

Holiness Unto The Lord

The Rent Veil

By Rev. George Leon Pike Sr.

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There's nothing more beautiful than the Word of the Lord. There's nothing more discouraging than to think that you could read the Word of God and not be able to understand the Word of God. That would be the most discouraging thing I know.

Reading in the book of Revelation, the fourth chapter, "After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created."

Then the Bible says that John saw this book in His right hand. Let's just take a thought concerning this door open in heaven. We've spoken of it a number of times. Jesus said to Peter, "I give you the keys to the kingdom," and Peter opened the door both to the Jews and to the Gentiles. This was at the beginning of the church ages. Of course, the door that was opened was Calvary. He opened the door by looking beyond the fleshly vesture of the Lord Jesus and seeing the angelic, spiritual being that was hidden behind the mask, as we say, or the fleshly robe that was called Jesus. He went beyond the fleshly veil, and the veil thus was rent. Then, after that, Jesus went to Calvary, and the veil was rent in twain. We brought it out a number of times as to what it means about the veil being rent in twain and what it has to do with.

So we know that at the beginning of the church ages, this door was open, and there He abolished death in His flesh. Here we find that the door is open in heaven. "Now after this, I looked, and behold a door was open in heaven." John is now, about 96 AD, exiled to this little isle of Patmos, a rocky island off the coast of Asia Minor. It's just a few short years after Calvary, and here he is, writing a book called "The Revelation of Jesus Christ," or the revealing, since the veil has been rent in twain. Shortly after Calvary, John wrote of the exposé, because truly Calvary had brought about the exposé. So, since Calvary there was a door open in heaven.

Many times, as Jesus preached to the different ones, He spoke to them in parables. The disciples asked the question, "Why do you speak to these people in parables, seeing they understand not what You say?" He said, "It's not given unto them to know the mysteries of the kingdom, but unto you it is given." So then, we know that there was another dimensional step, as to what the disciples were taking, as Jesus expounded and explained the Scriptures. They were entering into a secret place. The Bible speaks of the mysteries of God, entering into this great, wonderful mystery, going beyond the veil, going in the door into heaven, or going into a heavenly place. As it was when Rebecca went into the secret chambers with Isaac, and thus the veil was moved. In the old country, the women still wear the veil, signifying that the veil is not yet lifted, the Jews being blinded in part, and the veil still remains over their face. The Bible speaks of the Old Testament, saying that this veil, as to the veil of death or the veil of the Old Testament, still remains over the face of the people, speaking of the Jews. This veil untaken away even until today. Paul said, in his day, "Which veil is done away with in Christ," or that this veil was rent and taken away. But, it's untaken away, as to those that are out in the world, for they shall not see when good cometh. They cannot see beyond the veil, and they have this veil of death that fell over Eve's mind, this power of intellectual reasoning, this power of death, the spirit of darkness and ignorance that fell over Eve's mind that was brought on over to Adam, that in Adam all die. This veil of death, this intellectual concept of religion, it creates a mystic thing about religion, and when we look around, we see this veil of death, as to everything being vanity of vanities. All is vanity and vexation of spirit.

So we see these things, and we behold it. We behold it as vanity and vexation of spirit. We know it's all lying vanities and vexation and it has to pass away. They that are caught in these things cannot get beyond the veil. They do not pass beyond the veil of death. The Bible says to be carnally minded is death. Eve, the day that you eat thereof, ye shall surely die. They're caught within this veil, and this veil is not lifted. In the old country, the ladies still wear the veil, to be shamefaced. Over here in America, they've taken the veil away, because it is typified that in the crossing of the gulf, it indicates that you're beyond Calvary, as to the church. Now the veil is taken and the beauty of the woman is exposed. That means that you can now look upon the face of the wife. When Rebecca went into the secret chambers, the veil was moved, and there they beheld face to face, for the Bible speaks of seeing the Lord Jesus face to face, being changed from glory to glory as into His very image. We sing that song, "O the light of the glory of His unveiled face." We are not looking through a glass darkly, as through the veil.

