

# The Holy Anointing Oil

by George Warnock

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*The sermon emphasizes the importance of abiding in the anointing of Christ to navigate deception and grow into a new creation reflective of His image.*

**Duration:** 1:17:05

**Scripture:** Zechariah 4:6, Matthew 6:33, 1 Corinthians 14:26, Ephesians 4:22-24, Colossians 3:12-13

**Topics:** "Anointing"

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## Description

In this sermon, the speaker discusses the importance of the Israelites pausing at Mount Sinai to become acquainted with the holiness of God before continuing on to Canaan. He emphasizes the need for ministers to focus on the needs of people rather than preaching deep or borrowed truths. The speaker also mentions the significance of unity among believers, cautioning against compromising one's beliefs for the sake of love and unity. Ultimately, the sermon highlights the importance of knowing God and being led by Him, rather than just acquiring knowledge.

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## Transcript

And this is a day and hour when there's much seduction and much being said to try to counter, to counteract the seducing spirits that are in the world. And not to criticize those who feel that they're doing God's will and trying to expose seduction, but this is God's answer to seduction. This is God's answer.

But the anointing which ye have received of him abideth in you. And ye need not that any man teach you, but as the same anointing teacheth you of all things, and is truth and is no lie. And even as it hath taught you, ye shall abide in him.

And so there is God's answer to deception, to seduction. Let's remember that. That's God's answer.

Abide in the anointing. God has given us an anointing, given us an anointing, and we cherish that anointing. We must make room for it in our lives.

We must come to that place, John says, where we abide in it, live in it. It's just something that happens. I used to look upon the anointing that way.

I had an anointing the other night. I want that anointing I had. And I do admit, of course, that there's such a thing as withdrawing from that anointing and not abiding in it.

So we feel it. We feel the barrenness of it when that anointing is not there. But God wants us to abide in it.

And we abide in the anointing. There's no place for seduction. There's no place for it.

What is the anointing? It's really him. It's really him. The same anointing teaches you all things and it's truth.

Jesus said, I am the truth. The anointing is true. It's him, really.

And there's no lie. And even as it hath taught you, the anointing, ye shall abide in him. So our Lord Jesus Christ is the anointing.

God's answer to you and I and all our perplexity, all our questioning regarding doctrines that are going around is to abide in the anointing. Simple as that. Let's turn to Exodus.

Exodus chapter 30. God hath brought the children of Israel across the Red Sea and down the coast of the Red Sea to Mount Sinai. And there they were to abide for almost a year.

To become acquainted with the holiness of God. Come to know the Holy God in a very real manner. God was leading them to Canaan, but they must pause at Sinai to become acquainted with the Holy God.

And I know there's a lot of, we get into a lot of trouble sometimes by preaching so-called deep truths and borrowed truths and forsaking the needs of men and there's so much to be accomplished out there. So much to do and one minister said, and here are these people sitting around afraid to do anything until they're made perfect, trying to get perfect. And it's not that way, but it is true that we're not going to deal with the principalities and powers in this present world system.

We're in the church, in our cities, in our schools. We're not going to be able to deal with those things until we've become acquainted with the Holy God and know him and learn his ways and partake of his anointing. God would not lead them the shortcut from Egypt to Canaan.

There was a shortcut. It's called the way of the Philistines and it was a beaten pathway. There's a highway out of Egypt into Canaan.

The Philistines used it and it's called the highway of the Philistines. And God led them not that way because he said to become frightened when they saw the wars of the Philistines. They weren't prepared for that kind of warfare.

Traveling the pathway of the Philistines would not teach them the art of war. And so he led them a roundabout way, a way which literally left them entangled in a wilderness. He led them in a way that would leave them entangled in the wilderness.

Coming up against the Red Sea with the wilderness all about them, completely trapped. And when Pharaoh saw that, he says, the people are entangled in the wilderness. Up, get your chariots ready, pursue them, bring them back.

God knew he'd do that. We could only recognize that as God leads his people along the pathway which he has chosen to bring us into that land of fruitfulness. He leads us into entanglement.

We don't understand that. We get it so entangled. We don't know which way to go.

God does that. God leads us that way. That he might be glorified.

And in the midst of our entangled situations, God might make a way where there is no way. That he might be glorified. And so God was leading them into Canaan, but it was an indirect route.

It was a roundabout way. I've written on it. I don't know how many of you read my last writing.

Incidentally, any of you who want my writing, just give me your name and address and I send them out freely. I didn't think I should take them around somehow, I feel. It's something that I think God has anointed me to do, but I don't look upon it as in any sense ultimate.

We need a little instruction along the way to help us and give us hope and courage. But I believe it's a day and hour when God wants to begin to lead us in the way rather than just learning a lot about it. He wants to lead us in that way.

And that in following in his way, we might come to know him. So he gives us a little knowledge along the way, but we don't exalt knowledge. He gives us what we need to know.

He gives us a vision and hope. We just need to know certain things, but there's an overbalance in the church today with knowledge. Like I mentioned last night, as Dr. Tozier said, if knowledge and understanding of the scriptures produced the spiritual people, this would be the most spiritual generation the church has ever known.

