

Holiness Unto The Lord

The Veil Is Rent

By Rev. George Leon Pike Sr.

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

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The Bible says that surely the love of God constraineth us, and the goodness of God leadeth us to repentance. The Bible speaks of the mystery of godliness. So often we use the term that the gospel is simple. We all know that the gospel is simple. You repent of your sins. You believe on the Lord Jesus Christ. God saves you. I baptize you in the lovely name of Jesus for the remission of sin. He gives you His Spirit. That's very simple, and we should never let anyone beguile us from that simplicity which is in Christ. But at the same time, the Bible says that great is the mystery of godliness. Paul said, "I am a steward of the mysteries." Having been made a steward of the mysteries, God has given unto me many many things in my lifetime. He struck me down, like He did Paul, turned me around and sent me to preach the gospel. He has opened the wonderful world of revelation to me and let me have this wonderful gospel of the understanding of our Lord and Savior Jesus Christ.

I can only do what the Lord tells me and we're His mouthpiece and we're to do everything as unto the Lord. The Bible says that it's not you speaking but the heavenly Father that's speaking from within you and that all shall be taught of the Lord. Let all the world keep silent, for God is in His temple. His temples ye are, members in particular of the body. The Bible says ye are the body of the Lord. You're the temple of God. If you defile that temple, God shall destroy you.

The Bible is so filled with mysteries. I've read it from cover to cover, as I'm sure you have, and it's such a wonderful book. It's words of Spirit and life. Jesus said, "My words are Spirit and they are life." They're words of Spirit and they're words of life. I'm thrilled every time I look at this book, every time I talk from this book, because, all the way from Genesis to Revelation, it is filled with the glory of God, filled with the wisdom of God, and filled with the revelation of God. Ever since Calvary, the veil has been rent in twain. Since that time, Paul said, "Now is made known to the church the manifold wisdom of God, even that which is in heavenly places," and because of this, you now have this heavenly treasure in your earthen vessels. When you get this heavenly treasure, as to the knowledge of God, which is the word of Spirit and life, it will eventually, from glory to glory, from the inside to the outside, change your image into a glorified celestial image, a body that will not die and a body that cannot be put in the grave. I know that we've already passed from death unto life in that, in the inner man, we've passed from death unto life, and I know that we can't die. It's impossible for a Christian to die. There's no way that he could die. If he could die, he wouldn't have eternal life, because what eternal life means is that you can't die.

That's why you hear me say that Adam and Eve did not have eternal life. They were in the presence of eternal life. They were illuminated by eternal life, but the beast enticed them out from under that Shekinah, and the day that they left that Shekinah, they died. From that time on, all of their children have died. In Adam all die, but Christ, being the firstfruits of them that slept, as to the resurrection, said to Martha and Mary, "I am the resurrection," and being the resurrection, then the Lord Jesus Christ comes into our hearts. Since that time, we that are born of the Lord Jesus are no longer living souls, as in Adam all die. The soul that sinneth shall surely die, but we are now quickening spirits. We've been born of God and are now quickening spirits, and quickening spirits cannot die.

So then, we are now equal to the angels. The Bible says everyone that's born again is equal to the angels and cannot die. Angels cannot die. Not even Lucifer. God will have to destroy all of the fallen angels. They can't die. God has a covenant with you and I that He will not destroy us. God said unto Abraham, the father of the faithful, "Because I could swear by no greater, I swear by Myself, saying, I bless thee." I bless thee. Therefore He hath given us a promise that He will never destroy us. Our life is eternal, which makes us equal to God. That's why the Bible says to let this mind be in you that was also in Christ Jesus, who being made in the form of God, thought it not robbery to make Himself equal with God. He didn't try to make Himself a reputation. The Bible says that every man that will be perfect shall be as his master. No man shall be above his master, but every man shall be equal with his master. The Bible says that God hath perfected forever them that are sanctified, and sanctified them once and for all by the offering up of the body of the Lord Jesus at Calvary. Jesus said, "If you overcome, you can sit down in the throne with Me and My Father, even as I overcome and am set down in the throne with My Father." Heaven is His throne and earth is His footstool. It's very evident by these things that you have eternal life. You have passed from death unto life. You shall never come into condemnation. The Bible says that no one can lay anything to the charge of God's elect, for it is God that justifieth. It is Jesus that died for you, and whether you live or die, as you say in this world, you belong to God. No one can lay anything to your charge, for you are God's elect. Peter said, "Elect according to foreknowledge." God elected you unto grace, according to what He foreknew you would do, having saved you by the blood of the Lamb that was shed before the foundation of the world in the foreknowledge of God.

