

Holiness Unto The Lord
The Apostle's Doctrine

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The Apostle's Doctrine

There are many things said concerning the teaching of the Bible, or what Christ called the apostle's doctrine. I would like to say to all of you who may read this: I disagree with the trinity and oneness denominational brethren. I am not trinity and I am not oneness, for these expressions are not Bible terms. There are other brethren, some of which pretend to be of the truth and in the last day revelation, along with many who claim to be followers of Martin Luther and John Wesley, who deny the truth: so shall they continue to fade into eternity. I remember William Branham saying, "If there is a tomorrow, there will be a message for tomorrow." Well, Brother Branham is dead and has gone the way of all the earth, the church has not been translated, and here we are and here is a tomorrow.

Dear children of God, will you all die like Moses in the wilderness? Rise up and let us go hence. Though men die, God is not dead. Now you might say that it is finished. Well, my friend, Jesus Christ said that it was finished before the foundation of the world. He also said that it was finished at Calvary. I tell you, in the name of the Lord, that you have become a valley of dry bones. Moses has gone to his prepared place. You have strained at a gnat and swallowed a camel. We believe the revelation. When the revelation, in the Word of God, said that every prophet looked forward to this hour, you might say there is nothing else, and you are so sure you are right that you do not bother to find out; but let me tell you, there is something else, and the glory of God cannot be given to the prophet or any other man. It must go to God. His glory He will not give to another.

Tell me, what other name of man or organization has remission of sin in it? Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.

Why haven't you lived holy? You have denied the message and the messenger, causing confusion, and you are polluting the precious, genuine waters, to where those who could have come in through him have been made to err through your unreasonable attitude.

The apostle's doctrine is still the same, teaching us as it was in the Bible times. The only teaching that the apostles taught after Pentecost was to repent and be baptized in the name of Jesus Christ, and they did not say just the single name Jesus, but Peter said that God made of Himself twain (two), both Lord and Christ. Jesus died, but Christ resurrected.

Don't be foolish, my brother and sister, and try to change the Word. In Adam, all die, but in Christ, all live. He came in His first name. He is both Lord and Christ. You who deny the name Jesus in baptism are antichrist, and you who say, "We stand for it," and don't teach it, are devils and hypocrites. Let me tell you in the name of the Lord, that we should declare the full counsel of God and not get rid of Acts 2:38 like the hypocrites have. You people who do this are trouble makers, and you don't live right yourselves.

Now, let's get down to what the world calls a foundation. The Bible says that some strain at a gnat and swallow a camel. It also says that Moses was faithful in all his house. You condemn some people for wearing shorts and bathing suits, then you strip off your wife and daughters before a doctor. In your carnal mind, you give him special privileges to violate God's law, and pay him to do it. Satan has taken the little foxes and spoiled the vines. Look at the comic strips and bad newspapers, magazines, paper dolls, store catalogs, calendars, the evil pictures in our Holy Bibles, candy cigarettes, cigars, gambling toys, stories, radio and television programs, billboards and movies. Daddy, what about it?

God said in the Old Testament that we were to use midwives. Remember, Moses was faithful in all of his house. Joshua said, "As for me and my house, we will serve the Lord." Also, remember that Abraham commanded his household after him. All of these things which we have afore mentioned are spots and blemishes which keep us from perfection, which perfection comes from the five-fold ministry that God has placed in the church for the perfection of the saints.

I would like for you to notice, concerning the apostolic teachings of Christ in the early church, that there is absolutely no place that an entrance into the kingdom of God is administered except in the book of the Acts of the Apostles, where Peter taught remission of sin in Jesus' name by immersion in water, a baptism for all that were afar off, to as many as the Lord our God shall call. Remember, this was the opening of the kingdom by Peter, who had the keys.

The wedding garment of the bride, we are told, is the righteousness of the saints. Paul tells us that Christ is our righteousness, and as many as have been baptized into His death, they have put on the righteous garments, for we are His body and members in particular. Without this garment at this religious wedding supper, should you appear there, you would only be bound, because through other religious acts of entrance you have become one with your father Satan, the thief and the robber.

There is but one entrance into the sheepfold, and that is through the name Jesus, for He said, "I am the door." There is salvation in no other name, for there is none other name given under heaven through or by which we can be saved. Remission of sin was to be taught in His name, beginning at Jerusalem. Whosoever calleth upon the name of the Lord shall be saved.

As a minister, I might call upon you, as was the case with Ananias, when he said, "Saul, be baptized, washing away your sin, calling on the name of the Lord." The name for remission, the water as a grave, and the minister, with the power to remit or retain sins on the earth. Jesus said, "Whose soever sin ye remit shall be remitted." Whatever the ministry binds on earth, whether it be marriage or anything else, it is bound in heaven. The Word is the chief authority, and the minister, alone, has power, through scriptural doctrine, to loose a couple in marriage.

So, herein we see, friend, that the kingdom of God is at hand, that men are translated into this marvelous kingdom of God by means of faith, as Enoch was, and this faith is by the hearing of the Word, and the Word is Christ Jesus.