As it is, he says, it's the most bankrupt, most crap. God doesn't put a premium on knowledge, but he does want us to know the true knowledge of the Lord here a little, there a little, just enough to give us a vision, hope, expectation. And all that God shows us, God helps us to know it's not the finality of things, just a glimpse.

We just see through a glass darkly. And I know sometimes people say, I've got so many questions. Well, God will answer questions that he sees.

He'll answer the questions of our heart according to the need of our heart and not according to the terms of the question. And so he'll answer, he sees fit that we need to know. There are many things we don't need to know.

And so the Lord tells us, he tells you, you don't need to know that yet. You'll know hereafter, but right now you don't need to know it. But he does want us to know certain things concerning the way in which he's leading his people, because as we become followers of the way, we're going to come to know God.

And let that be our highest pursuit in life, to come to know him. And there's no easy pathway unto the knowledge of God, but we must know his way, because if we know his way and follow in his way, we're going to find him. Jesus turned around and saw a certain disciple following and he said, who seek ye? He said, Master, where dwellest thou? He said, come and see.

So that's the secret. Follow him, we'll come to know him. That's why Moses said, Lord, cause me to know thy way that I might know thee.

Cause me to know your way that I might know you, because we don't follow on in his way. We won't come to know him. God will seem foreign to us.

This isn't like God, Job said. God doesn't do things like that. Even today, the church is saying that, and they're condemning Job.

They're taking this side of Job's comforters, saying, Job, because you had fear in your heart, you brought all this on yourself. They're siding in with Job's comforters. God said they weren't speaking the truth, as my servant Job has.

Job said the truth. But he didn't know God, and that sense that God wanted him to know him, so he caused Job to discover God's ways. And after the trial, God revealed himself to Job, and Job discovered that God had led him that way because he was refining him.

Oh, he'd have glimpses of God's purpose in his trial, but he was able to say, I know that when he hath tried me, I'll come forth as gold. The man in the heat of the trial, he would seem to forget. God wants you and I to know that.

But as we submit to the trials and tests of this wilderness way, God's purpose is that we'll come forth as gold, fried in the fire, coming forth in the image of God, coming forth in his likeness, that likeness which had long been erased from the human family because of Adam's sin. Erased, defaced, so that the image of God is not to be observed in the human family, except by regeneration. God is not going to give up on the human family until he's brought forth a new race of people in his image and likeness.

The two men in the scriptures, the old man and the new, the old Adam and the new Adam, we know all about the old Adam. God's going to have a new Adam. He's going to have a race of people who are descendants of the new Adam.

And I know what to bring that about. There's going to be a lot of desolations in the earth. I don't know how small, how great that remnant of this damn race will be when God has finished his judgments.

He's going to have a people in the image and likeness of Jesus Christ. Like it. He's going to have it because Jesus Christ is the firstfruits.

He's the promise. God's already got a man in his image and likeness. Christ is the image of the invisible God, that God wants a people in that image.

So he's the oldest brother of this new family, the oldest brother, the unique son, the only begotten son of God. And let's never descend into that kind of teaching that sort of brings Christ down to our level. He'll always be the exalted one, above all his younger brothers.

But because we are partakers of flesh and blood, he also himself likewise took part of the same. For both he that sanctified and they that are sanctified are all of one, for which God is not ashamed to call them his brothers. So he calls you and I his brothers.

He's not ashamed to do it. So we just acknowledge it. Lord, you're my brother.

But he's my elder brother. He's the firstborn amongst many brothers. He's the one who will always have the preeminence in all things.

Always be the exalted one, exalted above his brotherhood, but nevertheless of the same body, the same spirit, the same nature. The beginning of God's new creation, the beginning of this new Adamic race. So we have to keep these ultimates that God has in mind.

There's something to pursue that gives us a little understanding concerning these things, just as a vision to hold us steady in the hour of trial and test. Never does he give us knowledge just so that we can glory in our wisdom and knowledge. Let not the wise man glory in his wisdom, or the young man in his strength, but let him that glorieth in this, glory in this, that I am the Lord that worketh righteousness in the earth.

That he's pleased with those that work righteousness in him, and his glory in the Lord. So God deals with that old Adamic race. God plans to bring forth a new race, but he didn't obliterate mankind from off the face of the earth.

God's purpose, rather, was that out of the ashes of that old Adamic creation, out of that he'd bring forth the new man. So he didn't wipe out the Adamic race and then make another man, but out of the ashes, out of the sin, out of the curse, out of the fall, that that old man had fallen into, God brought it to total devastation at the cross. Jesus Christ hanging on the cross had identified himself with the old Adamic.

Here that old Adam was being crucified on the cross because Jesus identified himself with the flesh and blood of the Adamic fallen race, having no sin of his own, pure and holy, but taking mine upon him insomuch that it was said that he became sin for us who knew no sin that we might be made the righteousness of God in him. So on the cross we have the end of the Adamic race in God's purpose, and in the resurrection, the beginning of the new one. That's why there's no more genealogy.

After all, genealogy leads up to Jesus, there's no more. It's the end of the genealogy of Adam, he's the end of it. Don't get fascinated with genealogies that are purported to try and prove that you can trace your lineage back to Abraham and David.

Don't get fascinated with that. Jesus is the end of all genealogy, the end of it, because he's the end of the old race. The only way you're going to find yourself in that new race is by new birth, by regeneration.