So then, we're speaking about a door open in heaven, a rent veil, or the veil that is standing between the great Holy Spirit, which is God, and your inner spirit, which is the angelic spirit. Your natural being, as a human being, having conceived of that intellectual blindness, as to the mind of Lucifer or the spirit of death, which is the spirit of Lucifer, and within your body dwelleth no good thing, for that power of death, that blindness, that intellectual darkness is interwoven within your body. Paul spoke of it being the body of this death. He said, "O wretched man that I am! Who shall deliver me from the body of this death? When I would do good, I find that evil is present with me,

for inwardly I delight after the things of God. But I see another law within my members, within my body, warring against my mind," as to the inner man, "bringing me into subjection to the bondage of this outer problem, as to my outer man." A conflict that's against the inner man. "It makes me subject to the vanities of this life of which I hate, and the good that I would do, I cannot do because of this outward interference, and the evil that I would not do, this outward interference subjects me to it, that I find myself stumbling into it. O wretched man that I am! Who shall deliver me from the body of this death?" And then he spoke of God delivering us by the body of the Lord Jesus Christ, that we are no longer subject to vanity, because we are now dead to sin, and sin is gone from us, and we are now dead to the world by the body of the Lord Jesus Christ. We are now alive unto God, and we were delivered from the body of death. At death, the spirit went back to God who gave it. We are dead to the world by the body of the Lord Jesus, and we are now buried, and our angelic being went back to God who gave it. Our spiritual being is dwelling in heaven. As John said, "Rejoice ye that dwell in heaven."

We are they that are sitting in the heavenly places. There's a door open in heaven. Through the rent veil of the body of the Lord Jesus, we can, by faith in God (as the voice says to John), "Come up hither." We can pass from this world through our angelic being and go right up into the heavenly places, to understand the mysteries of God and understand this great, wonderful revelation. That's why the Bible says to pray that God will grant unto you the spirit of revelation. I remind you again of the vision I had, of being caught up into heaven, seeing all of these wonderful things in heaven, and looking back into the earth, and seeing those people that were so distorted in their mind by the earthly things, and wondering why they could not understand these heavenly things.

There's a door open in heaven, and you have to get into the Spirit to get into heaven. John said, "I saw this door open in heaven." The way that you get into heaven (heaven is God's Spirit) is you transformate into the mind of Christ. Your spirit, your mind, transformates into the mind of Christ. Your spirit translates into the Spirit of Christ. The ultimatum someday is that your body will transfigure into the body of the Lord Jesus Christ, as to be made manifest so that the world might see it. But before the world can see it, as to the change of the celestial body, your mind is gradually transforming from glory to glory into the wonderful mind of the Lord Jesus Christ. Your spirit has, by divine translation through faith in God, as it was with Enoch, been translated into the kingdom of God.

The law and the prophets were until John, since that time, the kingdom of God has been preached. Men have pressed their way into it, and God hath presently translated us into the marvelous kingdom of our God. We've passed from death unto life, and now we have been translated into the wonderful kingdom of God. We find that the veil of death has been moved away, and we're no longer subject to death. He hath abolished, within His flesh, death. So then, when Jesus died and He took away the body of death, that meant my body of death was gone. I'm not subject to the body of death anymore. It's not I that liveth, but it's Christ that liveth within me, and the life I now live, I live by the Son of God. And the heavenly Father, which is the eternal Spirit, never beholds me again as the body of death. My body of death, in His sight, is eternally gone. He never sees me as a body of death anymore. My body of death is completely eradicated and gone. He abolished death at Calvary when He took away the body. He smote the body. He took away the body. Today, I am a bodiless individual, to the extent that my body is dead. My body is buried and my body is gone. My angelic being, separated from my body, went back to God who gave it. Today, my angelic being is hid with Christ in God whom the heavens have received until the restoration of all things, or the Thessalonians change, when the Lord Jesus Himself shall appear in the heavens, and then, this body shall be changed in a moment, in the twinkling of an eye, into that wonderful body of the Lord Jesus Christ.