You are God's elect according to what God foreknew what you would do when the gospel came across your path. Some are pre-ordained unto condemnation, the Bible says ungodly men turning the grace of God into lasciviousness, or that is, taking advantage of the days of grace as to do their own evil thing and not regarding grace as an opportunity to become right with God. The Bible speaks of others that were ordained unto eternal life, and when Paul preached to them, he said, "As many of them as were ordained unto eternal life, they believed." God is no respecter of person. He did not predestinate you or predetermine your destination in any selfish way or in any respect of person, but He, by foreknowledge, saw what you would do when you were confronted by the ministry and by the Word, and before you were ever born into the world, you found your place either in God or in the lake of fire by what He foreknew that you would do. Foreknowing that some of you would try to serve God and you could not withstand the wiles of the devil (because man is made a little lower than the angels, and the angels are far stronger than man), God had to send the Spirit of His own Son, even the Holy Spirit, into your heart, crying, "Abba, Father," to give you the strength to resist the devil because you wanted to serve God.

They that will not serve God do not receive the Holy Spirit. They never even get their eyes open to see the kingdom of God. Jesus said, "Lest ye be born again, you'll never see the kingdom of God." The kingdom of God it cometh not by observation, as to seeing with your natural eye. That's why the Jews missed it. It comes by revelation. The eyes of your understanding being enlightened, to comprehend

the heights, the depths and the length of this great, wonderful thing. The kingdom of God is within you, in that the law and the prophets were until John, since that time the kingdom has been preached and men have pressed their way into it. The world is placed within you at your first birth, and when you are born again, the world goes out of you and the kingdom of God comes in because the world is a mind. Satan's world is a mind, your world is a mind, and God's world is a mind.

This sovereignty of mind, as to a spirit, which is a life, dwells within your body and your body profits nothing. It's dead by the body of Jesus. That body of sin is now dead and gone. Paul called it the body of this death. It's gone and you're free from the body, and at death your spirit went back to God who gave it, and now you're as the angels in heaven. The Bible says to rejoice ye that dwell in heaven. You're hid with Christ in God whom the heavens have received until that time of restoring, bringing in the millennium, and you're free from sin and death. He that is born of God cannot sin because he keepeth himself and the evil one toucheth him not, and thus he is a church without spot, wrinkle or blemish. The seed of God remaineth in him, and he keepeth himself by faith in the righteousness of the great Son of God.

So, we find that we have passed from death unto life, and there is now, therefore, no condemnation to them that walk after the Spirit and not after the flesh. Since you're born of the Spirit and your body is now dead, as to the body of death, then you can't walk after the flesh. You can't sin. You can't walk after the flesh. The Bible says that no one can condemn you or lay anything to your charge. We have this wonderful thing. The wicked cannot see when good cometh. The Bible says the world cannot receive the Spirit of truth because they see Him not. Through eyes of understanding, we see always the things our heavenly Father does, in that He is the Spirit. But they that are in the world cannot see it. The veil of death is still over their eyes, as to that intellectual death spirit that was projected through the beast to Eve. That veil of death was rent in twain. In the days of Isaac, it was moved from Rebecca's face in the secret chambers of the mother. Now that we've come to Calvary, the veil is rent in two. The bride has gone into the secret chambers, and this is a secret work. This work the world cannot see, for they look on the outward appearance. But, in the darkness of the night, as a thief in the night, which means coming within the radius of your intellectual darkness, the Spirit of God slips in and takes the spiritual being into heaven. At death, the spirit goeth back to God who gave it. We reckon ourselves to be dead indeed unto sin and unto the world by the body of the Lord Jesus, and the world is dead unto us.

I say this so often to you that you might keep your balance: that if this is true, then the veil is rent in twain. At Calvary, the curtains are open on the last great drama, and now this wonderful episode of that which is beyond the veil, even the ark of the covenant, which is called the revelation of Jesus Christ, comes forth, which took Paul into the third heaven. He never determined whether he was in the body or out of the body, but he said, "I knew a man that was caught up." Knowing this, we now understand that from Calvary, we're now seeing not through the glass darkly, as that light that was veiled in the days of Moses as to the intellectual veil, but we see God as He is through eyes of understanding. Being enlightened, we're seeing Him face to face and beholding the glory of God in the face of Jesus Christ and we're changed into His glorious likeness and into His glorious image. The angel said to Daniel, about five hundred years before the coming of the Messiah, "Messiah shall come and make an end of sin." We know that He did make an end of sin, and sin is no more. Since sin is no more, then death is no more to them that believe. God has taken away the sins of the world, as a temporary thing by this temporary grace, to give everybody a chance who are elect to come to God.

