

**Holiness Unto The Lord**  
**The Prince Of Life**

**By Rev. George Leon Pike Sr.**

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**EDITOR'S NOTE:** We ask our readers to acknowledge that many illustrative statements within this discourse are not intended to represent verbatim quotations from the Holy Bible, but they are retained to preserve the anointing and originality of its delivery. Except for minor deletions, additions, and corrections, this is a transcription from an actual preaching service. These writings are published and distributed free of charge. For additional copies, write to the address below, stating how many copies you can wisely use.

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## The Prince Of Life

I want to pray that the Lord will bless us in all that we go to do. The Bible tells us that whatsoever a righteous man doeth shall prosper. It's like I have said so many times, that if you don't do anything, you can't prosper, because He said that whatsoever he doeth shall prosper. If we'll do something, then we can be sure that it will prosper. So, let's do something for God!

I think we will read a little something from the book of Revelation. If you've got your Bibles, you can turn over to the book of Revelation. I want you, first of all, to turn over to the very first chapter. We're always talking about the revelation of Jesus Christ. Paul said, "I've begotten you in the gospel," and just as God had a begotten Son, so have we, for I have begotten you in the gospel. Paul spoke of the revelation of Jesus Christ. Not very many men in the Bible refer to it because they did not understand it. They did not know about it, but John refers to it as the revelation of Jesus Christ. This is why we have it on the video. When the film first comes on, the only thing you see on the screen is, in big letters, "The Revelation of Jesus Christ."

Here, in the first chapter, the first verse, the first five words, it says, "The Revelation of Jesus Christ." That's why we talk about it like we do. John calls it the revelation of Jesus Christ. So then, that's what it is. Why should I call it something else if it is the revelation of Jesus Christ? A lot of people say, "Brother Pike, why do you refer to it as the revelation of Jesus Christ?" Why should I refer to it any other way? If that's what John called it when he saw it, then the only title or name that I know to give it is the biblical name, "The Revelation of Jesus Christ."

In the first chapter of the book of Revelation, notice the first five words: "The Revelation of Jesus Christ." Now, this is why we refer to it as we do, because we believe that there is a revelation of Jesus Christ, because the Bible says so. Now, if the Bible did not refer to it in those terms, then I would not declare it unto you in that way; but in that the Bible states it in such biblical terms, and it is outlined here as the last part of the New Testament, then I believe the teachings of the Scriptures concerning it. I also believe that there is such a thing as the Spirit of revelation, because I don't just have to read about it, I am personally acquainted with it. It has been made known unto me, showing He is the same yesterday, today, and forever. He made it known to Paul; He made it known to John; and He made it known to me. Because of that, it makes my heart happy. My heart was happy even when I served God many years ago, but my heart was not as happy then as it is now, because He has made known to me His will and the revelation of Jesus Christ, and it thrills me on the inside. My cup runs over! It's ever enlarging itself, and like the new wine that's put in the new bottles, it is ever stretching out. I really, from the bottom of my heart, thrill at the thoughts of the revelation of Jesus Christ.

Paul spoke to some of them that had been converted to Christ Jesus. He told them how magnificent and wonderful it was to be a Christian, but he said that what they needed to do was pray that God would grant unto them the Spirit of revelation. That's what you need to do, folks. If you don't have the Spirit of revelation, then you need to ask God to give it to you. Then the Spirit of revelation will talk with you and reveal to you the desire of God, the mind of God, and the ways of God. In receiving these things from God, you become greater and stronger and more powerful than ever.

I want to remind you that in the world to come, there are going to be people who are kings that will reign upon beautiful thrones. Somebody would say, "Well, I feel like that is wrong. There is one throne and Jesus is going to reign on it, and that's the only throne there is." That's wrong, because that isn't what He said. The disciples said, "Lord, we've forsaken all to follow Thee. What then shall we receive for this?" He said, "Because ye have forsaken all, when I sit upon My throne, ye also shall sit upon twelve thrones beside Me." Isn't that right? There are twelve more that the Bible speaks of. Then the Bible speaks in the book of Revelation of the twenty-four elders. Not only did they sit upon thrones, but it is obvious that they were also kings, because the Bible says that they would fall down at the feet of Him that sitteth upon the throne and cast their crowns down at His feet.