If you think you can trace your genealogy back to David or Abraham, I've got a secret for you. Just go a little further and you'll find yourself back in Adam. Dead, under the curse, a sinner, defiled in his sight.

Why do you stop at Abraham? Back to Adam. Abraham was also a member of that new race in the making. And so if we have Abraham's faith, then we too are members of that new race.

But the flesh profiteth nothing. So it's by the anointing that God is preparing this people to come up into that place where we'll be in union with this Christ and one with him. By the anointing, by the holy oil, by the spirit.

We're born into that kingdom, I know, but it's by the anointing that he prepares us to be a vital part of this Christ who is now high and lifted up in the heavens, preparing a body that in union with him we'll partake of the same anointing that he has. The same anointing. He has the fullness of it, he has all the anointing, but we partake of that same anointing of the same kind.

That's wonderful. So it doesn't mean that I'm going to go into the earth doing the things that Jesus did in like manner necessarily, but that in union with him this body will have that same union, that same anointing. And because it's a body that's scattered all over the earth, Jesus said, greater works than these shall ye do because I go to the Father.

Not because we're greater than him, we're much less. But we're scattered over the earth where he was limited to a short period of time, there in the land of Palestine. And God's purpose, he was to be exalted to

heaven's throne, that anointing that he had in his life might be distributed in his glorified body in the heavens, that anointing might come down from him upon his body in the earth.

So that we'd have the same anointing. So that individually we just have a part, we just have that little portion depending upon which part of the body we are, but in union with the whole body we've got the same anointing. And so these singers in the temple in Jerusalem, they would sing prophetic songs unto the Lord.

Someone would receive a song, a prophecy, and then they'd sing it forth. So look for that. Those of you who are inclined musically, look for that anointing in song.

Look for that oil, that anointing. You might sing it prophetically. Your songs won't just be a time of hilarity and joy, but look to the Lord.

If this anointing increases in our midst, someone will stand and sing a prophecy. And so these singers in the temple were prophets. They sang prophetically.

That's why you read some things and it doesn't seem to make sense what they're saying. It doesn't make sense. But if you know the anointing, then you know what they're saying, and perhaps they didn't even understand what they were saying.

But because they were singing prophetically, not realizing it would be written down for a people who would understand what they were saying, it must have seemed strange to them at times. For instance, how strange it must have seemed when out there in the outer court there were slain bullocks and pigeons and turtle doves. Rivers of blood were flowing there from the altar, and the singers would be singing, Sacrifice and offering, thou wouldst not.

But a body has thou prepared for me. And there they're out there slaying the pigeons and the goats and the sheep and the oxen, and the singers were singing, Sacrifice and offering, thou wouldst not. What does it mean? But a body has thou prepared for me, and burnt offering and sacrifice for sin thou hast no pleasure.

Here they were sacrificing to the Lord, thinking they were doing God a favor, thinking God was thirsty for blood and hungry for the flesh of animals, thinking they were doing God a service. At least that's the way it degenerated. Those whose hearts were true, perhaps some of them had a glimpse of a sacrifice that would come in the ages on ahead.

It would be the Lamb of God. Some of them might have, I don't know. Most of them was just a ritual, doing something to please God.

Isn't our religious system come to that? Thinking that we're doing things for the glory of God? Building a four or five million dollar temple with this cornerstone to the glory of God? God doesn't need that temple. God doesn't need it. That's the idea Israel had, bringing stuff for God to eat and bringing jewels to bedeck the temple.

And God says, Heaven is my throne and earth is my footstool. Where is the place that you will build unto me and where is the place of my rest? Have not my hand made all these things? Heaven is my throne and earth is my footstool and you're building me a house? Remember that when these strong appeals to build a six million dollar temple to the glory of God. Solomon's temple, I think, might have cost at least six billion

dollars in our money today, maybe more.

I don't know if he could even build it. There wouldn't be enough gold down there in Fort Knox to build it. Lavish with gold and silver and precious stones.

But when Solomon dedicated it, he said, God, you're not dwelling here. He says, I just built this as a place for your name. So Lord, when your people are in captivity and turn toward this house for your namesake, remember.

But you see, it came to a point where they thought they were building it for God. I don't take delight in that. You're offering sacrifices? Bring a dog.

Sacrifice a dog to me. You know, that was the most abominable thing an Israelite could have done. God says, bring a dog.

Bring swine's blood. Offer that on my altar. God challenged them to do it because of the abomination of their ways.

He said, as far as I'm concerned, you're so abominable in my sight, you might as well sacrifice a dog or a pig on my altar. I'm not hungry, he said. If I was hungry, I wouldn't ask you.

I've got all the beasts in the thousand hills. They're all mine. I wouldn't ask you if I was hungry.

To this man will I look, even to him who is poor and of a contrite spirit and a tremulant at my word. It's all God wants, and that's the only reason he establishes the ordinances of the Old Testament and the few we have in the New. Because of these ordinances, we might remember the sacrifice of our Lord Jesus Christ and give him all the glory.

Again, I say, God is going to bring forth a people who are going to be the church of the living God and will have nothing to do with church buildings and organizations and TV programs and the rest of it. Nothing to do with it. A people brought forth in the life of Jesus.

