

Holiness Unto The Lord

The Ashes Of The Red Heifer

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The Ashes Of The Red Heifer

We always try to say something that will be beneficial to you; but maybe we'll get into something concerning the deep mysteries of God this morning, maybe we won't. It just depends on the hunger and the thirst in that the Bible says it's not the minister speaking, but God speaking from within the minister. It depends on the hunger and thirst as to how much we're willing to nurse the breast of *El Sha-di*. *Sha-dai* means the breasted one. How much that we're willing to nurse from the breast of *El Sha-dai*, that is what it all depends on.

In chapter sixteen, Saint Matthews: "The Pharisees also with the Sadducees came, and tempting desired Him that He would shew them a sign from heaven. He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And He left them, and departed."

Jesus says that when you see the sky red and lowring in the morning, you know it's going to be bad weather. Sometimes we say, "I wonder what the weather is going to be like today." All you have to do is look at that and you'll see it. That's a sign of bad weather. Any time you look out in the morning and you see everything red and lowring, that means you're going to have some rough times. He tells us that we can discern the sky. Now, if it is red in the evening, it means you're going to have fair weather. It's really simple. We know when we're going to have bad weather, or whether we're going to have good weather. I don't need the weather man at all. He said that you can do that, and the average individual can do that.

But then He called them hypocrites. He said, "Ye hypocrites. You can do that, but you can't discern the signs of the times." He said that you are a hypocrite. He was saying that if you were right with God, you could discern the signs of the times. But in that you cannot discern the signs of the times, in that you are a religious generation, He said that you're a hypocrite.

That's pretty bad, isn't it? Pretty strong. Not bad. If He said it, it has to be right. But that's pretty strong. You know, to tell me that if I can't discern the signs of the times, I'm a hypocrite, and then I say, "Everybody stand up this morning that can discern the signs of the times." I wonder how many folks that we'd have would be hypocrites. The Lord was real straight about what He had to say. He knew what He was saying, and He said it. So then, that means that if we can't live the kind of life that it takes to be able to discern the signs of the times, we're not doing much praying, and we're not doing much fasting, and we're not doing much seeking and searching after Christ. That means we don't know much.

I want to say some things, and I want you to hear them. I guess I'm kind of an odd sort of a preacher. A lot of preachers, if they can preach, that's all that matters to them. All they want to do is preach. If they can preach, and if they can get the offering at the end of the service, they don't care whether you know what they said or not, just as long as you'll say, "Hallelujah! Glory to God!" I guess I'm kind of an oddball when it comes to that. I want you to know what I'm saying and hear what I'm saying, and like Jesus said, to give the more earnest heed to the things that you've heard, lest you should let them slip, and to take heed how that you hear and that you might incorporate these in your lifestyle because this is what it's all about. It's growing up into the knowledge of the Lord and Savior Jesus Christ. We come to church to grow in the grace and knowledge, not to jump and holler and shout and feel good, as I say so often.

It's good to feel good. It's like brother Beretta praying from over the telephone. He said, "Man, I feel God down here!" You know, he's talking about feeling the Lord all over him while we pray. That's good. That's the way it should be. But see, I want to feel God, but I want to have something on the inside of me that when I pray for others, that they can feel God too, and then when I pray for the sick, the sick can get healed. I have a desire to do something for God. I have a desire to know about the signs of the times. I want to know about the signs of the times. You might not be interested in it, but I want to know about the signs of the times.

The Bible calls Daniel the beloved man of God. The thing that caused God to notice Daniel the way that He did, He noticed him because Daniel prayed to God down in Babylon. He prayed to God. He prayed, "O God, show me what's going to befall my people in the end time. I want to know what's going to befall my people at the latter days. Let me know. Tell me, O God." And God loved Daniel because Daniel was greatly concerned about the end time and the things that was going to happen to his people, the Jews. God told him many things. We brought out many things concerning Daniel. I wish I had a lifetime just to have somebody to listen for a whole lifetime so I could talk about the many wonderful, glorious, marvelous things of God.

I talk about these things, and a lot of times, I try to take my time and talk to you. Paul said, "I'm a preacher and a teacher." I try to talk to you about these things. I try to get them on tape, clear, precise, to the best of my ability so that you can go back and listen to them if you don't understand them. Preaching is not coming and beating everybody on the head and saying, "Bless God, you bunch of dead heads." That kind of talk isn't preaching. I know people put in a few little things along the line on their own, and I know God suffers that. No real preacher wants to come up and just holler and scream at you and tell you what kind of a wretched being you are, and beat you down and say you're a bunch of dogs, you're a bunch of snakes and vipers. Preachers, if they're real God-sent men, don't want to do that. That wasn't a practice with Jesus, even though Jesus did turn over the tables, pop the whip, called them a bunch of hypocrites and a generation of vipers, and so did John. But that wasn't the desire of the Lord Jesus.

The desire of the Lord Jesus was to teach them and tutor them. Like He would take people, three thousand people maybe, and He would sit down on a rock somewhere, or get way out from the city, and He would talk to them and tell them, "Blessed are the poor. Blessed are the meek. Blessed are they that hear the Word of the Lord." He was always healing them, always blessing them, always doing something for them. He wasn't always calling them a bunch of hypocrites.

But it is a true fact, that when you go to pick berries, there are some snakes around, and there are some briars around, and if you pick a lot of berries, you're going to have some briars in your hand. I learned this as a little boy. The Lord Jesus knowing and understanding that His sheep were there to be fed, to be loved, and to be cared for. He also knew that there were devils and demons among them. He knew there were false brethren. Paul said, "I was in peril of false brethren." When you come to present yourself in church, the sons of Satan also come. As God lives in you, the devil lives in them. Jesus would be preaching, and they would cross Him up. They'd say all kind of things, and they'd tempt Him, and Jesus would get grieved. He'd say, "Why tempt thou Me, you hypocrite?" He said, "You're of your father, the devil." Those were the people He was making war against. They were the people that were deadheads.

God doesn't like it when you call His people deadheads and all those kinds of things. That's not God. When I'm preaching here and I'm coming down on something real hard, I'm not talking about the children of God. I use the terms a lot of times, "What I say to one, I say to all." This is a warning I give it to all for you to stay free of those things. The Bible says when people do evil, rebuke them openly that others might see and fear. But folks, the church isn't a deadhead. It isn't a bunch of hypocrites. It isn't a bunch of dogs and pigs. When we talk about those things, we're talking about the people that are without the church.

You are the sons and daughters of God. Already, you're the sons and daughters of God. You are the blessed ones. You're the ones to whom God has given the power and has given all the wonderful things of life, eternal life. God has given you all of these kinds of things. So, what can you say? You're God's blessed ones.

When we preach, I like for you to differentiate. When I preach, I sometimes scream and holler at you. Why? Because the Bible says that by the foolishness of preaching, it pleased God that men should be saved. So, I scream. But preaching is not to you. You're not supposed to come in and scream at a son of God. Here are the sons of God. Here are the daughters of God. You say, "Listen to me." You don't do any such as that. They've got enough sense to come and listen.

But when you go out into the fields, or you get up here to preach in that you've got people of all kinds from all over the world, then you have to scream at them because by the foolishness of preaching, it pleased God that men should be saved. So, you scream at them. You holler at them. You say, "You that are bubbling in the beer. Listen at me." See? But that's a different thing. "Get away from the racetrack." You have to holler above the cars, as we say. So that stands to reason.

I come here like Jesus did. The Bible says, "Rabbi, we know that You are a teacher sent from God." We come here to church so we can grow in the grace and knowledge of the Lord. You are not half breeds. When I speak of half breeds, I'm not speaking of the children of God. I'm speaking of the religious parasites out there that won't get in the world and they won't get out of the world, as we say. They're just religious. They get caught in-between, they stand at the door and won't go in, and when somebody else is coming, they hinder. I say all these things to you because I want you to be able to differentiate as I preach and tell what I'm saying and tell what I'm doing.

So then, Jesus says here, "You are a hypocrite if you can't discern the signs of the times. You are a hypocrite." Now, I believe that the coming of the Lord is at hand. I, with all of my heart, to the best of my understanding, to the best of my knowledge, I sincerely believe that the coming of the Lord is at hand. I don't preach to you to scare you. I don't try to predict the certain day the Lord's coming because God forbids me to do that. But one thing I do, I try to tell you my heart. I believe that the coming of the Lord is at hand. It's like I said, I heard this Jewish fellow make the statement that in the synagogues now, that they are saying that it's time for the Messiah to come. It's time for Him to come.

Since about the year of 1977 or 1978, about the time that Israel changed their form of government, they have been training in the yeshiva, which are the institutions of learning for the rabbinical source of the rabbis. They've been training what they call the *keh-Hoo-nah*², those from the tribes of Levi or the priesthood to return the temple worship. I've learned this. They have been doing this and getting everything ready for the return of the Messiah. Why are they doing that? Because they believe that the Messiah is coming. Some of you remember how that we spoke of the year of 1977, what it would hold, and from that time, something has been taking place.

We made the statement, Brother Taylor probably remembers it, that in the year 1977, before it had ever happened, everything would come to a head. From that time on, you could count it in three or three-and-a-half-year strides as to the coming of the Lord. Sure enough, I've learned recently, that from the change of the form of government, they've been training priests from that period of time that we spoke of for the coming of the Messiah. There's a lot to be said about this. The coming of the Messiah is at hand. It definitely is at hand.