I want to read just a little bit right here.

[Revelation 1:1-2: The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophesy, and keep those things which are written therein: for the time is at hand.]

Now, the signs of the times that we see all around us make it quite evident that these statements are true, so please, just listen to what I am saying. Listen real carefully and give the more earnest heed to things that you have heard, lest, at any time, you should let them slip. Pay close attention and put it down into your heart. The Bible says, concerning those things that were said to Mary and the others, that they put these things within their heart and held close to those things. They did not let them slip because they knew that every word of God had a positive meaning, and that God did not just say things to be saying it.

What God has said is very important. It's not like you or me, that might say something just talking and not having any meaning or specifics about it; but when God speaks, there is a specific meaning to it and a reason why He said it. When He said, "Let there be stars!" then there were stars; "Let there be a moon!" there was a moon; "Let there be sunshine!" and there was sunshine. God said, "Let there be a man!" and there was a man. When He said, "Let there be a child!" then there is a child in the world today. So then, when He speaks, there is a specific reason for saying the things that He says and for doing the things that He does, because He is God, and He does everything just right. Hallelujah!

As they walked on the way to Emmaus, the Bible says that they said one to another, "Did not our hearts burn within us while He talked with us by the way?" Somebody would say, "Well now, if God talked with me, my heart would also burn within me!" But, did you know, that when the minister is speaking, the Bible tells us that it is not the man speaking, but it is the voice of God? It is God speaking within us, and if He is the same yesterday, today, and forever, should not our hearts burn within us? His words are so great and mighty. That's

why the songwriter said, "Sing them over again to me, wonderful words of life." Jesus said that His words are not just words; not just as in a book that someone has written. But, He said that His words are words of life. I like that! That does something to me every time I think about it. Words of life! When He speaks, I take His word and it's a word of life. It burns like a coal of fire on the inside of my heart. Don't you want life? Your body longs for life. Your mind, your spirit, your body — everything about you longs for life. It hungers and thirsts for the abundance of life. Peter said that He is the prince of life. There is no other prince of life but Jesus. There is no other person that has ever lived or ever shall be that can stand up before multitudes and say, "I am the prince of life." Isn't that wonderful? "I am the prince of life. My words are life. I am the prince." Hallelujah!

It's like the story about Cinderella and Prince Charming. He said, "I am the prince of life." It's one thing to be a Prince Charming and charm somebody, but He is the prince of life! The words that come forth from His lips are life. He said, in essence, "I am come that you might have life. That is My mission into the world. I am the prince of life. There is no other prince of life. All of them that came before Me were hirelings, but I am the good shepherd and I give My life for the sheep. The words that I speak unto you, children of men, are words of life. He that heareth My words and believeth on Him that sent Me, in the Spirit, he hath passed from death unto life by means of his conviction of faith in these words that I speak unto you. I am the prince of life, and I have a mission in this world to do the will of God. I have come that you might have life, and that more abundantly." What does the word "abundant" mean? It means filled up and overflowing. I am the prince of life. That's why John called this "The Revelation of Jesus Christ," because the revelation of Jesus is the coming of Jesus. It is the coming forth of the prince of life. That's why it thrills me so when I think about it.

John saw it here as God revealed it to him in types and shadows and allegoric means. He saw it! The Revelation of Jesus Christ! He saw what God was about to do. He saw the desire of God, and what God wanted to project to the minds of the people. Every bit of this comes from one thing, and that is where He hung at Calvary.