Everywhere they go, they're representing Jesus Christ in the earth. They're the lost sons of humanity, representing Christ on their job, wherever they are, at school. Whatever they're doing, they're the church of the living God in the midst of the earth.

Does God have to bring us through the tribulation that China went through to come to that? Today in China, there's a mighty, powerful, apostolic church without organization from a natural standpoint, without church buildings, without radio, without TV, and with very few Bibles. A mighty, apostolic church there, hearing from God, walking with God. Do we have to go through the tribulation they went through to come to that? I'm afraid we will.

My hope, confidence, and going out in ministry is just that there might be a remnant of people, a few here and there, upon whom the word of the Lord will strike and make an impact. That word will stay with them and begin to take root within them, abide within them. That in this time of trouble, there be a people who know their God.

God doesn't need multitudes. He needs a handful. God raise up that holy handful, that holy remnant in the earth in this hour.

Go forth in the anointing of our Christ. So in the midst of all that vast finery and ornamentation and glory of the Temple of Herod, which God still recognizes as His house for the simple reason that His chosen ones were still involved in that house. But it had become corrupt.

The glory was not there. But it was highly organized and running very efficiently. And beautiful to behold, here stood Jesus outside the Temple.

He was the Temple of God. He was the voice of God here. He was the one that God, after a succession of six different Temples, finally God brought forth the seventh one, the Lord Jesus Christ.

And He was the Tabernacle of the Most High. What a transition. How could the people of God accept that? They could accept the fact that Moses had been instructed to build the Tabernacle in the wilderness.

They could accept the fact that years later, God ordained David to set up the Tabernacle of David on Mount Zion. And that later, the Temple of Solomon was built according to God's plan and purpose. And then after the captivity, how God restored the Temple in the days of Zerubbabel, which we've been reading about, talking about, until we come to Herod's Temple.

How could they accept that God was suddenly lifting His presence from that great, beautiful system and putting His anointing upon that man? That humble man of Nazareth. Too great a transition. They couldn't accept it.

God's doing the same thing today. This vast religious system seems to be so glorious and majestic and pompous. The glorious left and God is putting His divine presence in a man.

It's done the corporate man. It's done the people of the living God who are joined unto that one who when he was here on earth was the Temple of God, but now exalted at God's right hand. He's no longer the Temple of God.

He's the chief cornerstone of that Temple. He's the head of the body. We are the Temple of the living God because of the glory of the Christ that has come down upon His people.

God help us to walk in that anointing, the total answer to all our needs, the total answer to heresy and seduction and deception, the total answers in the anointing. You might get a little understanding, a little knowledge by reading these books and I'm not criticizing any of those authors in particular, but you and I are only going to walk free from deception and error as we abide under the canopy of the divine anointing. That is truth.

The only antidote to error and deception is truth. The only antidote to darkness is light. One teacher would say you don't take a scoop shovel of this lightness.

If this room is full of darkness, take a scoop shovel and shovel it out. If you can't do it, you turn on the light. Everything false shall disappear in the light of His glory and presence on the night.

Moreover, the Lord spake unto Moses, saying, Take thou also into thee principal spices, Exodus 30, verse 23. A pure myrrh, 500 shekels, and a sweet cinnamon, half so much, even 250 shekels, and a sweet calamus, 250 shekels, cassia, 500 shekels, up to the shekel of the sanctuary, and of oil, olive, and hen. And thou shalt make it an oil of holy ointment, anointment compound after the art of the apothecary.

It shall be an holy anointing oil. Sometimes we wonder about the anointing. You know a man must be anointed to preach the way he does, to heal the sick perhaps, or perform miracles.

We wonder about it. But we don't see character, honesty, and uprightness. The types in the Bible help me a lot because I see the truth in the Bible and the New Testament.

You come back to the type and it sort of seems to set it out as a picture that you can see. So it wasn't enough that Moses would take a bottle of olive oil and pour it on the head of Aaron. That wouldn't do.

This oil had to be prepared. And God's preparing a holy ointment for his people. I should say it's prepared, but he's preparing a people to receive that holy ointment.

And the first ingredient mentioned was the ingredient of myrrh. Pure myrrh. One translation says liquid myrrh.

Trickling myrrh. Because out of this little myrrh tree or shrub, whatever it was, this myrrh would trickle out from the bark. It would trickle out and flow.

A flowing myrrh. As you know, myrrh is bitter. It's associated with suffering.

It's associated with test and trial. The first ingredient of the holy oil is myrrh. The reason we don't have that perfection of the anointing in our midst is because we've been a people who've sidestepped the cross.

Something we don't want in our language. Jesus died for me so I don't have to die. He died so I can just live it up as a king.

And they boast about being kings unto God. Failing to realize that the first aspect of the kingly ministry is one of priesthood. The emphasis is on the priesthood first.

Before God ever established a kingdom in Israel, he established a priesthood. When God would work in restoration to restore that which was lost, he would first of all restore the priesthood. So there's a false emphasis today on kingdom power and authority and might.

It's false. God's emphasis is always in times of restoration. Priesthood.

People who know their God. People who are anointed with the holy oil. People who are walking with God and know his ways.