The closing of the days of the Gentiles is at hand. I can prove that by the scripture and make a comparison by scripture, by revelation, or whatever it might be, and I can prove it to you. I can take it and show you just exactly when the time of the Gentiles will be over, and just exactly when the coming of the Lord will be. I've never heard anybody say it. I've never heard anybody, Jew nor Gentile, no preacher, whatever, as to point out the very time that this thing will take place.

I've heard them speculate, and everyone say things. Of course, when they hear me, they might just say I was speculating. The thing is, I know for sure. I know just at the time that it's going to happen, and it's so beautiful to understand the signs of the times and to be able to know what the Lord is doing, as to the day and the hour of His coming. The Bible says no man knows that. Even the Son of God doesn't know that, just the Father only. He's held this within the Spirit, which is within me, which is within you, within the Spirit, so as to be sure that no one will know, so that He will catch them off guard so that they can't live like the devil all of their life, and on the last day get real religious. He's left it to where they can't do those kinds of things. You have to live for God. You have to be clean. You have to be holy.

So then, as I said, in the yeshiva, they are training these people so that the priesthood can be brought back in, because before they can go back to temple worship, they've got to have the priesthood. But not only do they have to have the priesthood, in order to have the priesthood, they've got to have a sanctification for the priesthood. They've got to have a sanctifying process. They can't just say, "We're

priests, and we're going to set up the temple, and we're going back to temple worship." They can't do that. They have got to have priests that have been sanctified according to the Sanhedrin as they would refer to it. They've got to have the Sanhedrin set up again.

Before they can set it up, then they've got to have something else. They have to have the ashes of the red heifer that is spoken up in the book of Numbers. They've got to have the ashes of the red heifer before they can ever have the sanctification for the priests. And as far as we can tell, there's only been seven red heifers that were used for that purpose. Two are accredited to Moses, four to Ezra, and they say that the last red heifer that was killed was killed outside of the Horse Gate. According to the Old Testament, the red heifer being killed had to be burned. Everything from the dung, the blood, everything had to be burned, and the man that took it outside the gate to burn it was considered unclean, being typical of the Lord. Jesus was made unclean that we might be clean in the sight of God. Or that is to say, the Bible says, "He that knew no sin was made sin that we might be made the righteousness of God in Christ." So then, for them to set up temple worship, they've got to have the Sanhedrin, and to do that, they've got to have what they call the *Kah-laal Ay-fir Hah-pah-Rah ah-dah-Mah*³. The *Kah-laal* is the container of the ashes, and the *Ay-fir Hah-pah-Rah ah-dah-Mah* are the ashes that are in the container.

We spoke to the brethren about this last night. That little container, the urn, is made from clay and from the dung of the red heifer. They put together, put to the fire, and glazed it over by enough heat to where it forms a container called the *Kah-laal*. The container is for the purpose of holding the *Ay-fir Hah-pah-Rah ah-dah-Mah*, which means the ashes of the red heifer. From the time that Moses killed the first red heifer, everything had to be intact, from the very first red heifer down to the very last red heifer.

There had to be some ashes left over from the first one, to the second one, and on down. It went down as to about seven, as we said, the last one outside of what they call the Horse Gate. Today, if you went over there, it wouldn't be called the Horse Gate, it would be called the Damascus Gate. Outside of that gate is where you find Golgotha, where Jesus spilled His blood, as the red heifer, being a symbol of that blood or that covering of the church, or, to do away with the sins of Eve, being female. It is said that synagogue is a masculine gender. It's in the masculine, where church is in the feminine. Samson said, "You do not know my riddle if you had not plowed with my heifer."

We see that there is no way to bring back temple worship unless there is a Sanhedrin, and we see that there's no way to have a Sanhedrin unless we have the ashes of the red heifer, because when you go to the Sanhedrin, you say, "I'm unclean," and they take the ashes of the red heifer, and they sprinkle you with it. Paul speaks of this over in Hebrews, the ninth chapter the thirteenth verse.

I was reading this last night. In this, Paul speaks of the purifying of the conscience. The tenth chapter speaks of the shadow of those things to come, and Paul speaks of it as the purifying of the conscience as to the blood of bulls and goats and of the heifer. If the sprinkling of these ashes is through the purifying of the conscience, how much more shall the blood of Jesus Christ purge your conscience from dead works and dead faith toward God? The things of the Jews, as we've always taught you, have to do with the body. It always relates to the body. It has to do with your human person. That's why the Bible says if the casting away of the Jews be the reconciling of the world, what will the receiving of the Jews be but life from the dead?

The casting away of the Jews is not the cutting off, and yet they were cut off, but not cutting off in that God rejected them, for Paul makes it real clear, they're the apple of God's eye and the whole house of Israel shall be saved. The cutting off or the rejecting was for a purpose; but their way of life continued. It did not stop. It continued.

They did not continue to offer up their sacrifices. Last night we explained why that did not continue. The question was asked last night, "Brother Pike, how could they continue to be clean?" We explained it last night, and maybe we'll get a chance to explain it today.

The Jews are a very peculiar people. I don't mean the Wall Street money hungry fellows. I don't mean that. They're no more money hungry than the Gentiles. But I'm talking about the house of Israel, the real genuine Jews. They spend their time, as I said the other day, going to the Wailing Wall. We call it the Wailing Wall. They call it the Western Wall because they've discovered some more to it. I learned a long time ago as to why that wall is there as a middle wall or partition or division because of wars and whatever.

But, anyway, I'm saying this, that they go to what we call the Wailing Wall, and they take with them what we refer to as the *see-Dur*⁴. I spoke of this before. They go there and they read out of this book, and they take their little *Kee-pah*⁵, which is a head covering, and they take their little shawl called a *tah-Leet*⁶. It's a prayer shawl.

They go to those walls, and they pray to God, and they talk to God, and they get excited in God about different things. So, these people are peculiar people. We spoke of the little boy and his shawl that's called a *Yeh-led*⁷, and the little girl is called a *yal-Dah*⁸. They refer to them like that around the age of the bar *Mitz-vah*⁹. The people are always seeking God.

I mentioned the other day how that they get around the table, and it has been stated that they will sit there for hours and then days and then weeks and then months and then years. They'll just stay there studying the Torah. The Torah is the first five books of the Old Testament. It's their way of life. They believe that because Moses wrote that. Then they got the Talmud. This, of course, answers to the Torah. They have another one that's called the Mishnah. These are books of study. Then there is the Apocrypha and the book of the Maccabees. We've mentioned this a number of times. So many things that pertains to the Jewish way of life, and we feel that they are just for the Jews. But this is why that God has given us the Old Testament so that we can study it, we can understand it, and learn how valuable

3 קלל אפר הפרה אדמה

4 סדור

5 כיפה

6 טלית

7 ילד

8 ילדה

9 בר מצוה

these things are. Now, I've heard recently that they have proven that even the Apocrypha, everything that's been said in the last ten years, they found it to be true.

If we don't need the Jews, and if we don't need the Old Testament, and if we don't need their practices, then why is it that the body has not yet been changed? Why is it that your human body remains the same? Why is it that it's not changed? If God has done a finished work at Calvary and everything is finished, there's nothing else to be done, why hasn't your body changed? There's got to be some reason for it. The whole thing is about the body. You know, you can go and preach to people and scream and holler and make them feel good, and you can get into the anointing to where it's just the feeling, but you cannot teach people unless you can get them to sit down just like school children, just like Jesus did and talk to them the same way, like I'm talking to you, and take a little time. You've got to take time. The Bible says take time to be holy.

Why was it they had so many miracles? Somebody said, "Glory to God, brother Pike, we have to get spiritual." I know you get evangelistic under the tent and all these kinds of things, and that's great. That's wonderful. But tell me something. Why did the Jews have so many outstanding miracles? There's no place where they jumped and hollered and ran. Jews don't jump and holler and run. They've got the greatest kind of reverence in the sanctuary.

They don't do any of that. They're not Pentecostal, as you say, in the Pentecostal way that you're Pentecostal. That's not the way that they do it. They learn the Word of God. They grow in the grace and knowledge of the Lord Jesus Christ. They spend their time in study, in solitude, in seeking God. They take the way of self-denial and suffering. I'm talking about true Jews now. See, it's no wonder that the Gentile church can't get anything done. Their concept of religion is clear out of reasoning. But to them, their mother did it, their father did it, the preacher said it, and the family did it, and this is the way it was. The church over the hill does it, so that's the way we do it. But one of the first things I learned, folks, when I came to God, is that the church was clear out of balance. When I starting studying the Word of God and seeking after the Word of God, it changed my entire life. I said, "My God! My God! It isn't nothing like the way that they've got it."

This is why that the Jews have never come into the Gentile way of worship. But God is going to raise up some people in this last day that's going to stay with the Bible, and it's going to bring the Torah to life, and the Jews are going to see that the Old Testament Torah is God in the veil, and they're going to learn that the New Testament is God out of the veil. In doing this, it is going to project Christ in such a way that it's going to provoke the Jews to jealousy. You say, "I don't believe that, Brother Pike." The Bible says that God would take a people that was no people, speaking of the Gentiles, and provoke Israel to jealousy with them. Our zeal for God, not our jumping and hollering all of these things that people do, but in the real service of God, real holiness, real godliness is going to convince us that we can have God, we can have the power of God, we can have the things of God, and in doing that, we're going to provoke the Jews to jealousy, and they're going to say, "I see something in you. I'd like to talk with you. I'd like to learn more about it." I know that that's true because that's what the Bible teaches will happen. So, I see something happen. You say, "Who have you ever heard say that? I've never heard anybody say that." Well, I know it's going to happen because that's what the Bible says.