After that, the blood will be removed from of the seat of atonement, and from that time on, the wicked won't have the benefit of the blood anymore. But yours is a new birth as to the Spirit of eternal life on the inside of you, and though the wicked can't see when good cometh because their eyes are blind, in that they've never had their eyes open nor the veil of death moved, you do have it moved and you're not children of darkness, as to intellectual ignorance, but children of light, as to that mind of Christ. God said, "Paul turn My people from darkness to light," because he had the revelation or the unveiled mysteries of Christ, and he said, "You're children of light. Ye shall know when it's nigh even at the door."

Folks, it's nigh even at the door. It's so close that you just open the door and it's there. We see this when Calvary came, and what happened? Sin ended. Four hundred and eighty-three years from the time that the angel witnessed to Daniel, then sin was taken away. The veil was rent in twain; that is to say, the separation between the spirit and the body. Jesus made in Himself twain, or two, that the veil might be rent in twain, or two. His body was separated from His Spirit. He made in Himself, according to the book of Acts, both Lord and Christ. When this veil was rent, separating the Spirit from the body, it indicated, with Him coming in your image, that He had put away the bodily image of death. He was a lamb without spot, wrinkle and blemish, and yet not a lamb, but a human sacrifice, to do it once and for all that there might be no more sin and that it might not be brought to God's remembrance anymore. He sat down on the right hand of the Father, waiting until His enemies be made His footstool, because He was to offer no more offerings for sin. That was sufficient. He is high priest of our confession, who can be touched with the feeling of our infirmities.

This wonderful Jesus came, and now the veil is rent. The separation is there. He did that, not for Himself, but He took on the form of Adam, to bring the first man Adam to judgment and death, and the great Holy Spirit, which was the Spirit of Christ, lifted up this body of Adam, this bastard child image, and took it to Calvary, where it was smitten. We esteemed Him smitten of God. The serpent's head was bruised as the crown of thorns was placed there upon the image. The reason they called Him a bastard child is because He came in the likeness of the bastard child. He was resurrected in a new form and appeared to them in a new form as the glorified image.

In Adam all die. He ended death, and the end of the tree of knowledge was when John laid the axe to the root of the family tree, of the people of knowledge, that started in the garden. He cut it down all the way back to the garden and that ended it, as to the law. When we say the Jews are blinded in part, they're blinded in the part from Calvary over to the unveiled light. Being a type of the creatures of darkness, those creatures go to sleep when the light comes. When the glorious light came, as to the dawning of the daystar within, that was the morning. The Bible says from the evening until the morning, saying that all of that from the garden was a fall, as to darkness, over until light,

which brings the daystar dawning at Calvary, as to the morning, and that dawning within your heart. So then, as to the darkness of the night, as to the veil, now it is rent, and the veil is laid aside and the true light now shineth, as to the unveiled, and we're seeing face to face.

We must remember that from Calvary onward, it is a heavenly episode. From the time of the four hundred eighty-three years over to the seven years of the last week (the beginning of Daniel's last week), all of that in between there is heaven. That's why that the church is in heaven. The earthly episode doesn't come back in until the beginning of Daniel's last week. The rent veil is between the four hundred eighty-three years and the seven years, and there is nothing that comes back in, as to earthly perspective, until the beginning of the last week comes in, which is the time of Jacob's trouble. In the book of Revelation, in the sixth and the seventh chapter, you'll find that John was looking in the earth when a one hundred forty-four thousand were sealed, as to the earthly perspective. He was looking into heaven when he saw the church there, a multitude that no man could number, that were following the lamb whithersoever He went.

You can see that with the coming of the earthly episode, there will be no blood on the seat of atonement. The grace is gone at that time, and because of that, the wrath of God will be poured out into the earth. The two prophets come at the first of the week to tutor Israel down to the middle of the week; and then the antichrist comes on the scene to kill the two prophets. When this last week comes in, it's going to be horrible. That's why the Bible says to pray always that you may be accounted worthy to escape those things that's coming on the earth. Pray that you'll make the translation, which we call the rapture, so you won't go through the tribulation, because in that day, men will actually pray for death and they'll gnaw their tongues for pain. There won't be any relief from their pains. They won't be able to die during a certain period of tribulation.