God never again sees this body as a body of perversion. He never sees it again as a body of death. It's gone forever. All He sees is the body of His Son. He sees my spirit divorced from the body that I was born with, as in Adam all die. He sees the bastard child image all gone and the sinful image all gone. He sees me now as the body of the Lord Jesus Christ. That is to say, He sees me in my glorified form in my change out yonder, and He sees me in the image of His lovely Son. So then, I have nothing to fear. I have no condemnation. My sins are gone. Blessed is the man unto whom God will not impute sin, and blessed is the man unto whom God imputeth righteousness without works. He that is born of God, the Bible says, cannot sin, for the seed of God remaineth in him and he cannot sin because he is born of God. No one can lay anything to the charge of God's elect. The Bible says that we've passed from death unto life, and that we keep ourselves, and the evil one toucheth us not.

So then, we are the church without spot and without wrinkle and without blemish. God has the ministry set there for the perfecting of the saints, to the extent, Paul said, "This we wish, even the perfecting of your faith." So, we are teaching and tutoring to the revealing of the Word, as to this revelational mystery, that you may have the Spirit of revelation, and that you might come to the perfect understanding of God's Word, to know what God has given you in Christ, and what God has done for you in the foreknowledge of God before the world ever was. This was given to you in Christ before the world ever was, and brought to light at Calvary, at the rent veil, that it might be preached to you down through the church ages, that you might comprehend the heights, the depth, the width and the length of this great, wonderful thing, that you might hear this in detail, and believe this and become the great, wonderful, fullness of Christ, as to the full measure of the full stature, or go on to a full reward, that you may have this wonderful blessing of God.

It's so good, as I say so often, to be a Christian. It's so good to know that we are perfect in His sight. We are without spot. We are without blemish. We're without sin in His sight. Though we stumble and though we stagger, and though we're full of mistakes, and though we're full of error as to our own bodily problems, yet God never sees one of them. He never charges one of them against us. He encourages you and I to never condemn ourselves over any stumbling or any mistake or any error. He said, "A good man will fall seven times, but don't let it bother you. Just get back up and go right on." There's none good but God. The Bible says we're the body of the Lord Jesus, bone of His bone and flesh of His flesh, members in particular. Our righteousness is of God. He picks us up and He carries us on the wings, and we continue on. This means that God never sees us with a spot. He never sees us with a blemish. He sees us as His own beloved child.

Can God sin? Can the flesh and bone of God sin? Can the sons of God sin? Can the daughters of God sin? Is there sin in the body of

the Lord Jesus? Pilate said, "I find no fault in Him." The Bible says that we're bone of His bone and flesh of His flesh, and we are the body of the Lord Jesus Christ, members in particular, that in this just man we find no fault. Can God then find fault with the body of the Lord Jesus Christ? Was not He chastened? Was not He beaten? The Bible says that He was bruised for mine iniquities, and the chastisement of my peace was upon Him, by whose stripes I'm healed. Like sheep, we've all gone astray, but God hath laid upon Him the iniquity of us all. The Bible says where these things are, there's not even a conscience of sin anymore. He has so thoroughly taken it out of the way, and so thoroughly eradicated it, that to the blessed children of God, to the little children of God, there is nothing wrong anymore. If you have a little baby, do you blame the little baby with anything? Don't you nourish it? Don't you love it? Don't you cuddle it? Now, the little baby does wrong, the little baby messes up his diaper, the little baby can get its hands in grease and mud or whatever. Do you pounce on it? Do you hate it? Is it all dirty and filthy and you don't love it anymore and you reject it? Or do you just take it, put it under the shower and wash it off, cuddle it, love it, spray it, kiss it and it still belongs to you?