I see something taking place, and we have spoken of the end of the world. We spoke of the end of time. We have talked to you what time is and how time got started and what time is all about and where it's going to stop. A lot of people misconstrue things when they're searching for the end of the world, when they're searching for the coming in of the Jews and the end of the Gentiles. As I told some of them last night, what it does, it causes them to look for a big bang and everything blowing up, and then that's the end of the world. If that doesn't happen, as far as I'm concerned, then that isn't the end of the world. You know? I say "Folks, you better get ready. We're in the end of the world. You better get ready. We're at the end of time. You better get ready. The Messiah's coming back. Folks, you better listen to me."

Some of us say, "Well, everything is like it's always been. I don't see where there's an end of the world." They're waiting for the big bang and they're waiting for the thing to cave in. But like I told someone last night, the thing that you've got to remember is the end of the world isn't when the saints of God leave this world. They're not going to leave the world and then the world ends. They're going to leave the world before the end of the world, and when they leave the world, everything will be just the same as it's always been. They'll be eating. They'll be drinking. They'll be marrying. They'll be given in marriage. All these things will be identically the same. There won't be any change. As a snare, it shall come upon all of them that dwell on the earth. You will not be taken in a snare. It won't come to you by surprise because you're children of light, not children of darkness, that that day should come upon you unaware, because you shall know when it's nigh, even at the door.

I read to you, a sinful, adulterous generation seeketh the sign. There won't be any sign. I told you that Jesus said, "You are a hypocrite because you can't discern the signs of the times." But see, folks, we that love God know when it's nigh even at the door. We're not hypocrites. We can see that the coming of the Messiah is at hand. All the synagogues are beginning to teach that the coming of the Lord is at hand.

As I said, they're beginning to train the priests, but they've got a complication. They've got to have the Sanhedrin to purify the priests. They've got to have those ashes before they can have a Sanhedrin. So then, to be able to handle the *Kah-laal*, they have to have some children under ten years of age. They can go there, if they should discover it, take it, so there would be no defilement, and then from that, they've got to work to find the tabernacle and the altar of incense. They've got to work from that to be able to find the ark of the covenant. Like Brother J. T. Parnell said, "I saw something in this church, brother Pike, like the ark of the covenant. It's something that had never been revealed to man and it had to be revealed." That was right here in Little Bethlehem. He said that he saw it, and said he saw the tree of life out here in the front yard.

They've got to have all of these things. I spoke to you about the Essene Scrolls. Some of you that are sitting here, you saw the Essene Scrolls. You went down to the place where they speak of the sons of darkness and the sons of light. We've got that picture where I was up on the top of that rock, that pyramid rock that they put on the cover of *Spiritual Conquest*. It was right there, taken right there at the place

of the children of light and the children of darkness.

I told you how that David, our guide, had tears streaming down his cheeks. When we were on top of the Mount of Transfiguration, he put his arms around one of the brothers, and he said, "I've never seen people like brother Pike's people." He said, "These are holy people." And he repeated it. Brother Mike, I believe he was the man he was talking to. So, David stood and cried here at this place called a place of darkness and light, and a great wonderful thing was taking place there. We had a lot of outstanding things while we were in the Holy Land.

We baptized Brother James Isaac and Sister Mary Cook. It had to do with a great outstanding thing as we baptized them there in the Jordan, and how the little birds came and sang, and the white birds just came down like that, and we still got it on tape. You can hear the chirping of the little birds. It was a great astounding thing. And then when we went back over, you remember how the Lord spoke to us and how we went up the Via Dolorosa and prophesied the time is fulfilled and how that God worked the way He did.

A lot of things have taken place. It's time for the temple worship. You might say, "What do you mean, Brother Pike, temple worship?" Well, when they came out of the wilderness, they brought the tabernacle. They set it up at Shiloh. After that, they sought a permanent place to set the tabernacle, which was the old tent there in the wilderness. Finally, they found a level spot inside of the old walls, a tabletop sort of a place. This mount, as we refer to it, became known as the Temple Mount because they set the tabernacle up there. And as it is said, they say that in the second temple, the ark of the covenant was not there, though the people did not know it. God had forewarned the prophets, or something had happened, and the ark of the covenant wasn't put inside of it because there was an illegitimate priest. When they found out that he was coming, they kept it back. On this temple mount, they placed the tabernacle. Even though they have not been able to understand altogether, as to where to build the tabernacle, yet they are learning more about it.

A rabbi at the age of seventeen wrote something that stated that the place of the ark of the covenant was right near where the Dome of the Rock is located. The Dome of the Rock is a dome built over the rock of Moriah where Isaac was offered up. We dropped a tract inside of this place. They have a fence around it. It had to go inside the dome. The back of the rock of Moriah is another place that's called the Dome of the Tablets. I mentioned this the other night. This man wrote that he believed that this was where the ark of the covenant sat. They couldn't confirm that. They didn't believe that. They didn't accept his writings. Later, the chief rabbi of the Sephardic (he's not the chief rabbi today) finally came to realize that what the man was saying is true.

As far as they can tell, it is true. It was said that God wanted the ark of the covenant to set in a place, a level place, where the bedrock went down to the heart of the earth, and this man says that rock goes down to the heart of the earth. Whether he had a revelation or whatever, I don't know. What they're finding out is true.

See, I spoke a long time ago concerning Stone Mountain. I said, "Someday, they'll find out that Stone Mountain goes all over the world." Brother Bill York is the kind of fellow you just don't tell him anything unless he finds it out for himself. He went and searched it out and came up with a book, *The Last Seven Mysteries*, I believe it's called, and brought the book to me, and I have it at my house now. He said they have discovered that Stone Mountain connects to the mantle of the earth that goes all over the world, and even when we were way up in Eden, they said that was part of Stone Mountain. As I said, the Panama Canal, the gates that were cut, would use some of the same rock. There's something to that as to a headstone crying, "Grace, grace, grace." That's why we spoke of Atlanta becoming the great city that it would become. And so it has become an international city. We spoke with the government. Many, many things that we got on tape. I don't get too far off of the main trail of my thought here, the main theme.

They have also learned that near the Dome of the Rock, that there is enough space to build the temple. They could place the tabernacle on the rock, and even after they placed the tabernacle on the rock that there is enough room to build a dome over it and never touch what they call the Dome of the Rock. They have found this out. They're getting closer and closer to the restoration of the temple. Now, I know that they say the temple has already been built. I heard a Jewish fellow say that it's been built all right. One down in Benjamin, four over in Tel Aviv, and one up at Haifa. They talk about putting one up in the Golan Heights. They have one down in Tiberia, that is on the other side of Kidron, but they still haven't built the temple in Judah. The place of worship is Judah. There hasn't been a temple built there.

We spoke of this, how that the ten tribes went away in the days of the split of the kingdom in the time of Solomon, how that Jeroboam took ten tribes and went away into Assyria in the days of the prophet Ahijah, and how Rehoboam, the son of Solomon, kept the two tribes. Later, in 721 BC, how that they went down into Babylon and stayed seventy years as the prophet said. At the end of the seventy-year period, we spoke of how that Daniel begins to seek God and how that the angel of the Lord came to him and told him that seventy weeks were declared upon his people.

We explained how that this came about, as to the first seven weeks of the rebuilding of the temple to the Messiah, in the time of trouble, as to fighting against the half breeds. We brought that out on tape. In the days of King Cyrus, the decree to build the house of the Lord God of Israel was given. God let them build the temple back. After four-hundred and eighty-three years, taking away the last week of Daniel, there was a separation.

The Messiah was cut off, and the last week was preserved under the Jews as to the tribulation period and the coming of the two prophets. Much could be said about the coming of the two prophets and how that there would be a covenant made. There would be a covenant made as to the rebuilding of temple worship or to bring the temple back. At the beginning of Daniel's last week, this covenant would be made. It would last until the middle of the week, and then it would be broken. We brought out how that the middle of the week has to do with Revelation 12 and has to do with Revelation 10:7 as to the finishing of the mysteries, Revelation 11:15 as to the sounding of the last trump, Revelation 12 as to the war in heaven, Revelation 13 as to the casting out Lucifer and the personification of antichrist, and Revelation 14 as to the one hundred forty-four thousand having been sealed in Revelation 7, going through the tribulation period of the sounding of the seven trumpets, called out in Revelation 14 to Mount Zion where David's tomb is. But the Bible says the whole house

of Israel shall be saved. Twelve thousand from each tribe sealed in Revelation 7.

After that the seals was opened in Revelation 6, it shows the whole house of Israel being saved. Now, when you say the whole house of Israel, that don't mean all the Jews. The Bible says all that came out of Egypt were not of Israel, but it does mean the true house of Israel. So seeing this, we know that the time the Messiah was cut off was Calvary. A little later, 70 AD, Titus came in. The Roman general plowed Jerusalem like a field. We brought it out how that he said he didn't mean to do that. They burned the city. He said this has to be the hand of God. Then, we brought out that God allowed that to do away with all of the records so there would be no records of the descendants of David except the Bible record of where Jesus and Mary went up at the time of the birth of the child, so that when time comes for to anoint Jesus king, to put him on the throne, it will be a diplomatic approach, just like electing any other president or any other king coming into office.