As He hung there at Calvary, the veil was opened. The book was opened. The Bible says that the veil was rent in twain. Up until that time, it had always been a concealed thing. God had been shut off from the world and from the people, in that He was a Spirit. There was no way that you could get to God. God is the great abundance of living; the great Spirit of life; the eternal fountain that everyone must drink from to stay alive. Though God is everything and was everything, there was no way to get to Him. There was no way to that fountain, but the prophet looked down through the telescope of time and saw Calvary. He saw the veil rent in twain, and the great door of heaven opened. John saw it in the revelation of Jesus Christ, when he said, "The heavens rolled back like a scroll." As the prophet looked back there toward it, he saw this thing and shouted, "Hallelujah!" He began to praise God and say, "There shall be a fountain opened to the house of David." From henceforth and forever, let him come and get water that hath no money. Let him come and drink freely from the fountain of life. Let whosoever will, come and partake of the waters of life freely. Just think about that! The blood oozing out of the body of Jesus, and Jesus said, "Drink My blood." It's a fountain of life.

The Bible says that the life is in the blood. He said, "Drink of My blood, for if you do not drink of My blood, you have no life in you." A lot of times when we take the wine, when we are at the Lord's Supper, this is the meaning of it. This is what we are trying to do. If we are conscientious and come together to love one another, to pray for one another, to ask God to forgive our sins, and to drink that wine, we are drinking it as unto the Lord. Then we are drinking the blood of Jesus Christ, and then the life, the royal life that is in that royal blood, goes into my body. I then have royal blood flowing through my body, flowing through my veins, and I then have the royal personality of God. I then am bone of His bone and flesh of His flesh. I then become as He is. I am the prince of life to them that are out in the world. God is good!

Wouldn't you like to be a member of the body of the prince of life? Wouldn't you like to be such a person, when you go out there in the world and see people dying and perishing, that all you've got to do is just open your mouth, and out of your innermost being will flow rivers of living water, the Spirit of God?

Wouldn't you like to be a person that would be a light like a city that is set on a hill that can't be hid? A light like we have on the church here, always going around and around, leading people to the fountain of living waters? How many of you would like to be like that? All you have to do is have the revelation of Jesus Christ. That's all it takes for you to become a well of living water.

John saw the radiance of it, and when he saw the heavens roll back, he didn't understand, because he was a man like I'm a man.

He was fascinated as he looked, and a voice shouted out at him and said, "John, come up hither, and I will show you things yet to come." The Bible says that the Holy Ghost will show you things to come. All of a sudden, John said, "I was in the Spirit on the Lord's day," and he heard this voice behind him like many waters. He turned and saw one girt about the paps with a golden girdle. He was girt about, with His robe down to His feet. You know that's a good example for the ladies right there; with His robe all the way down to His feet. There He stood, in the midst of the seven golden candlesticks, having the seven stars in His hand. There was Jesus, standing in the midst of the church ages, someone that we could see, saying, "I was dead, yet I am resurrected from the dead, and I am alive forevermore." Here stands Jesus in the midst of the candlesticks, right in the midst of the church ages.

We know that the church ages are spiritual, and that the church never started until Pentecost, and that from Pentecost comes the church ages. There were no church ages until Pentecost. It is from Pentecost that we get our first church, where the Bible says that the first church is set up and 3,000 people enter into it. At Pentecost the church ages begin, because it is from Pentecost that the period begins which shows the priesthood (Catholic). It is from here that the candlesticks are seen, because they are found upon entering into the second court. The first court (outer court) comes up to Calvary, but when we enter the second court, then we come to the place of the candlesticks, for the showbread is found in the second court. What was the showbread? Jesus said, "I am the bread of life. The bread that I will give is My flesh." In the second dimension, as you come past Calvary, Jesus said, "I am the door." You come right into the doorway,

into the second part of it, into the New Testament teachings. You leave the Old Testament teachings of the outer courts, where the beast was slain, back on the outside where the body was to be burned, which was rejected of God. All through the Old Testament, they offered up beasts. They're always offering up beasts, which are slain from day to day as a sacrifice unto God; but then, when you enter the second courts, you don't slay beasts, you take the blood of the slain in. Do you understand what I am saying?

When we come to Calvary, we find that we have entered into the second heaven. When we go into that dimension, we take the blood of the lamb that was slain in the evening time. We take the blood of the Lamb, Jesus Christ, who is without spot, wrinkle, or blemish, and we enter boldly into the second courts. Even the sons of Aaron could go in there.