See, that's the way it is with us. We're the precious, dear, beloved children of God, without spot, without wrinkle, without blemish. We are His children. He said, "I give My angels charge concerning thee, and they shall bear thee up in all of thy ways, lest at any time thou should dash thy foot against a stone." All the time that we're going through life, the angels of God are right there with us. No matter what kind of crisis we go through, no matter what kind of problems we go through, the angel of God is right there to hold us, to catch us, to keep us from any kind of problems, any kind of hurt, or whatever it might be. Just like in the arms of a mother, we're cuddled and taken care of, because we are the precious, wonderful, dear beloved children of Almighty God. We are delivered from sin, we are delivered from death, and we're delivered from heartaches and sorrow. The blessing of the Lord maketh rich and addeth no sorrow. It is the Lord thy God that giveth thee the power to get wealth. The blessing of the Lord giveth thee the desires of thine heart when you delight yourself in the Lord. So, God that is with us. It is God that watcheth over us. It is God that hath made us righteous and holy and godly. Not ourselves, not of works lest any man should boast, but it is the gift of God. So then, I feel secure, and I feel happy.

What have I done to be a Christian? What have I done to be holy? What have I done to be righteous? Someone would say, "Brother Pike, I came to the altar and repented and I tried to live holy and godly and pure. I fasted and I prayed, and it's taken me many years to get to the place that I've gotten to." So then, I would say to you, "What kind of place have you got to?" I would say, "You've probably gotten to be a mess." If you've been here ten years, you're ten years a mess. If you've been here fifty years, you're fifty years a mess. If you'd just been here two years, you wouldn't have been but a two year mess. But you know what? Before you were ever born into the world, God made you perfect. Before you was ever born into the world, the Bible says, before you ever came into the world, God gave this righteousness and this perfection to you in Christ Jesus. Before you ever breathed your first breath, He called you with a holy calling and predestinated you unto eternal life. Paul, in his day, preached to those people that were, before of old from the foundation of the world, preordained unto eternal life, and they believed, but the rest of them did not believe.

So then, what have you done? Nothing except believe. Then why do I try to do the things I do? Why do I try to fast, try to pray, try to walk straight, try to get away from the world, try to put away the gullible desires of the flesh? I do that so I can believe. I try to do that to assure my heart so my heart can believe, because I'm saved by faith in His righteousness, and I'm saved by faith in His works. All of these things, He's already done for me, and all these things are appropriated for my benefit. I want to believe that. I want to accept that. I want to have that. The only way I can have that is to believe that. The only way I can believe that is to put this old body down and this old mind down, to get this old devil that keeps howling, like a wolf on the mountainside, out of the way. That old devil that works in the body, that keeps saying, "No!" This old devil that keeps fighting against me, that's constantly accusing me, as to the body of this death, that when I would do good, evil is present. That conflict that when I would do good, evil is present. This thing I see, warring in my members against my mind, bringing me into condemnation, that's always arguing with me and telling me that God doesn't love me, that's always putting me down and telling me that I can't be saved and telling me that God is not my heavenly Father. I'm trying to kill him out. I'm trying to stop his mouth. I'm trying to do everything I can to get away from that body, to mortify the deeds of the body, to kill him out. The Bible says that though the outer man perish, yet the inner man is renewed day by day. I'm trying to build up the inner man, the one that God has filled with the Spirit and sealed with His Holy Spirit, the one that Satan cannot touch, because darkness hath no power over light, and light and darkness cannot fellowship.