He will take it by the voice of the people, and He'll take it according to legislative act, and all of the world will have to give it to Him because there's no other records of any other king or any other thing to cross it up. The Bible emphatically states that they went up at the time of the birth of the child, and they can't deny it. It's a biblical record and the only record they've got. There were two sides of the descendants from David: one of these comes down to Mary and one comes down to Joseph.

On the Joseph side, there was a man by the name of Coniah that interfered with the lineage as to corruption, and God swear that none of his seed would sit on the throne. What he had sworn to David was that there shall never fail to be one of his sons to sit upon the throne. Jesus came as the son of David. On Mary's side, He was able to keep that, because there was no breach in there as relating to Nathan.

So then, looking at this, temple worship has to come back. The Bible says that Jesus was speaking and said, "But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not." A holy place. There has to be a holy place built. There is no holy place. How could the abomination of Daniel come to pass? How could the end come? See, and besides that, when the end comes on the abomination of desolation, then we will have already left, because in Revelation 3, the church ages end, and in Revelation 4, there's a door open in heaven, and the church goes up into heaven, and it isn't even seen anymore until it comes back in Revelation 19 with Christ on the white horse.

In Revelation 6, the seals are open. In Revelation 7, John looks into the earth and one hundred forty-four thousand are sealed in the earth. Then he looks away into heaven. When he looks up into heaven, he sees a great multitude that no man can number. The Bible says that all these have washed their robes white in the blood of the Lamb. These are before the throne. They follow Christ where whether so ever He goeth. When we see this, John is looking in heaven. Revelation 7, six of the seals has been opened. The seventh seal isn't open until Revelation 8, and with the opening of the seventh seal, then come the seven trumpets that brings in at the latter part of the sounding. Revelation 10:7, the sounding of the last trumpet, saying, "But in the days of the voice of the seventh angel, the mystery of God should be finished." John taking the book, eating the book, and then speaking of the seven thunders, saying to John that you're not to make those thunders known, because in the days of the voice of the seventh angel, then the mystery will be finished. Great is the mystery of godliness. Paul said, "I'm a steward of the mystery."

So then, as to the thunders, those mysteries were not to be made known until the sounding of the last trumpet. Revelation 10:7, he will sound. Revelation 11:15, the Bible says, he did sound. When did he sound? At the end of the world. It stated immediately following there, that now the accuser of the brethren is cast out. So, it's very evident that the sounding was in the end of the world. So, when we look at it, we see the end of the world. When we say the end of the world, we are saying the abomination of desolation spoken of by Daniel the prophet is standing in the holy place, a place that ought not, then shall the end come.

It's no problem to tell when the end's coming. But, here we are in Revelation 4. We are being caught out of the world. We're not waiting until the desolation, the abomination which is in the middle of the week. We're not waiting for that. At the first of the week, God's doing something for us. In the midst of the week, the covenant is broken. And at that time, the prophets have already come on the scene as to the first of the week.

Once we're caught up, then in the middle of the week, the abomination of desolation comes forth. By the time we're gone out, and by the time the abomination that maketh desolate comes, we won't be around to see that. When that comes, that's for the Jews. Jesus was saying to the Jews, "When you see," not to the Gentiles when you see, but He said this to the Jews. The angel said to Daniel, "I'm going to show you the things that's going to befall your people," the Jews, not the Gentiles.

So then, it's obvious that when Judah went down into Babylon in 721 BC, the crown went down, or the kingship, and shifted over to Nebuchadnezzar. Then we have there the great statue that Daniel spoke of, the gold head, the silver breast and arms, the belly and thighs of brass, the iron legs and the clay feet. This denoted that the kingdom would weaken from the time of the gold head and come on down to the clay feet or to the age of the ten toes. Starting with Nebuchadnezzar, it then came down to the Medes and Persians, and then to Alexander the Great, and then to the Roman Kingdom. Five hundred years, four hundred ninety years as to seventy weeks before the Messiah came, who was to be cut off for the people. Daniel was down there in Babylon.

The end of that thing was coming. God was speaking to him, and he was asking what would befall his people. So, we see we have to differentiate as to whether it was speaking of the Gentiles or it was speaking of the Jews. I'm just saying this, that at the first of the week, the church goes out.

At that particular time, there are two prophets that come on the scene, and they tutor Israel for three and a half years. In the midst of the week, when the covenant is broken; that is to say, when they get the temple to the place to where Messiah can come, then antichrist comes. Antichrist comes because we've already been caught up to the throne, the child ruling with a rod of iron. At the same time, the Israelite tribes have already been sealed, one hundred forty-four thousand at the same time that we go up.

What happens at that time? The Bible says, Revelation 6, the sixth seal is open, and we look away into heaven, and here is the sign of the Son of Man in heaven. Revelation 6, the sixth seal, the fifth seal of the Bible says the souls were under the altar crying, "How long?" We brought it out as to what that had to do with Calvary. Here, we see the sixth seal open in the sixth chapter, and the Bible says that it is that as though a fig tree shook the untimely figs and they fell.

At this time, God gave a shaking to Israel, and they fell from His presence, denoting that when they failed, it was denoting or representing the fall of Lucifer and those angelic beings that the Bible speaks of as demon powers, wandering stars, reflectors, where Lucifer curled his tail around the third part of them and casts them into the earth. God symbolized it by the Jews as to Christ, being made the head of the serpent, being made sin and hanging upon the tree, as it was in the days of Moses and the brazen serpent, so that all of that as to His body would fall, as to the smiting of the first man Adam, which denoted the head of the serpent because he gave into Eve and went the way of Eve, as to the tree of knowledge, bringing the law of sin and death. All the way down to Calvary, we see the head being smitten, here at the garden, and then the tail dying. There's an old saying, you know, the snake's tail doesn't die till the sun goes down. So then, you find that the snake, the tail of it in his final act, brings the third part, which is the end of the world, where his tail is dying as we say. That is the end of him. He's dying. He casts down the stars. Much we've said about that, much could be said about that, because the Bible says, "Great is the mystery of godliness."

So, when we look at this, we know that the church has gone up and these two prophets have been teaching, and all of a sudden, the two prophets are killed in the middle of the week. How are they killed? They're killed by the antichrist. How does that happen? The Bible says the child went up, the mystery is finished, war in heaven, out went Lucifer, Revelation 12. All of a sudden, out of the waters, John said, which is the people, out of the waters, that's to the symbolic thing, out of the waters came forth the antichrist, ten horns, the beast. Here we see him coming up out of the waters, and at this time, he takes his throne. What does he do? He kills the prophets. The prophets are reckoned for as being dead just prior to his coming up.

So, he kills the prophets. He's coming on the scene and going to take the throne because he's the god of the world. He kills them, then they lay in the streets several days. They won't let them be buried because their message tormented them that dwell on the earth. So, up they go into a cloud and their enemy beholds them. No doubt through television and whatever, they'll see it happen.

But folks, we're not planning to be around then. We're planning to move out. It's getting close to the time of the departure of the church, and the church is moving into the mind of God, into the revelation of God. People are just shouting and jumping and hollering, going on and don't know anything about anything, and preaching something like that and beating the people over the head and going in every direction because they don't know what God's doing. They don't know what to tell them, so they beat them over the head, and they go on with what they call their ministry. I have nothing against that. That's all right so far as their ministry. They may be babies. They may be just a little fellow in God.

You may say, "Bless God, don't call my pastor little in the Lord." I don't care what kind of brainstorm you've got. You can go with them and do what you want to. I'm telling you what God told me. I'm telling you what the Bible says. Some of them are babies that have never gotten out of their diapers. Now, it's just like two of our brothers here. They came out of a big church down in Texas. They have a big congregation, but they said they had a dream that the pastor was a fifteen-year-old boy trying to teach them. See, nothing wrong with that. But the thing is, why should you listen to a fifteen-year-old boy when he hardly knows his right hand from his left hand, when you got a seventy-five-year-old man that's has all kind of experiences and has all kind of understanding? It doesn't make sense. It doesn't. Someone will say, "Why, I think that's the way it ought to be." Well, okay. Tear down the institutions and kill all the teachers, do away with all the understanding, and go back and be a bunch of morons. I mean, why not if that's the kind of attitude we're going to have.

It's all about temple worship. The mount, the temple, the Dome of the Tablets, the Dome of the Rock, Moriah, the bedrock – that is to say the ark must go to that same place. They've discovered, or come to believe, that this is the identical place where the ark sat.

Now, if we go to Jerusalem, which some of you probably will, if we go beyond the Dome of the Rock on the temple mount, the Dome of the Tablets is right behind the Dome of the Rock. You'll no doubt get to see it. I've been right around the area where it's at. So then, let's get back to our original thought here. I had to run off on a limb to clear up something.