With the blood of Jesus Christ, we enter the second dimension, the Dark Age that the people went into, starting in 325 AD and extending on over to about 1520. During that period of time, that second part, which represents the church ages, it brings us to Pentecost, because Pentecost means that all of the sins are forgiven. Here we are with the blood, going past Calvary, into the second courts. When we enter into the second courts, there we stand where the showbread is; the table with the little stack of showbread, six here and six there, twelve of them. Over on the other side, there are the candlesticks, whose oil never gives out, which cast their light upon the showbread. As we come into this second dimension, there is one thing that we must realize: the light from these candlesticks represents the church ages.

God is the Spirit of oil; God is the one that keeps these candlesticks burning. "Repent," He said, "or else I will remove your candlestick." He speaks to you individually. He tells us that the spirit of man is the candle of the Lord, searching out the inward part. It's life! You've got a little candle of life.

These little candles are not like little wax candles, but they are candles where the oil goes up through them, and they burn by oil. We have to have the oil of the Spirit on the inside. The Bible speaks of the virgins that did not have the oil. They let the oil give out. The oil is the Spirit of life. It's God! When we come down to the midnight cry, if we have not done the things that God tells us to do, then the oil is going to be gone, and when we come down to die at the midnight cry, in the darkness, He will not be waiting there to receive us.

When we come into the second dimension, we have to recognize that it is a different dispensation from that of the Old Testament, and through that testimony, He sealed it with His own blood, because a testament is of none effect lest the testator be dead. It has to have blood atonement. It was sealed, not with the blood of animals, but with His own blood. There, He entered boldly into the second dimension and made way for the sons of Aaron.

Going into the second dimension, here are the church ages. The candlesticks are casting the light (your eyes being enlightened, the understanding) through that second dimension, all through the Dark Age, lit up at night, carrying humanity through it all; focusing their light upon the showbread. What is the showbread? There were twelve little cakes, which represent the twelve apostles. The light is shining upon the teachings of the apostolic church, and the showbread is the thing which sustains us through the Dark Age.

Look at David. Do you remember when David was being pursued, when he was running from Saul? He became very hungry. The one thing that David did during this pursuit was to realize that there was food in God's house. Like the prodigal when he would have filled his belly with the husks, all of a sudden, the Bible says that he rose up and said, in essence, "I'm about to fill my belly with the husks that the swine eat, whereas in my father's house, there is bread to spare." Then he rose up from the hog pens and went to his father. The father placed the ring upon his finger and the robe upon him and killed the fatted calf.

That's what we need to do. Don't go out and ally with the world. Don't go out with the swine! Jesus said that people are swine out there in the world who don't serve and obey God. Don't go out as the prodigal and fill your belly with the husks that the swine eat, but come over here, because Jesus said that His body is bread. Take His broken body and eat of it, because it is the bread of life. Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. That's the bread of life. The bread is for the children. When manna rained down from heaven over there in the wilderness, that was bread from heaven. It was tiny, like a little tiny pearl, like the hoary frost. It was everywhere, just glistening, laying all over the ground. They just scooped it up.

Jesus said, "Moses gave you not that bread!" I don't think some of the fellows I was talking to the other day from the Jewish faith would appreciate that, but the Bible says, "Moses gave you not that bread." Now, the first thing they would do is dispute with me and say that that is the New Testament. They don't believe in that. They just know the Old Testament. That is the way it happened, they say. But Moses of the Old Testament stood up and spoke of Him and said that it shall come to pass that God shall raise up a prophet like unto Himself, and it shall come to pass that everyone that faileth to hear that prophet shall be cut off from among the people. There He came and there He stood. He faced the Scribes and Pharisees and said unto them, "Moses gave you not that bread, but My Father, which is in heaven, gave you that bread from heaven. Unless you eat of My flesh and drink of My blood, you don't have any life in you." Hallelujah! They went away and left Him because they could not understand His spiritual mannerism.

He tried to get them into the revelation. He was trying to say, "I am the revelation. I am the Christ. Can you hear Me? Can you understand Me?"

Paul said, "I would speak unto you as spirituals." Pray that God would grant unto you the Spirit of revelation. Why the Spirit of revelation? It is because the things of God, the revelation, only know the Spirit of God, and do not know any man.