People of intercession and prayer. God's emphasis is there. And that's a kingdom.

I know that's a kingdom. It's a priestly kingdom. Priests who come into the presence of God can change the course of events in kingdoms and in nations.

Priests do it. In their closet before the Lord or in fellowship with one another as they seek God. You can change the course of a nation.

But you're not going to change it by getting into the White House or by putting a Christian man in there. You won't change the course of a nation. You can change the course of a nation if you're walking with God and anointed of him and moving in the spirit according as God sees fit.

I don't mean you can just haphazardly take it upon your heart and mind to change things. But as you hear the voice of God and you're walking with God and you know what God wants, you can change it if it's God's will. And I say that if it's God's will.

Because Jesus Christ has been ruling and reigning these 2,000 years in the heavens, on David's throne, on Zion's holy hill. And yet we see all this evil in the world. You say, why? Come back Lord Jesus and change things.

The reason we see the evil is because he's ruling according to God's schedule. God hasn't permitted him to wipe out evil before. God wouldn't let him.

Jesus is ruling and reigning with all power in heaven and in earth. Having ascended above all principality and power and might and dominion and every name that is named. He's got all power.

He'll never have any more than he's got now. But he's concerned about his people. And he will want to do all enemies under his feet until he has his people in union with him that his feet in the church might be that foot that will cramp on the serpent as Paul said.

God appeased Satan under your feet shortly. When this body is vitally joined unto Christ, God will release the power and the authority to stamp evil off the face of the earth. We don't know all the implications of the nature of the kingdom to come.

I'm not trying to imagine anything. I just know that our Lord Jesus Christ is interceding and praying this very hour for his people. That they might come into that vital union with him that he has with the Father in order that because of the impact of this body in the earth, the world will know and believe that Jesus Christ is the Son of God.

They'll know it in that day because of his people that are in the earth representing him. They'll know it. How do I know they'll know it? Because in the book of Revelation, when the judgments of God are poured out, they're not going to say science has already told us this what happened.

Science has already explained this phenomenon. They knew it was going to happen. They're going to say the wrath of the Lamb has come.

They'll seek to hide themselves in the rocks of the earth. This world, the unbelievers are going to say the wrath of the Lamb has come. They're going to know that there's a Lamb ruling and reigning in Zion in that day.

We need this holy oil. It's pure of myrrh. We need to be identified with the suffix of Christ.

God's going to be faithful. I use that word advisedly. Faithful.

Because you and I are to become partakers of the sufferings of Christ because there are vessels of mercy that he needs for this hour as he needed them in the days of the Reformation. As he needed them in the early churches. As he needed them in the days of the Huguenots, the Albigensians, and so forth.

God's always had a holy remnant in the earth. God's always seen fit to allow them, to permit them, to lead them into pathways of persecution. That myrrh might flow out, that sweet-smelling fragrance.

Out from the sufferings of Christ, God smelt a sweet-smelling fragrance. I know, as the sin offering, God had to turn his back so that Jesus, almost in terror, cried out, My God, my God, why hast thou forsaken me? As the sin offering. As the burnt offering, God was pleased with the sacrifice of Christ.

Sent it unto him as a sweet-smelling scent. As the burnt offering. Sweet cinnamon.

Some of these things might be a little difficult for us to understand the typical significance. According to Dr. Strong, it means stand erect. Stand upright.

So this anointing is going to be upon a people who are standing straight, standing upright. Standing true, standing firm in God. They're righteous.

They're right-living. They're honest. Sweet calamus, understand, also means a cane.

Once it's translated branch. So that this people who have this anointing oil must become channels through which the life of Christ can flow. Sweet calamus means to shrivel up.

Shrivel up. To dry up. And therefore, I think translated, wants to bow down.

Because though there's uprightness in character and morals and right living and relationship with one another, uprightness, there's also a bowing down. There's a shriveling up. There's a barrenness.

There's a dryness. There's a brokenness. And these must be mixed with the holy oil before we have this ointment that God desires.

That holy oil. So it's not just a case of you come and you get your charismatic blessing. Get the baptism of the Holy Spirit.

God must work in our lives this character that will bring forth that anointing mixed with the cinnamon and the sweet calamus and the cassia, even as it was in our Lord Jesus Christ. And this anointing is for the tabernacle and the ark and the table and the candlestick and the altar of incense and the altar of burnt offering with all its vessels and the labor. This anointing was for everything there in the tabernacle.

Most of you have studied a little in the tabernacle. All these beautiful things in the tabernacle speak of the church of Jesus Christ in one form or another. The brazen altar out there in the outer corner where the sacrifice was made.

But it must be anointed. It must be by the anointing. So that when Jesus died on the cross, he died by the anointing.

He through the eternal spirit offered himself without blemish unto God. God doesn't want the cross in your life that will cause you to murmur and complain and grumble. God wants to show work in our hearts and lives his grace.

Whatever he leads us to do, whatever suffering he calls upon us to go through, we do it with the awareness and the consciousness. Lord, this is your will. I delight to do this, Lord.

Because if we accept this from God, we can have his anointing while we go through it. His anointing will sustain us as we go through it and keep the sweet incense in our lives and cause it to flow out to others. The testimony of the persecutors of God's people through the ages.