The coming of the antichrist, the killing of the prophets, we say the translation of the church. We're getting ready, folks. I said all of those things to make you to understand. It is not possible for you to sit around and make the translation, and there is no such word as the rapture as to being caught away as to that. See, there isn't any such Bible teaching. It's from glory to glory, from understanding to understanding. This, I say, to show you how wrong you can be in your concept. Do you understand what I'm saying? Your concept is: I'm waiting for the rapture. What are you waiting for? You say, "I know what I'm doing, bless God. I've heard it." But you say that you're waiting for the rapture. How do you know what you're doing? There is no such teaching as a rapture. There isn't any such word as the rapture. Where is your faith? It's in what somebody said. It's not in the Bible. God said, "When I send somebody, they will speak God's Word." Rapture isn't in God's Word. Somebody will say, "Well, I like it." Okay. Well, you preach it. I don't like it, so I don't preach it. I just preach what the Word says, so that your faith won't be in your conviction, and your faith won't be in the flesh, and your faith won't be in some idea that you've got, but that your faith may be in the Word of God. The Bible says that in the last days, some will depart from the Word of God, giving heed to seducing spirits and doctrines of devils, having their conscience seared with a hot iron. They won't know what to do. They'll be contrary as they can be.

So, when we say these things, we speak of the temple mount, of temple worship. We speak of the restoration of the Sanhedrin, of the purifying. How, Brother Pike, can this be? This is what I was going to bring out a while ago. Paul says, "For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh." Now, I want you to listen to that. It didn't

say to the purifying of the spirit. It didn't say to the purifying of anything else. It said to the purifying of the flesh. I said this last night, "Paul, what are you talking about? Are you trying to tell me that the ashes of a red heifer can purify a person's flesh?" The Bible says it's to the sanctifying of the flesh. I say, "Dear God, Paul, you must be beside yourself." That's what they told him, that he was beside himself. See, can the ashes of a red heifer actually sanctify the flesh, purify the flesh?

Oh, somebody said, "That's crazy. You know it can't be that. We've got the blood of Jesus, Brother Pike." I know that. Paul spoke of the blood of Jesus in the very same place, but it didn't alter the fact that the ashes sanctified as from the defiled. What is it that the Sanhedrin is speaking of? Why are they looking for the ashes? Because they want to sanctify the flesh. They are looking for the ashes of the red heifer, because the Sanhedrin took those ashes and sprinkled the priests and God accepted that thing.

You say, "Bless God, He won't accept it now." Let's narrow it down to a point here. Let's take a look. He won't do that now, Brother Pike. He won't do that. Let's look at the Hebrew people for just a minute. Who blinded the Hebrew people? I didn't do it. You didn't do it. You say, "Well, they did it to themselves." No. They didn't do it. The Bible says God did it. Now does it sound reasonable that I should punch a man's eyes out and say, "You old blind man, you ought to be able to see?" Now does that sound reasonable? Doesn't God have more sense than I've got? If He put their eyes out, should He say to them, "Why don't you see, blind man?" That wouldn't make sense, would it? So then, Paul said, "How wonderful is the love of God", that God has blinded Israel in part until the Gentiles can come in; otherwise, if God had not blinded Israel when Jesus came at Calvary, there would have been no more Gentiles, no more world. There would have never been a church of the Gentiles. But the fact is that God blinded them. When the Messiah came, instead of putting a gold crown on His head, they put a crown of thorns. They were so blind that they could not understand or see or recognize the Messiah.

God did that. You say, "Prove it, Brother Pike." I can prove it because the Bible says we esteem Him smitten of God. That's why we esteemed Him smitten of God, because those people were blind. They couldn't see. They didn't smite Jesus. They didn't know what they were doing. Even the Lord said, "Father, forgive them for they don't know what they're doing." See?

Jesus did not say, "My brother, my brother, why has thou forsaken Me?" Well, all did forsake Him. What He said was, "My Father, My Father, My God, My God, what have You done to Me? What is this in that You've forsaken Me when I've done all that I know how to do?" So then, we esteemed Him smitten of God, delivered for our offenses, raised again for our justification.

So, we see the sprinkling of ashes as to the purifying of the flesh. How then can this work? We've come into another day. God always preserved the Jews by the spilt blood of bulls and goats. Now, all of a sudden, we come to the day of the blood of a human being, of the Lord Jesus, a Lamb without spot. We see a restoration in the man Adam, and this time, a quickening Spirit, an angelic realm. First realm, water. Second realm, blood. Third realm, spirit.

When we look at this, how can the ashes of a heifer purify the flesh? We say, "Whose flesh?" The flesh of the priests that are going to handle the ark of the covenant. If anybody touched the ark of the covenant and they were not sanctified, God killed them just like that.

As a matter of fact, I heard recently they got a movie about the ark of the covenant, and it brings out enough truth that when some of them touched it, they got killed. Why would the Lord let that come about right now? Something is on its way.

Do we have to have temple worship? According to the Bible, God said it, so we have to have it. Do we have to have it as to the Gentiles? We have to have it. Why do we have to have it? Somebody said, "That would be an abomination in the sight of God." It would be. To offer up beasts to God would be an abomination in the sight of God, because the blood of Jesus is now on the scene. Isn't that right? It would be an abomination. It would be abomination. If they offered those things up, it would be just as bad as it was in the days of the Maccabees when they offered a sow on the altar of God and desecrated the altar. You know, we spoke about it, how the man's bowels gushed out because God got so upset with him. So, would it be abomination? It would.

But if we think of it like this: they are blind and they don't know anything. Since the days of Calvary, do they offer up those kinds of things? No, they don't offer those things up. You ask, "Why did they stop, Brother Pike?" Because God brought the blood. But they don't believe in Jesus. I know. But isn't it strange how they got away from all of that? Well, someone would say, "But how then did God preserve them?" I've been asked this question. How did He preserve Israel? The Lord revealed it to me like this. The way that God preserved Israel as to the blood of bulls and goats brought it up unto the New Testament, then when the blood was shed, the blood of Jesus is on the throne for everybody.

Did He say that this shall be for the Gentiles and not for the Jews? Did He say it would be for the Germans and not for the Japanese, for the white and not the black, for the black and not the yellow? He didn't say that, did He? Jesus died for the sins of the world. Somebody says, "But Brother Pike, they don't believe in the Messiah." Well, the devils and demons, they don't believe in Him either when it comes to serving Him. But the devils found mercy. Somebody would say, "Brother Pike, you must be crazy. God didn't give mercy to the devil." The Bible says when He went into the land of the Gadarenes and Legion ran at Him from the tombs, those devils begged mercy and said, "What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not." They besought him that He would suffer them to enter into herd of swine. They needed a dwelling place. They asked for mercy. Jesus said, "Go." Well, that's where they've been ever since. The world is full of pigs and dogs, and that's where they're at. At the end, they're going to do like the pigs did. They're going to rush into that bottomless pit.

So then, I said that again to bring out a thought, and that thought is mercy. The Jews haven't recognized the Messiah. There's still blood on the seat of atonement. There's still grace for the whole world, so that God doesn't have to destroy the people, destroy the sinner. Though their eyes aren't open so far as coming to the things of God and accepting the Messiah, still, they're enjoying the grace just like everybody else. Can you say amen to that?

In that they're doing that, then that's how God protected them when they didn't offer up the blood of the beast. But, the question

that I want to ask you is this, "When does the blood come off of the seat of atonement?" We have another thing to think about. As long as the blood is up there, doesn't that protect all the people? Sure it does. But look at the beauty of the wisdom of God. God protecting Israel, protecting the royal seed all down through the years by the blood of bulls and goats, and then protects them by the blood of the Lamb. And then, when the blood comes off of the seat of atonement, what happens? God protects Israel by the ashes of the red heifer. All of a sudden, the same thing that they've done before, God lets them find the ashes of the red heifer, and brings back the Sanhedrin through the purifying of the flesh. You say, "God couldn't do that, Brother Pike." He came to the Jews. He came to the Gentiles.

When the blood comes off of the seat of atonement, the Gentiles are gone, because they know the right way. They're not blind because they've heard the gospel, and God will bring the judgment. But the Bible says to him that knoweth to do good and doeth it not, it is a sin. The Jews don't know what to do yet. And so, God, just like Goshen and Egypt, He puts that little part off. He brings them right back to the same way of life that they've always worshiped in, and because they're blind to the other, it's still good for today. Somebody say, "Praise the Lord." God takes care of them.

That's what it has to do with the sealing in Revelation 7. God has them sealed. He brings back the Sanhedrin. He brings back the sprinkling of the *Ay-fir Hah-pah-Rah ah-dah-Mah*, which means that they're going to find that. They'll bring it back. They'll set up the Sanhedrin. When they set up the Sanhedrin, they'll come in. They'll purify the priests, and then the priests will be in power to handle the ark, and they'll bring the ark back. The Jews don't know about the real ark, which is the Holy Ghost on the inside of you and me, who is in the real temple, whose temples you are. Because they don't know about that, they'll worship that natural thing. Folks, let me tell you something. When that comes to pass as to bring those ashes, back to where it will purify the flesh, it means that God has redeemed you and I, and our flesh is ready to be changed, because the coming in of the Jews means the resurrection from the dead. So, when God brings it back the way it can purify the flesh, that means you and I, we've got it. Hallelujah!

You're asking about when we're going to go out. It's obvious that it has to be at the first of the week, because they're going to find it. You say, "What makes you think they're going to find it the first of the week?" Because the first of the week, the sixth seal, Revelation 6, all of a sudden there is the sign of the Son of Man in heaven, and the Bible says all of the tribes of the earth are mourning. The sign of the Son of Man. The Jews are suddenly sealed in the forehead, and the Bible says all of this great multitude is all of a sudden seen in heaven.