So then, in the second dimension, where do we find ourselves? In the church ages! That really tells us something, because when we come into the church ages, we're in the second courts. We're moving folks! We're being raptured; on our way to heaven, having moved up into the second part. There we are, in the second dimension, having now moved into the holy place; not the holy of holies, but the holy place in the second dimension (Pentecost). The blood has been spilt. Sins have been forgiven. Pentecost! Now, here in the second realm of the church ages, what do we see? The seven angelic messengers of God, and the seven candlesticks. The stars that He had in His hand represents the angels of the churches, and the seven candlesticks are those seven spiritual powers and messages that stand before the

throne of Almighty God, who is personified in a human being.

What are the seven church ages? It is humanity. Humanity is the church, and starting from Pentecost are the church ages. God is dealing with humanity, this woman part of us, that we might, through the divinity of God, bring about a holy conception unto the reproduction of the image of the Almighty God, for He said that in the morning He would despise thine image, unless it be in the image of God. If it be a bastard child, then He will despise it, but if it be the image that is called by His name, then He will love it.

So then, in the second age, in the second dimension, where are we? Here we are, entering into the second courts, walking right on into that place that God spoke about. When we come in, there is the church. The church is in great travail and is about to be delivered. We get a picture here of the woman, standing on the moon. Toward the latter part, John saw this in the travail of Calvary. There is Calvary; there is the travail; there the headship is being born. There are the church ages, where the seven physicians work through the seven dispensations of the church ages for the delivery, so that in the days of the ten toes, at the very end of the church ages, the child can ride over the tribulation period to set down in the throne of David in the millennium to rule with a rod of iron. As the great mysteries of God come forth, then we see the child's appearance, for we see every part of the child through the rent veil and the expose or the exhibit of Christ Himself, revealed proportionately in each church dimension as it is presented to us by the messenger of that age.

Now, the star or angel that Jesus spoke of in that age was John, being a man sent from God. These are those that are sent from God to enlighten us, whereas John said that he looked, and another great angel came down from heaven, having the glory of God. The Bible says that his glory enlightened the earth. Paul said, "The eyes of your understanding being enlightened." You say, "How could an angel's message enlighten the earth? The world doesn't have anything to do with an angel's message." That's where you are wrong! Every bit of understanding that Satan ever had was a reflection from God. Did you know that? Every wandering star represents the people that are out in the darkness, and it is a reflector of you who are a true star. Every bit of government, every bit of power, every bit of functioning of the world has to be a reflector of you, my brothers and sisters.

Let's look at it just a little bit further. In this second dimension, or realm, which is so beautiful, the Bible speaks of that angel coming down from heaven, and how the glory of God enlightened the earth; first coming through the saints of God, because they are the light of the world; and after that, in the days of Paul, God delivered him up before the rulers, let him spend time in jail, took him before the great men; and then, after awhile, men like Constantine and others that had come from this great light which had come from Paul continued on, and soon the government became a religious government. Always you can see the Lord, working in such a way that this great angel's light enlightened those that dwelt out in the earth. So then, they began to understand better, they began to know more, they began to move in a greater way of life, because of the little precipitation of that light that comes through the "great bulb", as we would say, the great light, the light of the world, which is the church. In this body, as the feminine part or woman, Paul said, "I travail in birth again until Christ be formed within you." The child being formed from the garden of Eden all the way down through the church ages, then the child comes forth at the end of the church ages and is caught up to the throne to rule with a rod of iron.