As they were persecuting the child of God, torturing him, burning him at the stake. The sweet fragrance of the myrrh and the cassia and the cinnamon and the calamus flowed forth from their lives, blessed their persecutors, brought them to the Lord Jesus. So God wants to bring forth all these sweet smelling savors in our life.

Paul said, we are a sweet savor unto God in them that are saved and in them that perish. So that those that come to know the Lord because of the sweet savor, it delights the heart of God. Those who reject nevertheless because God sent them and they went there in the will of God and bore faithful testimony, perhaps they murdered them like they did Stephen.

But his life ascended to God as a sweet savor because he died as a priest praying for those who were slaying him like the Son of God himself and saying, Lord Jesus, lay not this sin to their charge. The sweet fragrance of the anointing poured forth from his life and from his death. No hatred, no animosity.

Thank you, Lord, you allowed me to suffer for your name's sake. And that sweet odor ascended unto God, not only from the life of Stephen but from his death. So everything in the tabernacle had to be anointed, the labor, the holiness teaching, the legalism in it, the harshness in it, the condemnation in it.

Not so when God did it by his Spirit. There was a cleansing, there was a washing. But now with the anointing gone, they still got the labor.

They're still preaching holiness, still preaching condemnation on those who are walking in uncleanness. No anointing, therefore no deliverance. And in the holy place, the table of shewbread, where the priests would take the bread.

Andrew did lay in there six days in the holy place. You and I would say it was stale after six days. But the priests, that was their food on the Sabbath day.

Not stale, no, because during those six days there it was in the presence of God. It was fresh. Fresh bread for the priests.

But it had to be anointed. The table had to be anointed. A lot is made of the Word, and I make a lot of the Word.

Because I honor it, believe it, memorize it, cherish it. Come forth by the oil with the fragrance in it of the sweet calamus, the cinnamon, the myrrh, the cassia. Otherwise it's not that holy anointed Word that God desires.

The altar of incense, which stood before the veil, speaking of prayer, praise, intercession, thanksgiving, in other words, communion with God. You can do it anytime you want. I know God wants an anointed prayer, an anointed praise, an anointed worship.

Cherish that. These aren't just things that we do as preliminaries, shouldn't be. In the time they come, sit down and gather together, let us learn to recognize the presence of the Lord Jesus by His anointing in our midst.

If one sings, it might be by the anointing. If you pick up your instrument, ask the Lord for that prophetic anointing. If you sing the songs of Zion, Lord let the anointing boil be upon it.

The praises of God might ascend as the high praises unto God. The high praises of God in the mouth of God's people is not just a big noise. The high praises of God, the word high there means ascending.

They ascend, they go up to God because of the anointing. And there's the candlestick that had to be anointed. If we had time we could go in and show how the candlestick speaks of the ministrations of the Spirit in our midst, the gifts of the Spirit, the ministrations of the Spirit.

A lot of valid ministry in the church, I know, but that gift has to be anointed. Otherwise it's dead, it's lifeless. But you see, if it's a gift of the Spirit, why does it have to be anointed? Because truth is a flowing word.

Truth is a flowing word. And God has put gifts in his people that there might be a flow of the anointing in our midst. We might hear what the Spirit is saying to the churches, that when one prophesies, it doesn't fall amiss, it doesn't fall on barren soil, because before he comes to a meeting he's been seeking God.

God has given me a gift. I want that to be anointed. I don't want to just stand up and say, thus says the Lord to my people, and remorse something that might be true, but if it doesn't come forth by the anointing, it's not going to quite deal.

See, the gifts have to be anointed. Everything in the tabernacle had to be anointed. The priests had to be anointed.

I shall anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office. We won't go into that in detail, but there's a whole chapter on the consecration of the priests. There had to be sacrifice, there had to be bullets slain, there had to be blood that was taken and sprinkled.

They would take some blood and put it upon the ear of the priest, upon his thumb, upon his toe, the blood, and they'd do the same with the oil, because the spirit and the blood agree. There's no controversy between the spirit and the blood, and what the blood did, the spirit will do in our lives, because they're in agreement. And what was accomplished by the blood is only available to you and I by the spirit.

Blood was poured out 2,000 years ago at Calvary's Mount. By the blood are we cleansed, by the blood are we justified, by the blood do we stand in his presence clean, spotless, holy, pure. It's only by the spirit that I can partake of the cleansing of the blood.

So the priest had to have the application of the blood and of the oil, because the spirit and the blood agree. And what Jesus did when his blood flowed down from his hands and side and his feet, God would do in our midst by his spirit. We make way for that anointing.

This explains a lot of things, explains a lot of things in my own life, in the lives of God's people, many that come to me. Oh, I feel so unclean, I have such great temptations, I have problems getting rid of this habit or that habit. And I know why it is.

Jesus dealt with it at the cross. His blood is superior, his blood cleanses every trace of sin from the sinner's heart. Only by the anointing are we going to know the effects of the blood of Jesus in our midst.

Only by the anointing. You say, Lord, send us that anointing, I know. But he wants a priesthood, that's what he's raising up a priesthood for.

A priesthood will be anointed, because of the anointing oil upon them, they'll be able to cause that anointing oil to be ministered to God's people. And in the anointing oil, there'll be all the efficacy of the

blood of Jesus. It cleanses from all sin.