You know, there's something to that. John went up through a door. Isn't that right? Peter opened a door at Calvary. Jesus said, "I am that door." Isn't it something, how all of a sudden, he discovered that those folks were in heaven? Have you ever discovered that you're in heaven? Somebody said, "I'm waiting for the rapture." I think you're going to make a discovery.

So then, this great multitude is in heaven. The others in the earth, what was it? The sign of Son of Man. All of the tribes are mourning. The Lord didn't cast in the sickle. Did He cast in the sickle? He didn't cast in the sickle. He came to do some sealing. But they were running for the rocks and for the mountains. Somebody said, "Bless God, He'll beat their brains out. That's the end right there." He didn't bother them. The sign of the Son of Man was there, but He didn't bother them. All of a sudden, we ride on over the fifth chapter, the sixth chapter, the seventh chapter, the eighth chapter, the ninth chapter, the tenth chapter, the eleventh chapter, the twelfth chapter, and the thirteenth chapter. And then all of a sudden, here He is on a cloud.

He's still up there on the cloud, and all the things that took place, the sounding of the trumpet, the loosening of the locusts, all of these kinds of things, and here He is on a cloud. Now, He's got a sickle, and He's going to cast it in. You know why? He's sealed in the one hundred forty-four thousand and took them up here to Mount Zion, up there where the tomb of David is, and He has them up there, and then, just as quick as He casts in that sickle to reap those that died in the tribulation period, or that is to say, casting in that sickle, it meant that antichrist would start slaying them and spilling their blood. That's what the casting in the sickle is, because God said, "Can evil come to the city that I have not sent?"

He throws in the sickle and their blood is spilled. What do they have to do? As we said the other night in the conversation, they seal their testimony with their blood. Can they then get into heaven by their blood? No. But since the blood is off of the seat of atonement, they do seal their testimony by their own blood. Revelation 19 is the first resurrection. They're picked up through the blood of Jesus, the blood-dipped vesture that comes back to receive them. But following the man with the sickle, even Christ, all of a sudden, once this is reaped, there comes over another angel.

This angel has power over fire. He comes out from the altar, and the voice says, "Cast in the sickle." So, he casts in his sickle. He gets the others. They've been killing people that tried to worship God while God's people run from them, tried to hide away. The woman goes into the wilderness, wherever it's at, like the cities of refuge. Now there comes another sickle.

This sickle is not to kill God's people. All of a sudden, this sickle comes in. Christ is putting in a sickle. The people have spilt their blood, and He reaped in that He took their spirits right up into heaven and comes back, Revelation 19, to pick up their bodies. He said, "You'll reign with Me a thousand years if you did not receive the number or the name of antichrist."

This other angel casts in a sickle. This time he spills the blood. War starts. This sickle is to spill the blood of them that follow antichrist. So, the voice said, "Cut down the vine. Take the grapes and vine altogether." You know, we say the vine and the earth. That is the grapevine, the wild grapes. This kind of thing that went through the grapevine. "Cut it down," he said.

So here it goes. It cuts it down. Then he said, "Gather it into the winepress of almighty God." The Bible says that the winepress was trod without the city. You know, when Betty and I were over there, we spoke about this right around the Valley of Jehoshaphat or right around the bread basket of the world. In that day, evil thoughts shall come into the mind of Gog and Magog and they shall say, "Let us go up to the city of unfenced walls and take for ourselves a spoil." All of a sudden, this happens. See, Russia gets an idea. Israel doesn't have too much military defense. All of the wealth there, the sightseeing, the tours, all these things. We'll just go up and we'll get some of that

wealth. We'll get to be friends with the Jews. Already, they're flirting with the Jews now. See, just like it was in the days of Balaam when they did the very same thing, looking for preservation. They know that's the holy city. Everybody's eyes are beginning to turn toward them because the coming of Messiah is at hand. And so then in this, they'll get that thought. Then when they go up to that city, the Jews flee.

When will they go up to that city? It has to do with the middle of the week. It's the coming of antichrist. See, when he breaks the covenant and when that spirit of Lucifer, the angel of Satan, is cast out of heaven, what will he do? He will personify himself in an individual. The pope sits on the throne and the eternal city, so-called, which is wrong. Jerusalem is the real eternal city, the holy city. He sits on the throne. Right now, the pope is gathering all of his strength together. He's coming over here in America. This year, at the same time that the Jubilee year or the gathering of the Jews over in Israel, while he comes over here to get his. The man with the number 666, a covenant, the beginning of the week, the elder brother coming in with flattery. All over the world he's doing it.

So, then all of a sudden, the middle of the week, the covenant's broken. What is it? See, Satan has entered into an individual, and Satan is not like you and I. He's not like the average individual. The Bible says tidings out of the East shall trouble him, which means if the church goes away, there's nothing to bother him. He's got the whole world in his hand. But all of a sudden, those Jews keep saying, over and over, "Messiah is coming. Messiah is coming." Messiah has already come for you and I. Messiah has taken us away, and the Bible says the antichrist gets tore up. The tidings out of the East, Daniel said, shall trouble him, pointing at the Jews, and he'll go forth in his fury to do away with them. Gog and Magog coming up. What is it? The three unclean spirits like frogs that goes out of the mouth of the dragon, the antichrist, out of the beast, going forth in all the earth, gather together all people to the battle, the great day of the battle of the Lord, getting them ready because that is the cutting down of the vine, throwing it into the wine press of almighty God. When they start in against the Jews, the Lord will come in Revelation 19, you and I with him, to meet the enemy. Then comes the woman out of the wilderness for her purification. Then, the seven years will be finished. The last week of Daniel is finished, and she will come back.

She's birthed a Jew, the child, at the first of the week. She's back for the purifying now. The body, releasing the spirit, salvation of the Jews. All of a sudden, here she comes back. She meets the Lord because they have come. The enemy have come and drove her out in the middle of the week, have drove her out of her homeland. Why? Because she wouldn't accept antichrist. And what does antichrist do? He's the devil incarnate. He walks right over to the temple. He goes right there. This is what breaks the covenant. They build the holy place back to the coming of the Messiah. A lot we could say as to the outer courts, the holy place and the holy of holies.

He walks boldly over to the temple and he walks into the holy place to show that he is God, sitting in the temple of God, showing himself that he is God. Spiritually speaking, he's doing that now. But he'll walk in naturally in a human form, and the Bible says the day that he does it, that's an abomination in the sight of God that will desecrate everything because only those that are sprinkled by the ashes of the red heifer can be purified. The Gentiles cannot, and those that have taken the mark of the beast cannot.

And when he goes in there, it is the defilement and the wrath of God comes upon that abomination because that abomination makes the desolation. It makes it desolate of the Spirit of God. The Spirit of God can't be there anymore because there's no sanctification. The Bible says, "He will do away with the daily sacrifice." See folks, this makes us know something. To the Jews, the daily sacrifice will be accepted. To the Jews, it will be something that will protect the Jews. There's no blood on the seat of atonement. What happens if they take away the daily sacrifice? The Lord said to me, "They'll take away the daily sacrifice as the scriptures and then the desolation will come." Well, I said, "What's going to happen to the Jews?" If the sacrifice is not there, the wrath of God will be upon the Jews. And He said, "I'll make Jacob pass through the fire." And that's when their enemy comes in on them, drives them out of Jerusalem, and they run for their lives.

He said, in that day, "Woe unto them that give suck in that day." I know He speaks spiritually, but He speaks of mothers that have babies on the breast. "Woe unto them in that day, pray that your flight be not in the winter nor on the Sabbath day." In the winter, it's cold in those Judean mountains, and they'll be there without any coverage, without anything because they won't even have time to take their stuff with them, for the Bible says that if you've got anything in the house, don't turn back to get it. If there's something on the housetop, don't turn back to get it. If you're in the field, just take off. Run for safety because it's going to be a horrible situation. Pray that it isn't on the Sabbath day because the Jews are bound by tradition to only go one day's journey on the Sabbath day, and they have to stop. When it strikes there, they'd be slaughtered like pigs, as we say.

You can see that the wrath of God will be upon the Jews because they won't have any sacrifice. The Bible says the daily sacrifice shall be taken away. At that time, the antichrist will take it away. They're not going to offer anything else to God. "I'm God", he'll say. How many of you understand what I'm saying? So then, the covenant is broken. They're driven away from the temple. They're running for their lives, and in the midst of the week, the covenant is broken. Just about that time when that covenant is broken, God appears because He comes in Revelation 14, and He says, "Gather them all here in the Valley of Jehoshaphat. I'll make the blood run to the horses' bridle." Nothing to stop Him anymore. The blood is off the seat of atonement. They've touched the Jews, the apple of His eye. The abomination has come. Satan is standing up saying that he's God.

All of a sudden, here comes God on the white horse, a vesture dipped in blood. That is the blood coming off of the seat of atonement, to make war against those people there that have abused His people. And what does God do? He picks them up. He picks them up and makes them the head of the nation and lets them judge every nation that ever mistreated them and do what they will with them.

Let's get back now to the Qumran Mountains where David fled from Saul, where Brother Isaac and Sister Cook remember this, I'm sure. Brother Mike remembers it. My wife remembers it. Down at the Dead Sea, you remember the prediction I made about the Dead Sea, that life would be found in what they're doing with it right now. Down at the Dead Sea is where the tract *The Faith* fell into the Dead Sea. They call it the Salt Sea.