The woman, being the church, where is she during this period? She is in heaven. What heaven is she in? She is in the second heaven. You say, "You can't prove that! That's just your idea and theory about it!" It's not my idea, nor is it my theory, it's the revelation of Jesus Christ. Paul said, "Neither was I taught it, but by the revelation of Jesus Christ." The woman was in the second heaven, and if you get it today, it is going to be revealed to you. Did you know that? Only the heavenly Father can do it. I trust that you have the Spirit of revelation. Look at the woman. She is in heaven. Where is heaven? She is standing in the second heaven, like the Bible speaks of it in the book of Revelation, with her feet upon the moon, in great travail, waiting to be delivered. Now, that's pictorial of Calvary. There's Jesus, the feminine part. Israel shows the feminine part, the woman, the weaker part. Now, she's masculine as the male part. In the natural perspective of the world, she's the head, but to the spiritual Jew, she is the body, the feminine part, and we which live upon the throne of the heart as quickening spirits are the head of the nations. In this spiritual dimension of the second heaven, there she is, waiting to be delivered, but in that second realm Satan is there, waiting to strike the child. What is the red dragon? We say in the natural, "America," the natural woman, with her natural feet upon the moon, speaking of it typically, pictorially and allegorically. Then, we say "The Red Dragon," Communistic China. We see the powers of Communism laying in there to devour the man child, the ruler of the world. But, you see, really and truly, the red dragon is a spiritual power of Satan that cannot be seen with the eye that personifies himself in a human in what is called the bloodstream. What is the red dragon, as far as the physical part of it, and that which we are concerned with? It is the blood life that is waiting to devour the man child. Did you know that? Just as quick as Christ is born in your heart, then the other person, who has blood life from the blood birth, from the fall, the mankind of Satan; that person or life is trying its best, through educational powers, money, frolic, or prestige, to outwit, outsmart, and outtalk that man that's born of the Spirit. Jesus said, "A crooked and perverse generation." That red dragon, that old man, is trying to devour that little man child. Just as soon as he finds Him, he tries to discourage Him. Paul said, "We are illuminated with the flight of afflictions because of this." So then, where did Jesus defeat the red dragon? It was when He hung at Calvary. Why was the Old Testament a continual spilling of blood? It is because the life is in the blood. Now, you say, "The life is in the blood. The life of all humanity is in the blood," but Jesus said, "My words are Spirit and they are life." We are born of the Spirit, born of the seed, born of the Word of God. What was all of the spilling of the blood in the Old Testament for? It meant the end of the red dragon, the beast. The beast! That means that in this world, there are some people that are brute beasts, made to be taken and burned. The spilling of the blood of a beast was because the life of God went into a beastly form when Adam fell from the image of God. We've got a tape called "The Covering of His Glory" that expresses it.

The light of God went into a veil, because it was too bright for humanity, until it could grow and spread out and overtake the body; during that period that it was in the womb or within the veil of the beastly part that is referred to as the woman, the beast of the garden;

during that time the formation of the child came.

God veils Himself in darkness, intellectual darkness. He dwells within the heart of mankind. That life, that spiritual life on the inside of the bloodstream, had to be released, and the only way to release it was to kill the beast. So God had them to kill the beast and spill the blood. When the blood was spilt, it was the red dragon, because Satan, the dragon, the old serpent, was in it. It was the natural birth that God was trying to get them away from because it brought death.

He that is born in this world is born to die, but he that is born of Christ is born to live. As the blood was spilt by the beast of the Old Testament, it signified that the life went back to God who gave it. It showed the coming of Jesus, that there would be a day when we would be as lambs led to the slaughter, killed all the day long for His sake; that this beastly part of the outer man that is in the image of the fall of the first man Adam must be killed and the blood must be spilt. We reckon this to have happened to us as we hung at Calvary through Jesus Christ, and that the spilling of the blood is the dying out of the old man, the natural blood life, denying ourselves, turning away from our own natural desires, spilling the blood. Dying!

Paul said, "I die daily," releasing the life to go back to God; for, at death, the spirit goeth back to God who gave it. I've been slain upon the altars of God; therefore, as a lamb without spot or blemish, in that I'm bone of His bone and flesh of His flesh, and the life within me went back to God, I am hid with Christ in God, whom the heavens have received until the time of the restitution of all things.

Now, in the second court, the blood must be spilt. The red dragon must be defeated. Where did Jesus see Satan fall from heaven? When He hung at Calvary, it was as a lamb. He overcame, with not one spot or blemish upon the bloodstream. Why couldn't that blood be atoning? Why did God use blood? It is because life is in the blood, and the life of Adam had become polluted with a spiritual power; therefore, God had to have another bloodstream that would carry the life, the royal life, the seed life of Christ. Therefore, He gave the blood that would carry another life, so that when it was spilt, it would release the life back to God; a holy, clean, upright life, a life that could be preserved, a life that could be kept, a life that could be hallowed, a life that God could take and put back into a human being and start another generation with.

So then, as the first fruits of them that slept, He came up out of the ground. The blood was spilt from His hands and from His brow. He said that He's graven you in the palms of His hands that He might not forget you.

You see there, that when the blood was spilt down through the church ages, that it was Satan on the rampage. He was ruthless, because he had been cast out of heaven by the body of Jesus Christ, for Jesus knew, when He spilt His blood at Calvary, that it was the end of Satan. He was made sin when He knew no sin, and He spilt His blood, which represented the blood of the beast, the red dragon, and out of the temple of God, the innermost parts of the heart, out of that which we call the kingdom of God within, went the blood; and when the blood went out, Satan went out. The red dragon went out. The life of God, the man child, the spiritual quickening of Christ was what rooted it out.

Jesus said, "Ye are the light of the world." The oil and the light are within you. He was the light of the world; now, you are the light of the world. You are the virgins! Trim your lamp that the world might see your light!

Here, in the second dimension, we find the priesthood, the candlesticks, and the showbread. Why? Because it is the spilling of the blood, where the blood is taken in. He ended the blood line at Calvary, and Lucifer was cast out of heaven. He could stay no longer. Where is the problem, children of God? If it has come that far, why don't we have the benefits of it? He has shortened the days for the elects sake. We are not supposed to wait until the end of the ages for the coming of the celestial. We are already bone of His bone and flesh of His flesh, with royal blood, and already the Spirit of life within us is the Spirit of God, which makes my blood royal and my body royal. I'm already in His image. I've already passed from death unto life. I've already come into this, because it is a revelation; a quickening Spirit, the coming of Christ in our life, Jesus Christ within you, the Spirit of revelation, the hope of glory. It is Christ, suddenly coming into His temple, by faith from your heart toward the things of God, that He might come in and take His place upon the throne of this heart. Here, we see Christ coming in, and the blood, or Satan, being cast out. The blood life, that old lustful passion of burning, is gone, and here on the inside is Christ.

Have you noticed in this age, that the hippies have a little saying? They say, "Keep cool! He's cool!" Do you know what this is? The spirit of burning has gone out. That dope that they are taking signifies the Spirit of Christ in its perverted form coming in. That does away with the spirit of burning, the aggravation, and the oppression. It's gone! They call it angel dust, you know like the bread from heaven. When it goes into their body, they are caught up into the spiritual realms, as we would say. Actually, it is just a hallucination to them, and they have gone on into the realms of the devil. Nevertheless, that's what happened to the spiritual children of God. They are caught up in that. We eat angel bread. Isn't that something? The Bible says that the serpent ate the dust. They eat angel dust, but we eat angel bread. Hallelujah! So, the bread is for the children, coming down from heaven.

We are the children of God. We're in the second realm or dimension, the church ages, and here is Jesus, the Word, right in the midst. Here, the red dragon is through. He didn't get the child! He was cast out at Calvary. John saw it and wrote it right after Calvary, but look how long it has taken us to comprehend the height, depth, width, and length.

Paul was right after Calvary. He said that it's out of season right now, but he saw it and knew it. Even before John wrote it, Paul said, "Such a one caught up into the third heaven." He said that he saw it, but he couldn't tell about it. It was out of season. He saw what happened at Calvary, and that it was a revelation. He saw those great things of God. He was so learned in the Old Testament that his mind just knew it letter by letter, and when the Spirit began to quicken those things to him, it just unveiled, and the heavens opened, and there he saw Christ in the midst of the candlesticks. Paul said, "I can't reveal it to you!" Then, God brought St. John the Divine, or love, because the revelation is in love. He wrote it in allegoric means and laid it there, saying, supposedly, "Someday, Brother Pike will discover it. Someday, the brethren will discover it, and my! What a day that shall be, when the Spirit of God begins to move upon the face of the waters and the

earth begins to be wooed by the Holy Spirit, and the growth of the new world begins to come forth.”