I'm trying to stop the mouth of that old thing that's got five human senses and is subject to the vanities of this world. I'm trying to, as Paul said, keep under the body, bring it into subjection, so that I can put my foot on the head of that old serpent. Do away with that old body, be divorced from that so I might be married to another, even the Lord Jesus Christ; to stop the mouth of the gainsayer and stop that old body from hindering me with its unbelief, that I might believe in this wonderful thing that our heavenly Father has done for me, and convince myself that there's no more conscience of sin. I'm free from death and free from sin. I must believe the Word of the Lord Jesus Christ, and I must believe these things that God has said to me. I must believe in what the minister has said, that I'm free from death and free from sin and free from iniquity, and God will not impute sin unto me. I cannot sin because I am born of God. God has taken it all away. The accuser of the brethren had been destroyed in the sight of God, and that He will not accept accusations against me, even though the body rages with accusation, God will not listen to one of them nor substantiate one of them against me. Who can lay anything to the charge of God's elect? I am persuaded that nothing can separate us from the love of God. The gates of hell cannot prevail against us, for we're justified, sanctified, glorified, predestinated. We are God's elect according to His foreknowledge.

So that's why I fast, that's why I pray, that's why I study, that's why I try to walk upright. If I just waver about, and don't stay steadfast in my faith, I cannot get the benefits of God. The Bible says if I want something from God, ask in faith, nothing wavering. If I want to get healed, if I want somebody to get healed, if I want a blessing from God, if I want God to meet my need, I have to ask in faith, nothing

wavering. If I'm going to ask in faith, nothing wavering, I've got to kill out my mind of unbelief, that old mind that Eve let in, that robbed us, through the fall of Adam and Eve, of our garden home and all the many blessings of God. Satan is standing between us and the restoration of that great, wonderful thing that's been lost through the fall. I've got to eradicate the death that they let in by believing myself back into that garden, that millennium garden. I simply must believe. That's all that's required. I must believe. It's not of works, lest any man should boast, but it is the lovely gift of God. So this is why I try to do the things I do. The better I can live, the more I can lay those things aside, the more I can put my foot on the head of the old serpent, kill out that old mind, mortify the deeds of the flesh, withdraw from the things of the world, in that Satan is the prince of this world, the less he can accuse me. The more holy that I can be, the less he has to say against me. The more holy I am, the more the world will see Jesus in me, and the greater light I will be to them, for the more Christ-like I will be, and I will draw more people to me, and the greater my reward will be in heaven, as to the blessings of God, in the sense that the more of Christ will be in me, in a greater measure, because I will believe the more.

That's why Paul said we're set here, as the ministry, for the perfecting of your faith, to teach you these wonderful things, that we might make your believing perfect in the things of God. God has appropriated all the money in the bank. Calvary is the bank. All the money is now in the bank. Now, you're under the tutors until the time appointed of the Father. Though you be lord of all, you differ nothing from a servant as long as you are under the tutors. But when you come to the time of the bar mitzvah, you can step out and say, "Hey, I can believe. You know, I can believe for myself. Here is Calvary. I believe for myself." Just reach over in the bank and write the name of Jesus. Take out what you want. Go on your way and enjoy it. Rejoice forevermore. This is what God wants. We're His wonderful children. We're His children by faith in Jesus Christ.

I'm glad that where these things are, there's no more conscience of sin. Serving God is joy, peace, and righteousness in the Holy Ghost. How could you have anything but joy, peace, and righteousness in the Holy Ghost? How could you have anything but joy, knowing down in your heart that you cannot die, knowing that you cannot sin, knowing that you're going to be strong and young and healthy and full of life, and exceedingly rich above all things throughout eternity, and never going to die? You may go to sleep, but let me tell you, there's a world of difference between going to sleep and dying. Dying is when you go into the lake of fire. Dying is when you go into hell. Dying is when your spirit is separated from the Spirit of life. When you're born again, the Spirit of life and your spirit becomes one, and you can never, never be separated from life. You have life eternal. There will never come a time when you'll be separated. Lazarus went to sleep. We say, "He died." But, he went to sleep, and the angels carried his spirit to Abraham's bosom. The rich man did not go to sleep. He died, and in hell he lifted up his eyes.

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