I brought this out to my wife the other day, because this is where Sodom and Gomorrah were. That's where the fire and the brimstone

came down. That's where God turned Lot's wife into a pillar of salt. The reason is because God has to preserve the earth. The church is the salt of the earth. The Bible says the very day that Lot went out of Sodom and Gomorrah, then the fire and brimstone came down. God had to have something to preserve the rest of the earth. He put the judgment on Sodom and Gomorrah, and so He turned Lot's wife into a pillar of salt, to bring in the Jewish perspective. The Bible says, "He will send Elijah the prophet before the great and notable day of the Lord," which I said was at the first of the week, there they come to turn the hearts of the fathers back to the children and the hearts of the children back to the fathers, which means to turn the priests back to the concern of the people of Israel and to turn the children of Israel back to the priesthood of the fathers, as He's doing in this day, to send spiritually Christ in our heart to turn the hearts of the children, that is of this day, back to the Pentecostal fathers, that is, to the holiness fathers. When you go back to Pentecost, you get back to the Jews. So, then God is doing this.

The Qumran Mountains is right there where David fled for his life. Right there, that particular place, it was in those caves that they discovered the Essene Scrolls, the parchment and the copper scrolls. When I say copper scrolls, I'm speaking about what they call a *meh-zuz-Zah*¹⁰. They write on the parchment or a skin, and it's called the *meh-zuz-Zah*. They write on this, they roll it up, and they've been taught to take it and put it at the right hand of the door, and this is their covenant between them and God. They hang it there.

It is something that's referred to as a *sheh-Mah*¹¹. The *Shin*¹² is on the outside of the *meh-zuz-Zah* and on its left side, and it is fastened to the right doorpost. Hanging there, and it is a covenant between them and the Lord to the extent that this is what they say to Him as a prayer. They hang it up in that little old thing at the right. They do that in a literal way, which has to do with the blood that was put over the doorpost when they were down in Egypt about the time of the midnight cry and the coming of the death angel.

Well, anyway, down in this place near the Dead Sea, they found the scrolls. I told you how the people tore them into little giblets because they were poor and they'd sell them a giblet at a time and had put it all together. When the people found out it was valuable, they didn't know what to do. So then, they got it all together.

Now it is stated that in about 1984, a man by the name of Vendyl Jones was reading one of the copper scrolls, and in reading it, he made a discovery. It's like the book of Josephus. Yigael Yadin, an archaeologist, discovered that there's some pillars right in the Brook of Kidron or right along in there, and he believed Josephus wrote about this. The archaeologist took the book, searched it out, found the pillars, and it seems to prove that there was a ramp at the base of the Mount of Olives that went straight to the gates of Jerusalem, which had been closed ever since the Lord went through those gates. So then, they doubted this, but they found it. I've looked at this with Sister Betty. There's a big gulch, like a dip, down there from the base of the Mount of Olives. There's a big dip. It goes right up to a Moslem cemetery, which is around the gates, around the walls. Apparently, the Arabs and Moslems must have intended to try to stop the Messiah from coming because they have this feeling that if you touch the dead, you're unclean, because in the Old Testament, they were taught that. I guess it was their way of trying to stop the Messiah from coming through there. But if Josephus is right, it appears that there was a ramp that the Lord rode on as He rode on the back of the little ass of the donkey, going into the gates on Palm Sunday, when they spread those palm leaves.

Do you remember they came running out when He went in through the gates? They came running out. They took their palm leaves, and they begin to praise the Lord as they came out. They begin to cry out. *Ho-shah-nah*¹³. *Ho-shah-nah*. Or that is, "Have mercy on us Ben David, Messiah." They begin to cry out saying that the year of the Lord is here. And they begin to say that it's the time of the coming of the Lord. They would use words like *Mi-mish, mi-mish kia*¹⁴ *ha-Bah*¹⁵, crying out, "The year of the Lord has come," waving the palm leaves, or putting these things before the Lord. *Ho-shah-nah, ha-Bah*. That is, "The time of the coming of the Lord."

They really believed that because it really was, and that was the time that He was cut off when the Jews didn't understand. These people understood. So then, the gates were closed. Zechariah spoke of the coming of the Lord, Palm Sunday. Saint Luke recorded how that it did happen the way the prophet said. They were running out there crying out to Him, saying, "The year of the Lord. Have mercy on us, Thou Son of David, Messiah," they called Him. Then the gates were closed, and the prophets said they were never to be open again until the coming of the Lord. The same as it was as it's recorded in the book of Maccabees or in the Apocrypha. I believe it's in the second chapter where it speaks of Jeremiah, and it said to take of the fire, and then it said take out of the tabernacle, the altar of incense, the ark of the covenant. Take it. I spoke of this not too long ago, that in 721 BC, when Judah went down into Babylon, God had to speak to Jeremiah. Seventy years shall you be in Babylon.

He took the tabernacle, according to the Apocrypha. He took the altar of incense. He went away over to the mount where Moses looked at the heritage of God, or looked into the Canaan land. He put these things in the cave and sealed up the cave. Some of them followed him, but they couldn't find the way to it. Jeremiah reproved them and said, "This is not to be found until the day that God gives mercy to His people", which, of course, is to Israel. So then, I said that to say this, as to the discovery, as it was with Josephus, as to Yigael Yadin, in the discovery as the archaeologist, all of a sudden, there is another fellow named Vendyl Jones. He began to read the Copper Scrolls, which they say that it's the hardest one to be understood. Taking these scrolls, reading these scrolls, he discovered that from Jerusalem to Jericho that there is a valley in between, by the way of Socoh there is a valley, and this valley, in here somewhere, the scroll stated that

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there are two caves with a pillar in it. And so then, he began to search it out. He just went down to the valley. When he got down there, he found the caves. He found the pillar. This supposedly happened in 1984.

He had permission from the government of Israel for excavation and whatever. So, He goes down. He's there as an archeologist. He starts digging, because He reads on the scroll that in the cave, there is information that is given. This information says if you dig in a certain place to a certain depth, that you're going to find seven stones. So, then the seven stones, he said he found them.

He went there. He dug. He found them. And it was stated in the scroll that when you touch the middle stone, which was a big stone, all seven of them are going to stand right straight up. They call that, I believe in the Hebrew, the *rumbah*¹⁶, or the *sockus*¹⁷, from the book called the Kabbalah. It's another word I believe they used, *mahamani*¹⁸. But anyway, it's a mystic sort of thing, a study of Jewish mysticism. So, he went down there. He discovered the stones. They said he had thirty people with him. By the time he got to the stones, it was the last day of his permit, I believe. When he discovered the stones, they said that he got back and said, "O, Lord, help me to be careful," because he saw that the permit was running out.

They said he wrestled a little bit with the middle stone, and said when he did, all seven stones stood up just exactly like it was said. The people jumped back and fell on their face and began to cry to the Lord, "*Mistrumba*¹⁹."

He said that then he discovered something that told him if he would dig a little farther, that he would discover the *Kah-laal Ay-fir Hah-pah-Rah ah-dah-Mah*. Now think about it. They cannot have the Sanhedrin unless they have the *Ay-fir Hah-pah-Rah ah-dah-Mah*, which is the ashes from the red heifer. They cannot set up the Sanhedrin for the purifying of the priests. Remember, Paul belonged to the Sanhedrin. They couldn't set it up now. They got to have the ashes from the red heifer. Ashes from one red heifer to another red heifer to another red heifer on down through the seven, which seems to have to do with the church ages, and then the gap. See, there's a gap in there. It's coming on down as to the gap in between it.

It said if you'll dig a little farther, that you will find another book, another scroll that will tell you where the ark of the covenant is and where the tabernacle is and where the altar of incense is, the furniture for the tabernacle and whatever. So, they said that before he could dig any farther to get the scroll that tells them where the *Kah-laal Ay-fir Hah-pah-Rah ah-dah-Mah* is, that their permit ran out that very day, and, Jerusalem, that is the law, would not let them go any more days to dig. They wouldn't give them an extension. So, the Lord held it up. This Vendyl Jones, I understand, is still alive in Israel.

Right at this coming year of the Jubilee, of the return of Pentecost, and it was about 33 AD, same time about the death of the Lord Jesus, something is ready to happen. If that is true, that's all they need. They've got to find the ashes of the red heifer. How else could the Word of God be fulfilled?

So, we know that they're somewhere, and we know that they've got to find them. We know that God is going to lead them, like when I said that God will lead me to the cave of Brother Branham. I said, "God will lead me to it." He led me right to it. When they couldn't find it, I said, "He's going to lead me right to it." That cave had to do with this very thing.

But anyway, I just said that to say this, that we're on the verge of the redemption of the body. If the *Kah-laal Ay-fir Hah-pah-Rah ah-dah-Mah* is discovered, as to the ashes of the red heifer, as to the purifying of the flesh, where does that put us? The coming in of the Jews, as to the purification of their flesh, means that our bodies are going to be changed instantaneously, as Thessalonians records, in a moment in the twinkling of an eye. The casting away of the Jews means there's no more ashes of the red heifer to keep the Jews clean, and they are put out of the sight of God, because it was said that if they had leprosy, representing sin, they had to go outside the camp, like Miriam. They will stay out there until God gets ready for them to come back in. If they're put outside of the camp, and Jesus said, "I'm the door", then if the casting away of the Jews means that I've got a chance and the Gentiles has got a chance or it's the reconciling the world, what will the receiving of the Jews be but the resurrection or life from the dead? Or that is to say, what will the receiving of the Jews be except the discovery of the *Kah-laal Ay-fir Hah-pah-Rah ah-dah-Mah*? That is the sanctifying of their flesh. Folks, we made it. We endured to the end. Our course is now finished.