We predicted a number of years ago that they would dry up the Euphrates River, as the prophetic utterance says that they will do, and that they would do that at the end time. It had to do with the tribulation period. And when they do that, that would be the end of the world. Jesus said, as He sat upon the Mount of Olives, that when you see the abomination of desolation spoken of by Daniel the prophet standing in the holy place, the place that it ought not, then shall the end come.

You read about it over in the sixteenth chapter of the book of Revelation, the twelfth verse, and it is the sixth plague of the seven last plagues of the wrath of God, and the sixth plague is poured out upon the river Euphrates, and it's dried up to make way for the kings of the east, which, of course, will bring the abomination of desolation. The armies will go in there and compass Jerusalem, and Jesus said, "When you see the cities of Jerusalem compassed about with armies, then know that the desolation is nigh." They've already built this giant reservoir that will hold two years worth of the river's water, and they're going to put one year of running water into it right off. It will hold two years. During that time, this will dry up the Euphrates.

So now the Euphrates River has come into view, and this means that the tribulation period has to be close at hand. No one will know the day nor the hour, whether it be Monday at two o'clock or Sunday at three o'clock. But He said, "You're children of light. You'll know when it's nigh, even at the door." I say, when it gets to the door and I'm knocking on your door, that's as close as I can get without stepping in. All you got to do is open the door. So that means that we're going to know. We're going to understand this revelation, and we're going to be ready at the midnight cry.

So you can see that God is doing a tremendous thing. When that which is perfect is come, then that which is in part will be done away with. We've known in part, and that which is in part is beyond Calvary, as to the law, imperfect. Now it's folded up and laid away, for the Bible says the comer thereunto could never be made perfect, as to the blood of bulls and goats. The Bible says without us, they could not be made perfect, because that which was perfect had not come, which was Jesus, or the great Holy Spirit as to the righteousness of God. But they slept in their lot. They waited until that time when Jesus did come, to go down into the heart of the earth, to preach to the souls in prison, to give them that garment of righteousness. Put ye on the body of the Lord Jesus Christ, even the wedding garment. It's very obvious that you are the body of the Lord Jesus Christ. You put on the Lord Jesus Christ. You're bone of His bone and flesh of his flesh. You're without spot, without wrinkle, and without blemish because He is without spot, wrinkle or blemish. You are the measure of that body as much as you are willing to submit.

Some of you are going to go after the things of the world. You have a gullible desire for the things of the world, and you're going to dwarf yourself. Even you that come into the spiritual things will be dwarfed, because you want to mess around with too many things in the world and don't want to wholly give yourself to God, to receive a full reward, to go on to the full measure of the full stature of the perfect man Christ Jesus.

Now, Jesus is here, and because He is here, then that means that we are made perfect, and that which is perfect is now come. So we are perfected forever, sanctified by the faith which is in Him, and we with them have been made perfect. Some of them came up out of the graves and walked around when perfection came, to show that the resurrection was there and that He is the resurrection. If you've received Him in your heart, then you are children of the resurrection. Your body has been buried and laid away, as the death of that body of sin and corruption, the bastard child image, and it's buried in baptism, and now you've been raised in His likeness. You're the Savior, as to the inner man, and he is perfect. He is resurrected from that body of clay and stone, of that which was given Moses, and it has been rolled away. He's taken out the heart of stone and placed within you a heart of flesh (flesh of His flesh) and He wrote the laws upon the table of your heart, and now you're His children. His Spirit has come into our heart, crying, "Abba, Father." Having passed from death unto life, now we have this eternal life.

What a wonderful thought to know that the veil is rent, and my body was laid away, and my spirit went back to God who gave it. Today, He has taken away my sins, and all I have to do is say, "Father, forgive me my trespasses." I know before I ask Him that He's already forgiven me. God was in Christ, reconciling the world back to Himself, not imputing our trespasses unto us and the Bible says He hath forgiven all of our trespasses, for He is the God that healeth all of our diseases and forgiveth all of our iniquities. So what can we say? I

am what I am by the grace of God. If God be for me, who can be against me?

