the bread, this is the Lord's, onto the lamp, this is the Lord's, onto the priests always the Head coming down on the whole Body. This is the priest. Who is the priest? The Lord Jesus is the priest. I told you, brothers, one of these days you're going to throw your cover off your sheets off the bed, and we're going to look up, and say JESUS CHRIST IS EVERYTHING. He is EVERYTHING.

Now the oil is signifying this. He is the Anointed One, and He is the oil. Maybe we should stop before we get the first John and look at what the oil is. It is first the hin oil, the crushed olive. Then it is made up of four things added to it. The first is myrrh. Myrrh is used for embalming. It was always a symbol of death! The cinnamon and the calamus are sweet smells that ascend. In Exodus 30, I want to make sure which are first. First is myrrh, cinnamon second, calamus third, and cassia fourth. I'm sorry. The cinnamon and the calamus are sweet, sweet things that grow up out of mud, and they are compounded together as something that is sweet of the Lord. They are sweet offerings, sweet smell, and the instrument itself grows up out of the mud, and then there is the cassia that grows on the mountains. These four things, it takes the two middle ones to make 500. Now, throughout the Old Testament, we have symbols of Myrrh, calamus, cassia, and cinnamon. The

cinnamon and the calamus are sweet-smelling powders that are ground up out of plants that grow up out of mud, and then the cassia is something that grows on the mountaintop, and it's brought down and foot into the oil.

Now, sisters and brothers, you put that together and mix it together, and what do you have? You have the anointing oil. Now what is that? This is what it is. The anointing oil is the Holy Spirit plus the death of Christ. The sweet, resurrected life of Christ, the ascension, and the enthronement of Christ. Who lives in you? I'll tell you who lives in you, brother. The Spirit lives in you. And who is the Spirit? The Spirit is Father plus the Son, plus the Holy Spirit, yes, but to say it better, it is the Spirit plus Jesus Christ's death, His resurrection, and His enthronement. There is now what in you? There is God, the Spirit dwelling in you, plus the death, the myrrh plural, there is something in you that kills. There is something in you of death. The Lord willingly offered Himself up to die. He suffered and then died that He might be conformed. The death had something to do with His Sonship. In Romans 1, it says that "Christ was made the Son of God." The Father had to work into His Son's death so that through suffering and death, He might be made the Son of God. The death that worked in Christ is now in you. Now, brothers, there is something in you that will kill you. There is something negative, and it works in you to make you a Son of God. You have to go through death so that you might be a son of God. Really a son of God.

In actuality, you see, Jesus Christ is the Son of God, and you're in Him, and everything He experienced, you experience. And He went through death, and that death work has been implanted, impregnated into you that you might know something of death. Praise God. Praise God for the cinnamon and the calamus. Oh, I just can't, and I don't have the words. Maybe when we have an hour for nothing. Brother, brother, sister, do you know what kind of a life you have in you? I shall never tell you anything greater than what I am about to tell you right now. Do you know what kind of life you have in you?

You have a life in you that passed through death, that's what kind of life you have got. And there will come a time when you sense the death, and the dealing and the work and you will come down to say oh, Lord, oh, Lord and the death will work to conform you and to teach you and to show you and then there will come a sweet smell, a sweet smell, there will be a rustling and then a quaking and there will burst forth in you the sense of resurrection! And something in you will stop saying, Oh, Lord! Oh Lord, death, oh Lord, death, and it will begin to say Hallelujah, Hallelujah. This is what is in you! And this is just the way (it) He operates in you. This is the only way.

Then, brother, after the sense of resurrection, there is a life in me that cannot be destroyed even by its own work of killing me. Even if it kills me, it gives me life. It is there to kill, but after having killed, it becomes life. Brother, after the hallelujah, after the sweet sense of the Lord resurrecting you, then there comes the enthronement. Three things, brother: the death, the resurrection, and the enthronement are in the Holy Spirit. Someday I want you to know that I am not preaching in the air. The New Testament is so clear; the New Testament makes nothing more clear than this. That in the Spirit is the death, the resurrection, and the enthronement of Christ. In the Spirit, in you, and this is the anointing. There comes after the

resurrection the sense of enthronement. Oh Lord, I'm not only resurrected, but I am above all, all, far above all. Lord, there is no power in Satan; he has no place in me. Lord, I am in you on the throne, I am resurrected and victorious. This is what lives in you. This is what works in you, all the day long. That's what is in you. This is the anointing oil. This is who dwells in you. The Spirit of the Lord plus all the work of Christ. All the work of the death, all the work of the resurrection, and all the work of the ascension. You say the death was just to kill Him? NO. Death did a...thing, resurrection, that He might come out of the grave, no. Have you ever seen all the things the resurrection did? All that is in you. The enthronement, that is just that He might be seated in the heavens? NO, a thousand times No. The resurrection, the ascension, and the enthronement did a thousand things, and all the work that the death of Christ did is in you, working. All the resurrection of Christ and all it did is in you, working. And all of the ascension and the enthronement of Christ and His position above all things is in you.

First John 2. But you have the, and that says, what? In the King James, it says the unction, but does it say in any other translation what? You have the anointing from the Holy. You have the anointing from the Holy. And you know all things. You have the anointing from the Holy and you know all things. And then in verse 27. But the anointing, this is the same word exactly the anointing, which you have received of Him, that is, the Father abides in you. My brother, it stays in you. It is not there sometimes; it is always in you. And you need not that any man teach you, but the same anointing teaches you of all things, and is, not truth, no, mark that word out and is reality, and it is no lie, and even as He has taught you, you abide in Him. He abides in you. He has come down from the father. The anointing is in you. It teaches you all things. It is reality.