The mysteries of God are over. Everything's ready. Everything's ready. God is fixing to let the midnight cry come, and let the power of Satan sweep through the night, and the death angel, to do what? You say, "What is he going to do, Brother Pike?" Smite the firstborn. Every one that doesn't have the blood, every one that's not been born again, is the firstborn of the flesh of Adam. The death angel is going to kill all of them, and the blood is going to run to the horses' bridle. But see, if they bring in that, then the church days are over. Folks, when they discover the ashes of the red heifer to the purifying of the flesh, it means Israel has come in.

It means the days of the Gentiles are over, and it means you and I don't have any more time here as the church. God has finished His work as the church, and we'll be on our way. I'm telling you just exactly like it is. The day that they discover the *Kah-laal Ay-fir Hah-pah-Rah ah-dah-Mah*, the day that they get there, the Sanhedrin will be set up. The priests will not wait. They're already being trained. They will not wait. They'll go before that Sanhedrin saying, "I'm defiled," and they'll take that ash of the red heifer, and they'll begin to cleanse them. The day that all of this begins to come to pass, where does that put you and me? It's getting close. Real close. So, it means that if we're going to do anything for God, we have to do it. There are so many multiplied things that I just love to bring out.

Here we are, right on the verge of the translation of the church. Everything is sitting ready. What have I done? Brother Pike, what have you done with your life? What good have you done anybody? What have you done? Folks, what have you done with your life? What good

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have we done the kingdom of God? Or how much lethargy have we had? Or how much unconcern? I've been telling you all these many months. I said you've waited too late. Let's do something. Let's get in. You say, "Well, I don't believe what he preaches. Well, he doesn't know anything about anything." But see, there's a whole lot of things, that maybe you're dull of hearing and you haven't heard, or, we can't tell you because God doesn't want you to have it.

But we that are saints of God, we need to come front and center. We need to get straightened out, because this coming year, this Christmas has great significance. This coming year, we're going to be going into the Holy Land, if the Lord allows. We're going to try to have a ministerial meeting, if the Lord allows. Going into the Holy Land, there's going to be some outstanding figures that's going to be there. I've found this out already. They're going to be there this year. And, see, this is that time of the gathering of the Jews. It's back to Pentecost. Pentecost is the time of forgiveness. When Pentecost came in, what happened? God forgave all of our sins. Isn't that right? It was the Pentecostal feast of forgiving the debts. They have this Pentecostal feast. God used that as a type to forgive our sins when Jesus was crucified. But folks, now we have come back around, and here they're having a Pentecostal gathering right here about the time that the Gentiles are getting ready to go out. What does that mean to them?

It sounds like it means, "Elder brother, we now forgive your sins," and much we could say about that. I took my time to talk to you a little bit. I've nothing like covered what I'd like to cover. But what we have covered is enough that I believe that you can understand about where we're living, the things that are happening, and the time of the end or the time of the dead, and how close it is as to the resurrection. This is why I warn you folks.

I told my brethren last night, "I'm not fighting against you." When you feel yourself warring against me, you've got a devil. You say, "How do you know that?" Because the Bible says we wrestle not against flesh and blood. So, I'm not wrestling against you. You're flesh and blood. It couldn't be that I'm wrestling against you. That would be impossible. I can't do that. I'm wrestling against demon spirits, spiritual wickedness in the high places. I'm wrestling against the things that you've let come into your mind as thoughts, and being up here, the discernment will pick it up. When the light comes, the spots will show up. So, I'm not wrestling against you. There's no need of you taking up a war with me as though you're fighting against me, because I'm not fighting against you. I'm fighting against that devil that you give place to, and that means you're in trouble. You've got to get rid of it, because the Bible says that I serve God with the mind, and you have to serve God with your mind. If you got something in your mind, it's like a splinter in your finger.

Enter into these gates with thanksgiving. Submit yourself to the minister. He watches for your soul. Don't half submit yourself to it. Submit your mind wholly to him, for it's not him speaking but the Lord. He watches for your soul. He must give an account in the day of judgment as the one that hath you as sheep to his pasture. I trust to God that you will submit, for if you do it through the pastor, then you've done it to Christ. So, if you've never broken your spirit, folks, there's a stone in Zion. If you fall on it, you'll be broken. If you don't, it'll fall on you and He'll grind you to powder.

He can bless you or He can curse you. Will you not be afraid, seeing that he is the minister of God and is set there to execute judgment upon them that do evil? He can remit your sins. Judgment begins at the house of the Lord. If you have faith in that Word or that voice of God, then are your sins remitted. He sent His Word and healed them. He sent His Word and delivered them. He casts out the unclean spirits by His Word. Will you then not be afraid, seeing that he is the minister of God, for whom he blesses will be blessed, and whom he curses will be cursed? He's there to bless you, not a terror to the righteous.

I'm no more than you are. I'm just another brother, just another a pebble on the beach. I'm just another one. I'm just a helper of your faith. I'm not a lord over God's heritage. I'm supposed to be an example to the flock. But there's one thing about it, folks, I've been called to be a shepherd. I've been called to help lead God's people. I didn't have anything to do with that. I didn't go to college. I wasn't taught this by man, but by the revelation of the Lord Jesus Christ. I didn't have anything to do with it. I can assure you that I didn't have my mind on God, and I didn't have my mind on doing anything for God. I had my mind on me, and I had my mind on the world, and I had my mind on what I wanted to do. The Lord went in and struck me down like he did Paul of old, and when I come to my senses, He turned me around and He said, "Son, this is the way." I said, "Yes sir." And I've been saying "Yes sir", ever since.

I was sophisticated, haughty, conceited. I wasn't worth the dirt I was made out of, and I'm still not, except for Christ in me. I thought I was all right. Every man's ways are right in their own eyes. But I didn't realize how wretched I was until the light fell across me like it did Paul. When the scales fell from my eyes, then I realized what I had done. I cried. I bawled. I begged. I pleaded. And I asked the Lord, "O God. O God. O God." I cried, and I begged, and I pleaded, and when I finally got myself together, I've been trying to understand. I said, "Lord, give me understanding. Please help me. Stand by me. O God, please help me." And He did, because I was ignorant and unlearning, and I still am except for what He tells.

Well, there's one thing about it. The coming of the Lord is close. And, brethren, there's so many things in my heart I'd like to tell you and share with you. But, maybe you already know. Maybe that's why the Lord doesn't let me share with you because maybe you already know them and understand them. You don't need it. But on the other hand, maybe there are some that don't know and that the Lord will help me to share with you. But whatever it is, I need your prayers. When you don't have anything else to do, I ask you to pray for me because I need your prayers.

There's always something happening. Something great and mighty is taking place. I thought about Dwight coming back, being in the services as of late, and being here this morning. You know, Dwight follows a type as to the sounding of the trumpet. Remember? We spoke of it. Even since he's been gone, we brought out some things concerning Dwight and the sound of the trumpet, and as to the resurrection of the dead. When Dwight left the sanctuary, he was down at the ship named *The Dove*. And, of course, that goes back to a lot of things, the redemption of the body and whatever. You understand because you've heard me speak about it, and it goes back to that concerning

The Dove and the redemption of the body. And then, all of a sudden, here we see Dwight come around. As a matter of fact, Dwight has just made a trip, I believe, all around up in California, is it? And New York, Washington. He and his wife have been traveling all around. And, of course, he was back here with us this morning. But something's happening, folks.

Maybe you don't discern the signs of the times, and maybe you don't understand what I'm saying. What I'm telling you is that something is happening. Something is taking place. The Lord is trying to do something. I would that people everywhere would lift up holy hands, and that without wrath and that without doubting. How beautiful, how beautiful. The Bible says how beautiful are the feet of them that bring glad tidings of great joy, telling us that a Savior is born, even Jesus Christ the Lord, our advocate with the Father, Jesus Christ the righteous.

Little children, I write unto you that you sin not. But, if any man has sinned, he hath an advocate with the Father, even Jesus Christ the righteous, who has taken away our sins, and in Him there is no sin, for he that is born of God cannot sin, for the seed of God remaineth in him, and he cannot sin because he is born of God. The evil one toucheth him not. He keepeth himself so that the evil one cannot touch him.

So then while you're standing there with your hands lifted up to heaven, let's think on these things. I want you to think seriously about what I'm saying. I'm going to ask Brother Richard, who is a Jew, to come and dismiss us if he will, and while Richard is coming, the name Richard meaning king of all. The Messiah is coming. I spoke about it when Richard came to be with us here, how that it had to do with his sufferings, his problems, and how he came among us to represent this one thing, a full blooded Jew. In the synagogues, the Jews are saying Messiah. It's time for Messiah.

What did they say? *Ho-shah-nah. Ho-shah-nah.* Have mercy on us. *Ho-shah-nah ha-Bah. Ho-shah-nah ha-Bah.* Messiah. Something is taking place.

By Rev. George Leon Pike Sr.

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