So then, as beholding our face, as in a glass, we are changed from glory to glory, into His image, from faith to faith.

In this second dimensional period of time from Pentecost to the Reformation in about 1500 AD, it was a harsh time of spilling of the blood, because the head of the serpent had been wounded at Calvary. All of his members must die. The Jews represented it. It must die, because that is what was represented by Adam, the head of it over there. The first man Adam, the Jew, represented it. Really, it was the bondchild or the child of the world, but there had to be somebody that typed it in this life, that we might have an allegoric meaning, so it moved up a dimension from the first dimension, which really was of the Gentiles and those who had forsaken God, moving up to the Jews, coming, in a way, to show us the bondchild of Sarah, earthly Jerusalem; the heavenly child moving up another dimension; whereas the Jews, the natural to the first dimension, show the heavenly child; but when they move up to the second dimension, the Jews show the bondchild; and the church, the true child, is also there, which is the spiritual Jew. How many of you understand what I'm saying? We, the woman, standing on the moon (the child, the church, the natural part), then, the child is born.

You ask, “Why do you say that it is the revelation of Jesus Christ?” It's because that is what John called it. How do you know that it is another heaven, and that she was in heaven? Can you prove it? The Bible states that just as quick as the child was born, He was caught up unto God and to His throne (third heaven). Where is the throne? Look back there in the Old Testament. It is the holy of holies, because the throne was between the covering cherubs. So, it was in the second heaven.

What was the difference? The blood was spilled in the Old Testament, but when he got into the second dimension, then the blood was carried; but brethren, when he went into the third part, he would stop at the golden altar, get the hot coals, taking the blood. One time a year, he would go in there and mix those hot coals with that beautiful perfume that nobody else could mix, and it would vaporize.

That was the spiritual realm (the rapture). When he walked through there and touched that perfume with those hot coals, then shhh — that beautiful aroma, that beautiful, white misty cloud that led Israel by day came forth. The second court was the pillar of fire (the blood), but this was the third realm, and here was the cloud. What was it? It was Aaron, the high priest, standing in the midst of the cloud; Christ coming back in the heavens. As he walked out of that place, with the little bells jingling and the cloud about him and the smell of heaven on him, Christ (projected in His body as high priest) came back saying, “Peace on earth and good will toward man. Everything's all right! The heavenly Father has received the atonement!”

In the priesthood, we see the beauty of it: the water witness of the outer courts, the fire or blood witness of the second courts, and the spirit or vapor witness of the angelic third, holy of holies. The child was caught up there. Now, he that is born of the Spirit is spirit. Aaron's sons could come into the second court. See, the woman, the church, the preacher could come into the second, as long as they didn't mess with any strange fire. The people in the world out there can come into the first and offer their sacrifices. They can give their offerings and come to church. They can have all kinds of helps out there for the needy and for those that are having problems. They help with crippled children and all kinds of things, but the church (woman) comes into the second realm. Then, when the child is born (he that is born of the Spirit is spirit), he is born of the Spirit of revelation. Paul said to pray that God will give unto you the Spirit of revelation, that it might vaporize you into that angelic realm, transformate your mind and change this body, as a quickening spirit, that you might be received up into heaven in that cloud as Jesus was, or caught away as was the high priest. So then, we see a high calling.

The third realm is represented by America, which shows the land of Canaan; but actually, in reality, America and the Dark Age are but one age of 2,000 years, while from Calvary back to the garden there is one age of 4,000 years. One is allotted to the Jew for 4,000 years, one to the Gentiles for 2,000 years; but now we are on the verge of coming into the millennium, which is the 1,000 years allotted to the saints of God, which brings us into that third heaven in its natural type, one showing the kingdom of God. And though we will enjoy it in the greatest kind of way, it is for the Jewish people, because beyond that, the whole three dimensions will be turned into one by a glorification of God, personified within us as a revelation; as a spiritual understanding; a world that you would call a myth, and yet not a myth, but a great spiritual celestial reality to us, where we will enjoy that realm of the real third heaven.

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