What is a mystery? Can anybody tell me what a mystery is? It's a concealed truth. When truth is concealed, it's unknown, which means it's a mystery. But, if that is true, then what is a revelation? It's a revealed truth. Now that which is secret, the Bible says, belongs to God, but that which is revealed, belongs to man. Remember the Lord told John to seal up the book? In the days of Daniel, you remember how Daniel had the visions of these four beasts, and it was said, "Seal it up, Daniel." The veil had never been rent. Daniel couldn't understand it. Seal it up. God had shown him what would befall his people in the latter times, because that's why Daniel had fasted, because the Jews were his people. But it was sealed up because it wasn't time for the revealed truth. So it was a mystery. When the veil was rent at Calvary, John saw the same visions of Daniel, and they are revealed. If you'll go check it out, the beasts were identically what Daniel saw. The blowing of the winds, as to the four winds wrestling over the waters, was the same thing that Daniel saw, here in the book of Revelation in the tenth chapter:

"And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not. And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets. And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings."

It says here: "And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer." Now to me that's beautiful, very beautiful. It says, "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished." It doesn't say the mysteries. It's singular. It's mystery. There are numbers of mysteries in the Bible, as to the mystery of iniquity, and other kinds of mysteries but this one apparently has to do with the mystery of godliness. Great is the mystery of godliness, and I am made a steward thereof. The Bible says he that dwells in the secret place of the most High shall abide under the shadow of the Almighty. These things are not made known to the world, but to you they're made known. It's not given unto the world to know these things. Jesus told his disciples, "It's not given unto them that are without to know these things." They had asked Him, "Why is it that you speak these things in parables to them?" The Bible says that without a parable spake He not unto the people. He said, "It is not given unto them to know the mysteries, but to you it is given." You're the church. That is to say, Christ preaches to them because it is given to them to know the gospel, and the gospel must go into all the world for a witness, and then shall the end come. But unto you, Jesus is within your midst. He is within your heart and it is given unto you to know the mysteries of the kingdom of God.

It says, "When he shall begin to sound, the mystery of God," whereas the original is "the secret of God." So then, if we dwell in the secret place of the most High, we abide under the shadow of the Almighty. What is the shadow of the Almighty? God is a Spirit. Does a Spirit make a shadow? David said, "Yea, though I walk through the valley," speaking of this world as being down here and heaven up there, "of the shadow of death, I shall fear no evil," saying that the law is a shadow of death. Though the law is holy, though the law is spiritual, yet we're carnal, sold unto sin. "That that I would do, I do not; that which I do, I allow not for," Paul said. So it is not I that doeth it, but sin that dwelleth within me, which is the body of this death. That's the purpose of the rent veil. So, I walk through the valley of the shadow of death. If the Old Testament is a shadow of the New Testament, or all of those things were shadows of that which was to come, then as David, being a Jew, said, "I am under the shadow, but I fear no evil, for Thou art with me." The Spirit of God was with him in the Old Testament, but He's in us today. Thou art with me. Thy rod and Thy staff, which means the Word and the Holy Spirit, they comfort me, in that the Bible says the Holy Spirit is a comforter. When He, the Spirit of truth, is come, which is the Spirit of Christ, He'll comfort you. He'll be a comforter and He'll bring all things to your remembrance, whatsoever I taught you, and lead you and guide you into all truth and all righteousness. We see that when the veil is taken away, as to the rising of the sun, the daystar in the morning, the bastard image is gone. Those that are in this bastard image, of never having been born again, to have Christ within them, then He despises their image. "I'm angry with the wicked every day," He said. He said that He wouldn't rest until He smote the wicked and pursued the wicked until they perish from off of the face of the earth. Their offerings are an abomination in His sight. Their gifts are an abomination in His sight. He has nothing to do with the wicked. Even though He is loving and kind and would that the wicked would come to repentance, but nevertheless, if they continue to be wicked, then that is the way it is.

It says, "Time should be no longer." When it says that time should be no longer, it says that this angel swore; whereas God has commanded us that we should not swear at all. He said, "You can't make one hair black nor white, so then you're not to swear at all." But I can swear, God could say. Because I can swear by no greater than Myself, I swore by myself, saying, "Abraham, blessing, I will bless thee, and multiplying, I will multiply thee, until thy seed is as the sands of the seashore, innumerable as the stars in heaven." Here in Revelation 10, there is an angel, and the rainbow is about his head, and he is standing with one foot on the land and with one foot on the sea. He has his

hands raised to heaven, and he's declaring that the mystery of God is about to be finished, and he says, "Time shall be no longer."

Now we know that has to be Calvary. It is at Calvary that this great angel of the covenant, even Christ, