

**Holiness Unto The Lord**  
**Before The Beginning**

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

**Ministered at Love's Temple in Monroe, GA USA on June 30, 1991**

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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## Before The Beginning

The Word of God. Across the world, you'll hear this as you journey: the Word of God. The Word of God. Folks, I tell you, when you say the word of Brother Pike, the word of Brother Taylor, the word of someone you know, or even the word of a president or the word of a king, well, it could have great significance. It could have a meaning, just depending on the individual; but when you say the Word of God, the Word of God. What are we saying when we say the Word of God? The Bible says that in the beginning was the Word, and the Word was with God, and the Word was God, and the same come forth, put on flesh, dwelt among us, and we beheld it as of the glory of the only begotten of the Father, full of grace and truth. The Bible says that He hath created the worlds by His Word, not world, but as to worlds plural. He has actually created the world and the worlds by the Word of God. He has sent His Word and healed them, and the Bible says that with His Word He cast out the unclean spirits, and His Word is the same to a thousand generations. It's unchanged and it's unaltered, this wonderful Word of God. This is what brings faith and by faith comes salvation, in that faith comes by the hearing of the Word of God. And on and on it goes. This wonderful Word of God, this wonderful Word of God.

It's no wonder that we want to know more about this wonderful Word of God. We want to know something about this Word of God, because this Word of God is Spirit. He said, My Words are Spirit, and they are life. He said, My Word, as to My promises, are life to them that find them, and it is health to all their flesh. This Word is a Word of Spirit and a Word of life. I speak this Word, because the Bible says he that God sendeth will speak God's Word. So then, I speak this Word, and when I speak this Word, as to the ministry, the Bible says that it's not me speaking but the heavenly Father speaking from within me. And they shall all be taught of the Word, or taught of God. So then, this Word is Spirit and life. This Word is healing. This Word is salvation, and the Bible says the gospel, as to the Word of God, is the power of God. It is the power of God. It is a powerful Word. In the days of the Jews, the Bible says that it did not profit them that heard it because it was not mixed with faith. But this wonderful Word that you just let lay around on the shelf, if there was just a little bit of faith mixed with it, it would become powerful. So great and mighty would it become in your behalf, to supply all of your needs, all of your needs whether physically, financially, spiritually, whatever it might be, this wonderful Word of God. That's why I love the Word of God. That's why I think on the Word of God. That's why I talk about the Word of God. The Lord tells us to meditate in His laws day and night. He said to Israel, "Make them frontlets upon your eyes, and put them up; hang them by your door post, and teach your children these Words, to meditate in this law day and night." And the Bible says to cast down imagination and every high thing that exalteth itself against the knowledge of God, and bring into captivity every thought to the obedience of the Word of God, or to Christ.

So then, we are trying to grow up into this wonderful Word. We are trying to eradicate, as it would be, our own mind, our own thoughts, to where we don't lean to our own understanding, but that it is a continual stream, as to the mind of Christ, to have every thought into subjection to where it will be the Word of God. The Word of God. The mind of God. After all, if you are dead, you don't need your mind anymore, do you? But we're the body of the Lord Jesus Christ, resurrected from the dead, and it seems fitting that we should have His mind. Somebody say hallelujah! All right. So then, we understand each other. Wonderful, wonderful Word of God, the mind of God. These things were given to us in Christ before the world ever was, and brought to light at Calvary, or that is to say, this great mind is the Spirit of Christ Himself, and this mind is living within you if you've been born again. If you have not His Spirit you are none of His, but if you have the Spirit then life is in the Son, and if you have the Son then you have life. If you have not the Son then you don't have life. So then, if we have the Son, we have life, we have the Spirit of God. And that is, the mind of God is within us, and this mind contains all of the wonderful wealth of God, for God, in His fullness, and in His entireness, lives within the mind of Christ. To wit that God was in Christ reconciling the world back to Himself, not imputing our trespasses unto us, but giving us grace, saving us by faith. And so then, the fullness of God within Jesus Christ, whose body ye are, members in particular, even the temple of God, and God lives in you, dwells in you, walks in you, and that means that we must, of necessity, have this mind to have His perfection. Let us go on to be perfect. Let us just keep on with this mind. This is our diplomacy as to graduate from the school of God with the fullness of the mind of God, everything in the earth being symbolic.

So then, we're going on to the great diplomacy of God, as to have the full measure of the full stature of the perfect man Christ Jesus, or on to the full reward to be bone of His bone and flesh of His flesh so that we can testify with Paul, It's not us living, but Christ that's living within us. So, this wonderful mind of Christ is revealing to us, from glory to glory, from measure to measure, from thought to thought, from revelation to revelation; it is revealing to us all of the glories and the wonderful things that were given to us in God in Christ before the world ever was. So then, given to us in Christ before the world ever was, they are brought to light at the rent veil of Calvary, and now we are preaching these things down through the church ages, and you have to comprehend the heights, the depth, the width, and the length of this great wonderful light which is the Word of God. So then, let this mind be in you that was also in Christ Jesus. What kind of mind was this? He thought it not robbery to make Himself equal with God. Seeing that we are the offsprings of Christ, or the offsprings of God, then Paul ask them at Mars Hill, he said, Why then do you want to liken the Godhead to stone and to gold and silver, seeing that we are the children of the Godhead? We are the offsprings of the Godhead. So then, we are the expression of God in the earth. We are God made manifest in human form according to our measure, and Jesus being the express image of the heavenly Father, then ye are members of His body in particular. How beautiful, how wonderful it is to be the children of God. If we're children, then are we heirs and joint heirs with Jesus Christ, which means whatever He is that's what we are. As He is, so are we in Him. And whatever He owns, that's what we own, for we are one hundred per cent what He is. We are His very breath and life in the earth. He breathed into us and man became a living soul. We're His life in human form. So, it's wonderful to be a child of God. I love to praise the Lord, don't you? The Bible says to clap your hands all ye people. Make a joyful noise unto the Lord. I love to do that. All right. It's a joyful noise unto the Lord for us to clap our hands unto Christ Jesus.

I guess we'll talk with you just a little bit tonight. My heart is enlarged to you, and I am enthused over the things of God. I want to do something for Jesus. I would love to be able to explain what little I understand, or I'd love to be able to get over to you the thoughts that's in my heart, as to the wonderfulness of this wonderful Word of God.

So many things in this wonderful book called the Word of God. In the first of the Bible they use the terms Genesis, which means beginning, and I try to explain that this is something of Moses, that we didn't have any book like this, and we didn't know anything about a garden, or anything else, until God caught Moses away on the mountain and took him into the Spirit, and let him write about these things. So we speak about Genesis, the beginning. And then sometimes we go over to the New Testament, to the book of Revelation, and we speak about the revelation of Jesus Christ, which it sounds strange, but whereas Genesis is the beginning, Revelation is the end, because when Christ is revealed there is no more world. That's the end of it. And I'd like to dwell on that thought just a little bit tonight, as to talk with you and see just how far down the trail you are. What I say depends on what you want. What I express to you depends altogether how you receive it, or how spiritual you are. Paul said, I would that you were spiritual. I'd like to speak unto you as unto spirituals. And he said, Pray that God will grant unto you the Spirit of revelation. And I say this so often, Paul wasn't talking to sinners. He wasn't talking to sinners when he said pray that God will grant unto you the Spirit of revelation. Sometimes people take that, you know, to mean that if someone's not born again, and they should pray for the Spirit of revelation, that if they are born again then they already have the Spirit of revelation. But that wasn't it. Because how could Paul have said to a sinner, Pray for the Spirit of revelation when the Bible says God heareth not a sinner's prayer? So he couldn't have been talking to him. And if he's talking to a Christian, then that means that there is something outside of just being a Christian. There are some benefits. There is something the Lord has for us. There is something He is wanting to give us. Even as a Christian, the Bible speaks of the gifts of the Spirit that's in the church. And then He speaks of the gift of the Holy Ghost by the laying on of hands. And then, of course, it speaks of the wonderful, wonderful blessings of God as to the Spirit of revelation.

Now, there is a difference between having revelation and having the revelation of Jesus Christ. There is a difference between that. There is a difference between just preaching the gospel and having the revelation of the gospel. See? The Bible speaks of the gospel of the kingdom, and the Bible says when this gospel of the kingdom has been preached in all the world for a witness, then shall the end come, but it also says in the book of Revelation that an angel flew through the heavens having the everlasting gospel to preach to them that are on the earth. Now, there is a difference. Not that there is another gospel, but there is a difference to this wonderful dimensional thing. You know, it's a difference as when you walk down to the river and you look, and there is the river. And you go away and say, "I have seen the river," and then a little boy he comes along and he dives into the water and he paddles around and he just, you know, rolls around in it, and has a big time, and then he leaves, and he says, "I have seen the river." And then somebody else comes back that's a fisherman, and they go down and they begin to explore it clear down to the bottom to find out what's swimming around and what's down there, like divers in the ocean. I don't know whether you've ever done that or not. I've done that. I've dived down in the ocean, you know, and they'll go way, way, way down in the ocean. And they'll see such strange creatures. Come back up a ways and see different creatures. And then come up a little further and see different creatures. And it's the same way if you're sent up into the heavens. You go so high and you see different things, and you go through different spheres, and then after a while you get on up there to where the moon is, and on up there where Mars is, on up to where Pluto is, and on and on and on into the galaxy of millions and billions of things.

So then, we see how great and mighty God is, how big God is, and how that we can just go on and on transforming into the wonderful mind of God, into the wonderful heavens, into the eternities, and enjoy this wonderful adventure in Christ, wonderful adventure. Such an adventure to me to venture out into the things of Christ. To me there is not a whole lot of adventure in the world. I've been all around the world, I've been all across the world, and I've seen about everything there is to see in the world. And I've been in the water, and I've been up in the air, you know, and all around and it's wonderful. It's a wonderful exciting thing. I've eat and I've drank and I've bought and I've sold, you know, all kind of things. But really there is not much to it. It's just kind of a rut. You just do the same things over and over and over, but with Jesus isn't that way. When you get into the Spirit, you transformate and you go into great wonderful worlds and into great wonderful places, into great things that are so exhilarating, so activating, until it's just a new world. God said, I'll do a new thing, and you're always enjoying something new. And that's why it's so exciting to me. That's why boys and girls, they take trips. They get dope, and they take trips, because the world is a rut and they get in that rut and after a while they're tired of it. When they first come along in it, you know, being new and young, it's exciting to them and they want to do a lot of things, and after a while it's just nothing. And then they get choked off of it, and some of them, I've heard them say this a number of times. They say, "I'd like to do my seventy and get out of here. And I didn't ask to come into this world anyway." So, with the misery, with the heartaches, with the sorrows, with the woe, with the poverty, with the pain, and all kind of threats, as to your life and your loved ones, you know, it really gets to be a problem.

But, folks, the blessings of the Lord maketh rich, the Bible tells us, and adds no sorrow. So then, this is a wonderful exciting life, and a wonderful exciting world. These boys get on dope, these girls get on dope, because they get tired of the world. It's just so drab that some of them just blow their brains out. They hang themselves. They kill themselves, you know. They do away with themselves, because the world is just such a wearisome place, such a wearisome place. Rick was telling me, just before they came from Alaska, that a young boy there just up and killed himself. He couldn't figure out why. I remember when I was a boy, there was one or two young fellows that lived right close to me. Fine fellows, they had everything. One of them was just getting ready, maybe, to finish his college up, but he just up and killed himself. The one across the way, his daddy was the big boss of the great plant there that most people were employed at, and he just up and he killed himself.

You know, but these boys and girls, as I'm trying to express here, they take these trips because it's new to them. It puts them out into space like. They get spaced out, as they say. They really don't know that they are just having strong delusions, and that they are injuring

their brain. They don't understand that, and that in doing this, after awhile they'll be a vegetable, or even if they come off of it, they'll have flash backs, or their little children may be freaks, or anything else, because it's really an injury to the brain. They've even proven that drinking, every time you drink a little bit of whiskey, it kills some of the cells. They say that you cannot drink any without killing cells of the brain. But nevertheless, that's exciting to them, and they feel like they are finding a release, or a way out from the things of the world.

Let's read from the book of Genesis.

Genesis 1:1-31: In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day. And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day. And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day. And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day. And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day. And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

Genesis 2:1-4: Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made. These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens.

Now, it goes on here to point out that God made a garden in the east of Eden. Not just Eden as to the garden, but Eden was a place, and God picked the east part of it, and He made the garden and put it in the east of Eden. And the Lord planted a garden eastward in Eden, and there He put the man whom He had formed. And of course, He made every thing grow out of the ground. That was beautiful, as to the trees, the beautiful trees, and it goes on to speak of the trees, and it goes on to speak of the rivers that come out of this garden. The Hiddekel, and Gihon, and Pison, and Euphrates. How that they came out of this garden. As a matter-of-fact, the river Euphrates still goes by the name of Euphrates. You can find it over in the eastern part of the world. It's still there. And the other rivers that flow out of this garden, you can find them there, and the Bible speaks of gold being found by these rivers, great outstanding gold, and the onyx stone, and whatever. They are there, but the garden is hid. They can't find the garden.

So, we know that man was made out of the dust, and that dust was of Eden, and that his home was in the garden of Eden, which was eastward in Eden. But they have not been able to find it. See? They can find the rivers, but they can't find the garden. They can't find the head of the rivers. So it goes on to say, And God made man. He made man and He made man in His own image. Now, we could say a lot of things right there, of the deep sleep that fell upon Adam and of the serpent, and of the beguiling, and the many things here, as to the expulsion, but I just want to dwell on a thought here if I can. It says, "The evening and the morning were the sixth day." So, we find here as to an evening time, as to when night and day begins to meet each other, as we say concerning the waters of the evening tide when the tide begins to level off and get even, or we say in our day, you know, the evening time, as to when time becomes even, as to night and to day. But nevertheless, here it speaks of in the beginning.

Now, I've said this a number of times, when we speak of being in the beginning, that's one thing, but then we never talk very much about before the beginning. We talk about the beginning and then that is an outstanding thing, because we know in the beginning, which

is Genesis, God done thus and thus. But then when we speak about before the beginning, then we kind of get lost because we think, "What is meant, before the beginning, Brother Pike?" Well, it's very obvious that according to the Scriptures, God did not have a beginning. So when He says the beginning, He's talking about the beginning of all things as to tangible substance. Or He's talking about the beginning of you and I, as to create something out of the elements, or out of the dust. Remember, this world is a world of elements. There is a world of elements and there is a world of Spirit. You belong to one or the other. You belong either to the world of elements, or you belong to the world of Spirit. If you belong to the world of elements then your life is terminal, and somewhere your life is going to end, because your life had a beginning, because all things that are of the elements have a beginning. So then, that means that if you are of the beginning, then, of course, you have an end. Now, Jesus did not say that He was of the beginning. He said, I am the beginning. Or that is, there is nothing before Me. I am the beginning of all things, and I am the end of all things. I am alpha and omega. I am the beginning and I am the end. Alpha and omega are the first and last letters in the Greek alphabet. I am the beginning and the end. The alpha, as to the beginning, and omega, as to the end.

So then, we find that there is something that is beyond the beginning. What is beyond the beginning? The thing that is beyond the beginning is God. The Bible says that in the beginning was God. So then, if in the beginning was God, then that means that God had to be before the beginning or He could not be there at the beginning. The beginning is that it all emanated from God, came out from God, so every thing that is before the beginning is God. God is there and then God creates the angels, and then God creates the earth and the heavens. And then God creates the creatures, and then God creates mankind. God is the great wonderful God. And a lot of times I say this, not as to baffle you, but to make you stop and think, because man he thinks he's so great and mighty, you know, with his little old intellectual PhD, or something, you know, like some kid playing with a little ribbon. He thinks he is really something. He has excelled because he's figured out how to get to the moon. And he really lifts himself up. He's full of pride. He's full of arrogance, and he is full of self esteem, but you know, when you think about God, man is hardly a speck in the universe. God has created the earth, which is one tiny little speck of all the many galaxies in the universe, and that within a galaxy, billions of things in one galaxy. And the moon and the stars and all of these other things, Mars, and Pluto, Uranus, and all of these things that are so great and outstanding, God made all of these. God made the heavens, and God made the earth, and made every blade of grass, and God made every little creature, and every little tiny bug, and whatever there is, God made it all. And God numbered the hairs of your head, and the stars, which are innumerable, God made those.

So then, we say, "Where did God get His beginning?" God didn't have a beginning. God is the beginning of all things. And then we say, "Well, Brother Pike, how old is God?" We've said this numbers of times. How old is God? Where did God come from? The writer said, "He came from Tema." But nevertheless, where did God come from? Did God come from anywhere? Is there anywhere for God to come from? The Bible says He's above us, He's in us and He's through us. He fills all in all. And the Bible speaks of the clouds like the wings of a chariot for God, and that the earth is His footstool, and heaven is His throne, and when we think of God and how great and mighty God is we just kind of get lost. I say to you, "How old are you?" And so then, we, with our little numerical order, we begin to enumerate, you know, that we were born on such and such a date, as to somebody that got together and divided things secularly to give us a season, and to give us a month, and to give us a day, and to give us an hour, and divided the shadows up, and these many things as we go into it as to explain where time came from, how that time got its origin, and what time is, and when time began, and that time has an end, and where time will stop, in that you are not time creatures.

So to keep the balance, God had to suffer man to do this. Satan did that. See? Because Satan is ignorant. Satan does not understand anything. He is ignorant. Altogether ignorant. The Bible teaches that he doesn't understand this great light, this great God. He is cut off from it. He is the ruler of the darkness. He is in ignorance. So, God is the great wonderful light. The great wonderful understanding. And Jesus Christ, which means you as the membership of His body, dwells in this great wonderful knowledge or wisdom or light. And we understand all things. We have an unction from the Holy One that nothing should be hid from us. So then, from the beginning we say, And God created heaven and earth. But before the beginning, we look and we find God. Where is God? What does God look like? Where did He come from? So we start wondering about God. We try to figure out God.

Do you know that man, with his little finite mind, with all of his education, as to college and school, did you ever notice he won't mess with trying to figure out God, or where God come from? He won't do that. You know why he won't do that? He's afraid he'll wind up in the insane asylum. See? He has to have a 1-2-3 and an A-B-C. He's like a dog. You know, you take a dog, that's an animal, and you say, "Bobo, roll over. Sit up. Give me your paw." Well, that's all he can do, you know. He can roll over, he can sit up, and give you his paw. The Bible says they are dogs, and they are swine, and they are beasts, some brute beasts made to be taken and burned. But folks, we are not beast; we are gods. We are the children of God. We are made in the image of God. We are the very image of God itself. Though the image was lost in the garden, we realize that, that the image was lost, as to the sonship image, that Adam was the Son of God, and that great wonderful illumination, as to the Shekinah, was lost, but we also know that Calvary brought back that great wonderful Shekinah image. And today, we that are born of God, we are the recipients of this great wonderful thing, and thus we are the image of God in the earth. We are the very expression of God in the earth. We are the image of God. This great Shekinah image has been restored to us, and we are made in the image of God. Now, it does not yet appear what we shall be like, as to the sight of someone seeing us, but we know that when He appears we shall be like Him, for we shall see Him as He is.

So then, the world doesn't see us yet. The world doesn't understand us yet. The world doesn't know us yet, but the illumination of our glory will outshine the brightness of the noon day. So, that means that we are now, beloved, the sons of God. Though it doth not yet appear what we shall be, but we know that we shall be like Him, for we shall see Him as He is. And everyone that hath this hope within him purifies himself even as He is pure. So then, we know that we are the children of God. We are the body of the Lord, members in particular.

We are the very bone and flesh of God. We are the image of God. We're the tabernacle of God in the earth, as the natural body, and that in the wilderness of our intellectual wanderings. But Peter said this tabernacle one day being dissolved, we have another house eternal in the heavens not made with hands, which is the body of the Lord Jesus Christ. Not of the first man Adam, but of the second. And so then, our life then will be within that temple. And today, we are already that body through the foreknowledge of God, though we have not made the change as of yet, as to human sight. But in His sight we already are, as in Christ we are complete. So then, we realize that we are the body of the Lord Jesus Christ. We're that great masterful image in the earth. We are gods. And we are going to change back into the originality of that image that was lost at the expulsion there from the garden.

But getting back to our thought here: before the beginning. We say again, "How old was God when He created the world? How long had He been here when He created the world? Where did He come from? Where has He been living?" If the world is approximately six thousand years old, then what about a thousand years before then? And what about ten thousand years before then? And what about ten million years before then? And what about ten billion years before then? Where was God? What was He doing back there ten billion years before that? And a hundred billion years before that? And ten hundred billion, billion, billion, trillion years before that? Where was He? What did He do all this time? I said that in a way that appeared to be a great exaggeration, but you've got to admit if we're going to go by a numerical order, and if there's going to be a 1-2-3, an A-B-C, roll over, Bobo, and give me your paw, then that means that we're never going to understand God. So they can't understand God. They confess themselves to be wise, and the Bible says they are nothing but fools. Through the foolishness of God, it pleased God that men should be saved. What is our great colleges but a bunch of foolishness? What is our great schools but a bunch of foolishness? God took them out of Egypt; they had none of these. They did not have industries, they did not have medical centers, they did not have any of these things, but not one of them was sick. About three million of them came out of Egypt to Canaan. God watched over them. God fed them. God took care of them. Is anything too hard for God? It seems reasonable that God could take care of three million people if He takes care of what we would perceive to be billions of species that's in the ocean, as the big blue whale that weighs about ninety to a hundred tons, and of all of the lions and the elephants in the jungle, and all of the fowls of the air, and whatever it might be. God can handle the situation. It's no problem for God.

So we don't need the genius of mankind, as Satan, magnifying himself through the old tree of knowledge by trying to project himself to be something to a magnitude of making it look like something as to self esteem. We want to glorify God. God is the Spirit. God is the invisible God. What then is the answer to this million years, or billion years, or what is the answer to this? The answer is that there is no beginning with God. The answer is, there is no end with God. And to you and I, as little finite, you know, that is just too much. That blows our mind, we say. That's too much. "But, Brother Pike, we have got to get this thing together. We can't understand it." We can by faith. Jesus declared God. God is a declaration. Jesus declared God. The only begotten Son of God has declared God. See? But when we say, "Something without a beginning, something without an end?" we say that's the way it is with you and I. See? The world don't understand us. They say, "Well, I know him," as it was with Jesus, He's the carpenter's son. "He's the painter's son. I know him." You know, but that isn't the way it is. Did Jesus have a beginning? Of course not. Did He have an end? Of course not. If He did, why did He say, Father, restore unto Me the joys I had with Thee before the world ever was? Before the world ever started? And how is it that all things were created by Jesus if Jesus just came to be, as in the days of Mary? We spoke of the great high priest, even Melchizedek, which we're not going to speak about tonight, but we have spoken about this great high priest. Jesus being made a high priest after the order of Melchizedek, the priest of the most great and high God.

So then, we see that when we think about time, and time elements, and time barriers, such as a clock, such as calendars, such as A-B-C and 1-2-3, we find out it's just a lot of foolishness. And yet man has to keep it. He has to have it to have his stability, because he's born into this world. He's trained into this from the old tree of knowledge. This is what he thrives off of. This is what he is. He's born as a blasphemer. He's born into the world as one cursing. He's born into the world in a spirit of foolishness, already bound within his heart, even though God does not impute it unto him because where there is no knowledge of sin, sin is not imputed; that is, until he comes to the age of accountability, God does not impute his trespasses unto him. But nevertheless, we see that God came in the form of Jesus, coming into the world to wit that God, the great Spirit, was in Christ reconciling the world back to Himself, not imputing their trespasses unto them; that is, redeeming His creature to keep from having to destroy it. So, we see that with God there is no time. With you, there is time. And I said this because there are shadows, because there is time, then there is death. There is death. Wherever there is time, there is shadows, because you can't have time without shadows. And wherever the shadow is, there is death, because David said, Though I walk through the valley of the shadow of death, I shall fear no evil, for Thou art with me. So then, death. The shadow is death. Darkness is death. Light is life, and to be carnally minded is to be full of the shadows. I wish we had time to bring that out. And to be spiritually minded is to be full of life.

You look up into the heavens and you see a nice bright shining cloud with a silver lining, you look over here and you see a dark cloud, and it's full of the fury of wrath and storm. So then, one of them is cold and one of them is hot. And you see them coming together as thunder heads, and when they begin to bump together, we get a real allegoric picture of Revelation 12 and war in heaven, because clouds represent angels, both good and bad, both light and darkness. So then, we see that these, if we say, as to the heavens, which is the head of the body, we see then that there are all kind of thoughts coming. As a man thinketh in his heart so he is. And then there are clouds that's coming. There are thoughts of darkness, of intellectual darkness. There are thoughts of debauchery, thoughts of lust, thoughts of evil, thoughts of gossip, thoughts of backbiting, all of these thoughts are up here floating around, as we say, in the heavens of our head. And then there are other thoughts, thoughts of our Lord Jesus Christ, of life and hope and radiance and happiness and strength and confidence, and that is not fear, but faith. See? And these things are at constant war one with another. They are warring all the time. There is a continual warfare between the body and the spirit. And darkness, which is the powers of time, is trying to swallow you up. And if time

swallows you up, then you are terminal. It proves that you are of the world of elements, but if time can't swallow you up, and if life takes hold of you, then it proves that you are of the Spirit world, and that you are eternal, and that you master that body and you receive that body as a gift from God, transfigured into the wonderful glory of God that the glory of God might be manifested in that body. The Bible says God has called us to glory and virtue.

So then, we see the continual warfare. It's always there, and Satan, as to the storm clouds of this life, sweeps over us with such great fear, and Jesus gave the parable by saying the wise man built his house upon the rock. Or that is, he took the mind of Christ, he took the Word of God. He found it as life. Upon that, he done away with fear, to not let your heart be troubled, neither let it be afraid. And he founded this little house, this little tabernacle, upon the rock of God's Word. And the Bible says the storms came, the wind blew, the lightning flashed about, the floods arose, but the little house withstood the storm. And when the storm was over, the little house was still solid, founded upon the rock. And then the Bible speaks of the man that built his house upon the shifting sands of worry and fear, theology and human reasoning. And when the storms came and the winds blew, it said, and this house fell and great was the fall of it. So then, we know that with Christ we are eternal. Without Christ, then we don't have anything.

So then, we see that before the beginning, we go back before the beginning. What are we saying? I say once again, if there is a beginning, it is a beginning of shadows, because there was the evening and then the morning. So then, the beginning of shadows. And I say again, as to the sun coming down, you know, as the sun moves from the morning over to the night, then we have the little dial clock that was some of our earliest time pieces, and as the little fin that sits there as the light moves over, then the shadow of this little dial, it moves. The shadow moves with the light, and if you make a little circle, as to a circumference, then you break it down into about twelve points, as we say, numerical order, then of 1-2-3, or twelve characters, then that means that you've got something that you can severally divide time with, and you can absorb that in your mind and thus you become a time creature, and man can determine how long it will be from point A to point B, as to work, and how many hours that he has in the day, or he can tell something about from morning until night, because he is a time creature. So, it becomes a 1-2-3 and an A-B-C, until finally it gets into the printed page of the calendars, as to thirty days in this, and twelve hours in one day, and thirty days, and on and on and on. We have brought this out as to the sun and the moon and the stars, and how that they determine the months, and how that they determine the years, and we have this on tape somewhere. With this, man becomes enslaved to time. He gives his believing to this world. He gives his believing to time. He gives his believing to his own ability, his own strength, and his survival consists majorly of just believing in his own ability. And this is Satan that does that.

But the Bible says in Revelation, the book of Revelation, in Revelation 10 and 7, it said, And the angel stood with one foot on the land and one foot on the sea, lifted his hands to heaven, and swore by Him that liveth forever and ever that time should be no more. Which indicates, as I've used the little illustration, that if I have an accordion and I opened the accordion up like this, then I'd have point A and I'd have point B, and in between I'd have the ruffles, but if I come together and I shut it all up and lay the accordion down, that would be the end of it, as from my left to my right. See? And when God folds it up and He lays it away then it's no more, and at Calvary He did that for you and I. And time shall be no more, no more, no more, and time shall be no more. The angel shall stand, and time shall be no more. So then, time is folded up and laid away. What happened to time? Jesus did away with the shadows. He did away with the shadow of death. He conquered death. And through Christ, we're more than conquerors through Christ who gave Himself for us. And now it is eternity again, and shadows are gone. And as I say so often, from that four eighty-three, as to Daniel's last bit of time, as to what is given concerning the Jews; four hundred and eighty-three years to Calvary, the church ages, or heaven, comes in, and then after that it's that little time element coming in again, and beyond that there is no more time. After the thousand years, as to a thousand years regime here in this world, there will be no more such as that.

But, nevertheless, as to time itself, in Revelation 10:7, time is no more, indicating that when Jesus lifted His hands to heaven, He said, "It is finished." We ask, "What is finished?" Time is finished. Time shall be no more, no more. And the Bible says that in the fullness of time, God sent forth His Son, made under the law, made of a woman, and there it was: the fullness of time. He gathered all things in heaven and earth into the body of Jesus, saying that this is as the waters of Noah to me. Or that is, in the days of Noah, the two thousand years and then the world ended. Then at Calvary Paul said, "Ye are the people upon whom the ends of the world have come," and then the world ended. And now we're moving on over to the end of the world, as to the next two thousand years, and now I declare unto you, even as Paul did, that you are the people upon whom the ends of the world have come.

So, we're born into the world and this is our day. This is our Calvary. We're looking back now at Calvary and we're seeing these wonderful things take place. So then, in the beginning, in the beginning; but before the beginning, there was no such thing as time. After the end, as to that little era of time, there is no more time, no more calendars, no more almanacs, no more clocks, no more counting of time or marking time, or any of these things, because that is the end. So then, we are creatures of eternity. We had no beginning. So, if we had no beginning, then we have no end. Someone would say, "But, Brother Pike, you know we had a beginning." No, you had a beginning. I did not have a beginning. If I'd had a beginning, I would have to have an end. See? If a thing has a beginning, it must have an end; must of necessity have an end. But if I have no beginning, I have no end. Jesus said, I come from heaven, I go back to heaven. Ye are of the dust. From the dust thou art, Adam. Ye had a beginning, and to the dust thou shalt go. But the illumination, as to that image called the Son of God in which Adam was made, it was not a beginning. It was there before the world ever was, and God said to that image, even the Christ, Come and let us make man in our own image. Seeing that we're the offsprings of God, made in the image of God, why then, Paul said, should we liken God to gold and silver, or to stones, or these kind of things?

So, before the beginning. There was no such thing as time. Now, this is what blows our mind, as the world says. When we say, "But, Brother Pike, how do you explain that? What do you mean, there was no time?" See? In your little mind you've been programmed like

this. You've been programmed like that. And it's so minute. It's so small. It's so little. That's why I say so many times, I say you just don't understand. You know, we're creatures of these circumstantial environments, and we never get beyond that because we never get in the mind of Christ, to allow Him to take us into these wonderful things. He said, Ask of Me and I'll show you great and mighty things that you know not. So then, when we think about these things, we don't get into those things, so we just say, "Well, you know, there are some things that God don't want us to know." But that isn't right. The Bible says we have an unction from the Holy One that we should know all things. What things is there, then, that God does not want us to know? If I am one with God, how can it be that there is something that I should not know? We have an unction from the Holy One that we should know all things. Jesus said, "All that My Father has made known unto Me I've made known unto you." He did great and mighty works in the earth, and then He went away, and He said, "Because I go to the Father, these works that I do shall ye do, and greater works than these shall ye do, because I go to the Father." Can you deny that that's the Word of God? Don't you have faith in the Word of God?

So then, we say there was no time. I don't have to harass my mind as to say, "What was He doing ten billion years before the creation of the world?" I don't have to harass my mind to say, "What was He doing ten million years before the creation?" I don't have to harass my mind, and say, "Well, how old is He that is called the Ancient of Days?" I don't have to do that, because there never was no time with God. With you there is time. With you, you've got to figure out as to point A and to point B, to your 1-2-3 and your A-B-C. But with God there is no such thing as that. It's just a matter of fact that we accept that time is just some foolishness of man that he's got to keep his stability, because Satan don't have enough sense to go around a tree, as we would say, by himself. So he has to do everything he can in his ignorance, and in his foolishness, to captivate man's attention and to get man's attention when he is the spirit of ignorance. Paul said, I would not have you ignorant. Darkness is ignorance, which means no knowledge of God, no knowledge of life. See? But we are children of light. We comprehend the height, the depth, the width, and the length of this great wonderful godliness. Thus we become one with God.

So then, there was no beginning with God. There is no end with God. There is no days with God. There is no time with God. God is, He was, forever shall be. And when you and I think about that we say, "That blows our mind, because, Brother Pike, we know that there has been six thousand years." So then, we know there's been six thousand years. All right. So, somebody stand up and explain to me what six thousand years is. Somebody explain to me what a day is. Somebody explain to me what a week is. I say this so often, the sun comes up over here and it goes down over here, and we say, from the morning until the evening, or until night. But then when you get on the plane, and you follow the sun, and the sun don't go down, and you just keep on, and the sun don't go down, and you do like Joshua, and the sun is always up, and there it is, the moon, and you wonder what happened to night. See? So then, is it night with God? Or is it night with you? Is it a day with God, or is it as that with you? The Bible says concerning Eve, In the day that thou eatest thereof thou shalt surely die, which if it was God speaking, then it was a God expression. It was a God day, and never has man lived beyond one day of God, never fulfilled a day of God. Peter said, And God's day is as a thousand years. So then, God is going to bring the millennium in, give us one great sabbath day of rest, which is the millennium, and let man live through the whole thing to show that man has entered into the rest of God, and that by that, death is now conquered; no more shadows.

And so then, the great bright light that's ever and eternal will come forth and man shall abide within that light, because there will be no darkness there. The Lamb is the light of that city, and there is no night in that city. And the Lamb is the Word, as to the understanding, as to the revelation of the light most precious, the great understanding. Have you come into the light? Do you walk in the light? If you walk in the light as He is in the light, you'll have fellowship one with another. Are ye the children of light? Are ye the children of darkness? When this great light comes, can you comprehend it, or are you cut off in the darkness as to the intellectual wilderness wandering of the world of elements? The Bible says that this world being on fire, as to the world of elements, and that the elements themselves shall melt with fervent heat, and the earth and all therein shall utterly be burned up. Are you of the Spirit or are you of the world? And the Bible says that when the Ancient of Days comes, God, even a consuming fire, the Bible says the heavens, that is the heavens above you, pass away, and the earth passes away, and the ocean is found no more. And the Bible says everything shall pass away and there shall be a new heaven and a new earth, wherein dwelleth righteousness. So then, we know that the Word of God is for sure, for the Word never passes away. And if we are of the Word of God, then that means that we endure forever. Thy Word endureth forever, O God. So then, we are just one with the great Word. With God, there is no beginning. So it is today.

We say seven thousand years, six thousand years. I look back I say, "Well, God, it's almost six thousand long years." And we say a thousand years, Brother Pike? My, we can't even hardly make it to a hundred. If we make it to a hundred, we are just absolutely phenomenal, you know, and then we're so weary we can't hardly go. Thousands of years. To rule and reign with Him a thousand years. But old brother Methuselah didn't think that was such a long time. He lived almost a thousand years. And Noah came right down close to it. See? And those men in their great age, as we say. What happened to life? I say this so often. Why is it that with all of our jogging, and all of our eating, as I was talking to my wife today about this, why is it that you die? Why do you die? Scientist can't figure it out. They give them all kind of pills, and pep pills, and everything else, and they aid life a little bit as to the reflection of the church, and with the understanding that God gives, and these brilliant men, as would be, want you to think that they've got life in their hands. And folks, when you have a problem, you run to them, or you feel that you are going to die. And as I say often, I, having been an undertaker at one time in my life, or helping that is, in the undertaker parlor, we would go to the hospital and we'd take them out the back. Take them in the front, and take them out the back. Dead when they went out. Why do you lean on the arm of flesh? Why do you go down to Egypt for your help? I know that having aid is fine. Having medical aid is fine, a medicine doeth good. God gives that understanding, or whatever, but why corrupt yourself over these things? And why lean upon the arm of flesh? And cursed is he that goeth down to Egypt for his help. What can they do for you? The people that they waited on years ago died. All of them died. Someone would say, "Some of them died." All of them died,



and not only did they die, but the doctor died too. What are you going to do? You run to the doctor, you know, and the doctor has got to take care of you, but what if he dies before you get there? What are you going to do then?

So then, what are we saying? One generation comes, and God lets them play with the toys and see what they will do, as to their stewardship, to see whether He's going to give them these things as an everlasting gift. Then that generation goes off of the scene and then another one comes, but God lets it be so interwoven until there is no alarm and you never know about it. And the earth just seems to go on and everybody just seems to live on and on. But, I'm only saying this, that there is no such thing as elements with God. God is not the God of elements. God is the God of Spirit, and all elements emanated from God, and you are a composition of elements. All of your problems consist of complication by means of elements. If it's iron that rusts, if it's wood that rots, if it's your body that decays, whatever it might be, the little atomic particles, it is some kind of complication of that little bodily element, and then you've got deterioration, and it turns back to acids and the stench, as to the fact that acids have such a stench to it. And so then, you are nothing but a little composition of elements. Why then do we place the greater emphasis upon the things of less value? Why is it our evaluation is so improper, and why is it that we do not understand, as to giving priority to the right things? Why is it that we do that? See? It's because man is in a confine of his world. Satan has taken his spirit, his life, his mind, and he's become interwoven with it, and is dwelling within the body, and all he can think of, and all he can see, is the vanities around him. But when Jesus got into the mind of God, He just walked right through the wall of vanity. The grave could not hold Him, because He was not subject to the bondage of the beggarly element world. But you are subject, for the Bible says God made the creature, as to the body, subject to bondage by, as to the element world, or by means of the human senses, you are dependent upon it. All of your labor is for your belly and for your mouth, because your belly craves it of you. So then, you are subject, or subjected, as the creature part, to the bondage of the beggarly elements of the world.

But see now, folks, by the body of Jesus, that body is now dead. And we are no longer the bondschild, as to subjection to the world. But now our body is yonder at the right hand of the Father sitting on the throne. And our life, our life has become interwoven with Christ, and Christ, our life, went away. And when He, our life, shall appear we shall appear in glory with Him, as on the Mount of Transfiguration with Moses and Elijah. Before the beginning there is no such thing as time. So then, what day is it with God? Is it yesterday, tomorrow, or is it the day after with God? Folks, God was, is, forever shall be I AM. Not I was or shall be. I AM. That is, today, as we say with you and I, as today with its few hours within it. God is here. Yesterday God was here. Tomorrow God is here. That is to say, with God the blood is still fresh. It's still dripping from the hands of Jesus as He hangs at Calvary. There is no two thousand years, there is no yesterday, there is no many weeks and days and hours that have gone by. He's standing there, and the blood is dripping from His veins, because with God all that foolishness of time elements, as 1-2-3 and A-B-C, it's not that way with God. So why does God have to be ten million years old, five million years old, four hundred years old? Why? Why did man live nine hundred years and now he can't hardly make a hundred? What is this? It's because of man's believing. It's because of sin. Sin is killing man, and unbelief is the root of that sin. The day that thou disbelieve that's the day ye shall die, for the just shall live by believing, or by faith.