There is no remission without the shedding of blood, for the blood is the atonement, but there is no personification to the blood atonement to any individual except through the name Jesus. The promises are unto the seed as of one, Christ Himself. By being identified with Him through death, burial, and resurrection, through means of baptism, we thus exchange places with Him at Calvary, having had the outer veil of our carnal captivity rent in twain (two), the old and new man separated; the old, folded up and laid away because of sin;

the new, the second man Adam, a quickening Spirit by the washing of regeneration. As on earth, so it is in heaven, God putting us through the natural types of the water washing of the body to show the spiritual washing or regeneration to the inner man, for by one Spirit, we are baptized into the body of Christ, which God calls the church. Baptized into the body actually means being connected to the body as a member. Paul said, "Members in particular."

The inner translating power of the new birth, which is as a natural birth (water, blood, and spirit or life), gradually breaks forth into the outer crust, swallowing the outer man up in a glorification by means of redemption, as a little leaven leaveneth the whole lump. The clay pitcher is broken, and the glorious Son of God is made manifest in our life. The image of the earthy disappears, and the image of salvation is seen, as the ultimate in God's plan is comprehended from truth to truth through means of revelation, as the spiritual Word translates us into the full measure of the God mind, as the fullness of the stature of Christ. One little seed word, named Jesus, as a grain of mustard seed brings about a finished product.

If you will notice, Matthew 28 is the great co-mission to the ministry, but the second chapter of Acts is the great re-mission to the church. Christ did not tell anyone to be baptized in the name Father, Son, or Holy Ghost, but He said to be baptized in the name OF the Father, and OF the Son, and OF the Holy Ghost. Now, there certainly is a difference in that I should tell you to go and baptize in the name OF my father, whose name, of course, is Sam Pike. You could walk into a room and call for a father or a son or a wife, and no one would understand who you were talking about unless you personified your speech by a direct approach to some individual in that you would name the person. He did not say names, plural, but name, singular.

John said, "These three are one," so there is but one name. Jesus said, in essence, "Father I came in Your name, so glorify Your name by the demonstration of power in drawing praise to it." The voice from heaven said, "I have and will continue to do so." If you will notice in Matthew 28, Christ did not tell anyone to be baptized in that manner. This is a direct approach to the ministry from the personified Word Himself.

The entrance into the kingdom of God is given in the second chapter of Acts. Peter has the keys to open it, because he received the revelation that Jesus was the Christ. Peter recognized that Christ has all power in heaven and earth, that no man could get to God, the Spirit, except through Christ Jesus the name.

The light is springing forth in the evening time, as it was promised. The ever confusing teaching of three gods, which God allowed to the veil the truth, is being taken off. The veil of Catholicism is being rent and destroyed with the brightness of the appearing of the revelation of God, so that the church, which is in the wilderness in our day, might perceive through a glass darkly to the fullness of the stature; but now it is being lifted. Let us pray, friend, that we may be accounted worthy to suffer shame for His name. Only the called and the chosen will respond to this message by the present day truth for the hour in which we live. Those who are called by His name are His people. All have come to this hour as a religious order, preparing as a bride for her husband, but the great seal of marriage is when the bride receives the bridegroom's name.

Father, Son, and Holy Ghost are not names. These are titles of distinction that help us differentiate between the offices of the one God, who has manifested Himself in the form of a trinity for creational and revelational reasons, that I have been, by the grace of God, able to understand. So then, the words Holy Ghost are not a name, but they constitute a title which tells us what He is. He the Holy Spirit. The Bible tells us that Jesus came in His Father's name, which name, of course, is Jesus. Jesus said that when the Holy Ghost came, it would come in His name.

Remember, that if there is another name for the Father, Son, and Holy Ghost, or if these words Father, Son, or Holy Ghost be referred to as names, then not one of them is given for the remission of sin, for the Scriptures tell us that there is none other name given under heaven whereby man must be saved, and also that there is remission in none other name but the name Jesus. It says that remission shall be taught in His name. Now then, baptism is for the remission of sin, as Peter said, and the Bible states as it speaks to the ministry, "Whosoever sins ye remit shall be remitted." Therefore, in the light of these truths, the minister who remits sins by the name Jesus Christ through the means of water baptism proves that if you call the names Father, Son, and Holy Ghost over an individual that you would not have remitted their sins, for it is not the minister that speaks, but it is the Father or the Holy Ghost speaking from His temple, coming into your heart by means of faith through the name Jesus, with His bodily image, His Son, the minister whom John called a son of God and whom Paul refers to as the body of the Lord Jesus Christ. Since man is the image of God, and God is a Spirit, it is God, Himself, through His own name, transacting this whole operational act, thus cleansing the spirit of the inner man by His own Spirit, as the fleshly Word of the ministry unveils itself through a display of types and shadows called water baptism.

There is no virtue at all in the water, for the virtue is the act of faith, through the name; your faith being substantiated and proven by the act of obedience to this God Word, thus manifesting in your life the spiritual Word nature of truth, that you might be set apart from the world to a means of sanctification as the testimony of your own deeds becomes a loud proclamation to the world that you have become identified with Christ through His death, burial, and resurrection, having put off the old man and having put on the new man. Old things have passed away, all things have become new. You are a new creature in Christ, living in a new world of inspiration and hope, having passed from death unto life by means of chilly Jordan.

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