It's in the blood, but the blood's in the spirit. As we make room for the lordship of the spirit of God in our midst, we're going to see a clean church. Because that anointing sweeping through God's people will cleanse and purge and purify the people of God.

And we're troubled with many, many problems, many habits, many sins that cling to them, and we don't seem to know how to deal with it. So at the time of the rebuilding of the temple in Jerusalem, remember how God raised up the prophets to encourage them. And the task that lay before them.

Haggai and Zechariah in particular. And so as God would give them a word or a vision, lay the burden of the Lord upon their heart, and they would tell the people, it is designed to encourage them to go ahead and build in this temple. And so God gives you and I this word of encouragement this morning.

That we too desire to see the rebuilding of God's house, and we too desire to be priests in God's house. And yet we look at ourselves, we find ourselves in self-condemnation. Because we know I don't measure up to the qualifications of a priest in the Bible.

Not only that, but Satan stands there to accuse. And we hear his voice, and somehow if our ears are not in tune with the voice of the Spirit of God, we're inclined to believe what Satan says. When he accuses you and says you're no good, you're carnal, you're not going to make it, you know those habits you've got, you know that filthiness in your thinking.

He accuses, we listen to it. So what happened? In the building of this other temple. Joshua was the high priest of this temple.

Zechariah chapter 3. And he showed me Joshua the high priest standing before the angel of the Lord. Satan standing at his right hand to resist him. That was envisioned, don't forget.

Joshua probably had no understanding that the devil himself was standing there accusing him. But that's what was going on, no doubt he felt the impact of it. No doubt he was accusing himself.

Because there he was the priest of the Lord. The priests of the Lord in Israel were beautifully clothed. You read about it back in Exodus.

Where the instructions were given for the weaving of these beautiful garments for the high priest and his sons. They wore beautiful garments. Beautiful robe.

An ephod. A mitre upon the head. Beautifully dressed.

With jewels upon the breastplate. One for each of the tribes of Israel. Also upon the shoulder pieces.

And so they would come into the presence of God. They didn't dare come in. Dressed in filthy rags.

So I know Joshua went in with garments that were beautiful and white and clean. And all the trappings according to the law of Moses. But that isn't the way Zechariah saw him.

He saw Satan standing there at Joshua's right hand. To accuse him. And he heard the Lord say unto Satan.

The Lord rebuke thee, O Satan. Even the Lord that is chosen Jerusalem rebuke thee. Is not this a brand plucked out of the fire? Let's hear that word.

You who sit under condemnation. Look at your unworthiness. Look at your uncleanness.

Know that God says he's plucked you as a brand out of the burning. And if God has plucked you as a brand out of the burning. What can Satan do? Who is he that condemneth? Christ that died.

He rather has risen again. Who is even at the right hand of God. Who also make an intercession for us.

Know this. That at God's right hand you've got a lawyer. You've got an advocate.

You've got an intercessor. And he's saying to Satan. This is a brand I plucked out of the fire.

Let your words of condemnation cease. Now Joshua was clothed in filthy garments. And stood before the angel.

That's how Zechariah saw him in the vision. No doubt down there in the temple. With beautiful garments.

And everything else. But before God. No that was just.

That was just something that they've been accustomed to. All these censures. He himself.

Had not partaken. Of those virtues. Of which these garments speak.

But. Zechariah heard. These words.

Saying to those that stood before him. Take away the filthy garments from him. Zechariah heard those words.

So he was able to tell the people of God. I know you feel little. I know you feel small.

I know you feel unclean. But I saw vision. And I saw Joshua your high priest.

As God saw him. Clothed with filthy garments. But I also heard a word from heaven saying.

Take away his filthy garments. And clothe them with chains of raiment. As we set our hearts to do the will of God.

To follow all the way. God help us to hear those words also. For these people.

Take away the filthy garments. And clothe them with chains of raiment. And put a fair mitre upon his head.

So they set a fair mitre upon his head. And clothed him with garments. And when we find ourselves.

Because of the creative word of God. Clothed upon with these holy garments. We can expect an anointing in our midst.

Such as we have never known. Because God will not anoint the flesh. God will not anoint the flesh.

It's a holy oil. And it's not for the flesh. So in closing.

Let's just meditate a little on that thought. Exodus 30. And verse 32.

Upon man's flesh it shall not be poured. Oh how they're trying to do that all over the church. Man coming in with his fleshly garments.

And getting the baptism. And thinking he's got the anointing. To go forth with his rock music.

And his rock bands. Putting Christian words to satanic music. Calling it the anointing.

On man's flesh it shall not be poured. That priest had not only to be clothed. He had to be washed.

Taken into the labor. Stripped of his old garments. And washed there.

In the sight of Moses in heaven alone. And then clothed upon with holy garments. God wants his people to be clothed upon with holy garments.

Cleanse us. Cleanse us up. Yes.

That's negative. Takes away the old things. The old habits.

The old life I know. But to clothe us with holy garments. The old man is the old garment.

The new man is the new garment. Let's understand that. It's not a case of you and I somehow.

Trying to change our old man into a new man. But to recognize that God crucified the old man on the cross. And only by the anointing as I said before.