So then, we know that God is present. God has always been present. God will ever be present. He's above us, He's in us, He's through us. When we say we're going to go five hundred years and then the translation, three hundred years and God's going to catch us away, two hundred years and a great phenomenal thing is going to happen, why do we wait? What do we have to wait for? What is all of that about? That has nothing to do with me. I was before the world ever was, I still am, and I'll be after the world has gone away. I had no beginning. I have no end. I have no days, as to beginning or end, neither am I a time creature. I am, I was, and forever shall be, because my Father and I are one. Let's give Him a hand. All right. So then, we know that it's just one great, beautiful, great big eternity. There's no need of me worrying about 1-2-3 and A-B-C, as to go to school and learn this as the old tree of knowledge. I'm here. I'm here. Like the fresh daisies of the morning. God is here. Somebody said, "But what about all of those days?" What days? "Well, you know, Brother Pike, all of those years, like yesterdays and tomorrows." What yesterdays and tomorrows? What days? Where are they? What are they? Have you got them? Can you put them in a bag? Can you show them to me? Can you point them out? Folks, let's don't be childish. Paul said, When I was a child I spake as a child. When I became a man I put away as to the beggarly elements of the world, as to the children of this world, as to childish things. See? Let's realize there is no such thing as time. There is no such thing as time. And time shall be no more, no more, and time shall be no more. For in the fullness of time, the end of time, the finishing of time, God sent forth His Son. He doesn't make it manifest as to the revelation, as to end of the world, as to the Jews, but to you and I that was the opening of Calvary. It was just a few short years after Calvary that John was on the Isle of Patmos, saw the rent veil, saw this wonderful revealing of God and the revelation of Christ, and the great world of God, and realized that time was nothing, that time has been swallowed up in eternity. There was no such thing. God only allowed that because of the shadows until this little period would be over that you call time.

So then, from Calvary, John saw this and he wrote the book saying, "Time is no more," Revelation 10:7, as he looked back at Calvary and saw the fullness of time. Now as for the Jews, as to the last week of Daniel, which is a time period that sets in after the church ages; the church ages being an eternal period that will never end. Somebody said, "But, Brother Pike, what about the end of these church ages?" The church ages will end as to the way you look at it and your comprehension. It will end as to an A-B-C and a 1-2-3. But folks, heaven doesn't end, and the church ages is heaven, and the church will go right on through the church ages and all of a sudden, whoosh, like a nova, the sun, it will be gone away, because it can never leave heaven. It can never come back into this world. It is the great light that doth not appear until after the tribulation period, as we appear there as God the great light, and everything as to the vanity, the shadow, the time elements, will vanish away because we can never come back into the world. Ye are the light, and wherever this great light is, there is no darkness, and the world is a composition of darkness. God had to recede for this to come forth, and when God comes in the brightness of His shining, it's eradicated. As I say, the light causes the image to dissipate, if you bring the light brighter and brighter.

I refer to this in closing: when Brother Taylor and I were baptizing down at the river, Sister Lambert was taking pictures, and she took two or three pictures. And in the pictures, it shows the image as I stood there, and the image was dissipating in every picture until the last picture, and the image had completely dissipated. The sun, or the light, as to whatever the phenomenal thing that God used, as to bring it about, using as a natural art to bring a spiritual meaning, or whatever it might be, as a natural body of Jesus to convey a great spiritual God. See? Whatever He used in the phenomenal way that He did it, the image dissipated because the light was so great and there was no more image. So then, that's the way that it is. You are the light of the world. So let your light shine that men may see your good works, glorify your Father in heaven. You cannot sin, because darkness has no fellowship with light. See that light: darkness has no fellowship with that light. Wherever that light is there is no darkness. And the strength of that light will expel darkness, as to wherever it can reach as to the strength. Like the angel, such great light. His light lightened the whole earth. The angel that came upon the shepherds, and the Bible says the light shined round about them. So then, as to you, whatever your angelic being is as to the knowledge of the great light of your understanding, so are ye in that spiritual world. Jesus resurrected from the dead and gave gifts unto men. As Brother Gerald said one time, seeing two great lights, he said he fell down on his face. And Paul, seeing that great light from heaven, he fell upon his face. So, beloved friend, remember we are the light and there's no shadows. Therefore, with God we just are, we've always been, and here we are. And how wonderful it is to be. Isn't that wonderful?

There's a lot of things I'd like to say about that. I'd like to keep on talking about this wonderful thing as before the beginning. As I've said so many times, was God God before the beginning? We again say that the word God means object of worship, so God is something that is given to the great eternal light as a title meaning object of worship, or that is the Lord Jesus, which is the object of worship in the earth. So, you being the body, they will come and kneel at your feet, and know that I have loved you. So, we realize that the title God is not only applicable to our God, but also to Muhammad, as to their god Allah, and also to Confucius. And the Bible says there be gods many, but unto you and I, when we apply the title God there is to us but one God, even the great light that was here before the title God, as to human expression, and human categorizing ever came forth. So, we just use that term again as an A-B-C and a 1-2-3, for God is the great light unto which no man can approach, who no man has seen, or can see. And Jesus Christ, even you as the body, dwelling in that great light, having an unction from the Holy One that ye should know all things, dwelling in that light, you alone can see God, and know God and comprehend God, who is the great light.

By Rev. George Leon Pike Sr.

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