Only by the anointing of God flowing in our midst. Are we going to know the full effect. Of the work of the cross.

And of the shedding of the blood in our midst. We know theoretically that my old flesh was crucified at the cross. God bring it about experientially.

As we make way for the holy anointing oil in our midst. That we'll see ourselves verily, truly crucified with Christ. So that henceforth it is no longer you and I that live.

But Christ that liveth in us. Put off all these. That changed the old nature.

God crucified us. So Paul says put it off. Anger, wrath, malice.

Blasphemy, filthy communication out of your mouth. Lie not one to another. Seeing you put off the old man of his deeds.

And put on the new man. And he goes on to describe the character of the new man. Bows of mercies.

Kindness, humbleness. Yes he cleanses us see from our filth. But that's not enough.

He wants to clothe us with holy garments. And the holy garments are not to cover our old carnal nature. But to reveal the character of Christ.

The new man. Bows of mercy. Kindness.

Humbleness of mind. Meekness. Long-suffering.

Forbearing one another. Forgiving one another. See as the Lord enables us.

To forgive. To love. To show patience.

Show kindness. Show mercy. As we lend ourselves to the Holy Spirit.

That he might produce these characteristics in our life. We're putting on those new garments. And so only God can do that.

Only Moses could take Aaron and strip him of his garments. And clothe him with the new. Only God can strip off his bastard of the old life.

And clothe us with the new. But we have to submit to it. We have to desire it.

We have to acknowledge that that pertains to the high calling of God in Christ Jesus. We have to look forward to it. Believe for it.

Anticipate it. Not shrug it off. Well, I'm carnal.

I'm sinful. I always will be. Someday the Lord will take me to heaven and everything will be alright.

But to know that God wants in the earth a priesthood. We're walking in the beauty of Christ. Clothed upon with the garments of his own creative hand.

And then anointed. So that after having partaken of these beautiful garments. Then the anointing oil is poured upon Aaron's head.

So I started to mention how the prophets in the new temple. Would sing forth prophetic utterances which in the natural don't seem to make sense. Because they're written for you and I. They don't make sense for us.

But as the spirit of God illuminates it. Gives revelation concerning it. Then we realize these things were written for you and I. As the apostle Paul said, what so ever things were written for us.

Were written for our learning. And for our admonition upon whom the ends of the world would come. And so when they sang that beautiful song.

133. Speaking of God's people. And of our exalted head in the heavens.

And he said behold how good. And how pleasant it is for brethren to dwell together in unity. Wasn't referring to some great massive charismatic convention.

Where you've got all the religions under the sun. Coming together and forgetting their religion. But trying to love one another.

Keeping their old traditions. Keeping their old church idols. Keeping their old church systems and dogmas.

And doctrines. And idols. And saying forget it all.

Let's hug one another. There's no love flows. In that kind of a setting.

Here's a people whom God is disciplining. Cleansing, purging, clothing with holy garments. When that holy oil comes down upon this people.

God commands the blessing there. That's what the psalmist thought of. When he said behold how good and how pleasant it is for brethren to dwell together in unity.

He thought of the holy oil. He said it is like the oil upon the head. Even Aaron's head.

It flowed down this beard. Down to all parts of his garment. Even to the skirt of his garment.

The Jew Hermon. As the Jew that descended upon the mountains of Zion. There the Lord commanded the blessing.

God's going to command the blessing upon the anointed people. As we are in union with the head and put on his garments. Not our own.

And as we partake of his anointing and not our own. That same anointing on Jesus. He got all of it.

He got the totality of it. But it's distributed as it flows down his head and beard. Till every part of his garment receives its portion.

We don't have all the oil. Nor will you and I as individuals have the fullness of the spirit. But in union with him we shall.

The body receives the fullness. The body of the Lord Jesus. Upon man's flesh it shall not be poured.

Neither shall you make any other like it. Pretty solemn. God is going to smite this self-anointing that we see in the church.

Anything we want to do, work up an anointing to put on it. Sometimes it sounds like the real thing. And the undiscerning don't know the difference.

There's a false anointing in the church today. It's in our music. It's in the praise.

It's in the worship. It's in the prayers. It's in the preaching.

It's in the people. It's from the pulpit. False anointing.

Some people know how to make it. God's people don't know the difference. We don't condemn these.

Big institution that God is bringing down. Like someone said a while ago, any one of us would have been in the same box if God had permitted it. Somehow he wouldn't let us do it.

The amazing thing is that millions of God's people look upon that thing and think it's the anointing. It's the anointing of man himself. They're anointing themselves.

They're trying to make something like it. Because God's people don't know the difference. They say it's the anointing.

That's just the beginning. Rising up to judge's house and we're going to be judged. If we want his cleansing, we say, Judge us, O Lord, with righteous judgment.

Cleanse us, purge us, clean us up. Take away everything false. If ever we find it within our ability to sort of produce something that looks like the anointing, God hinder it.

Let us do it, Lord. Stop to it. Cause us to recognize it.

Lest we fall into the deceit of it. Find a way to self-anoint ourselves and the people don't know the difference and so we carry on with the false anointing. Let it be the holy oil from the head who's exalted at God's right hand.

Amen. Thank you, Lord.

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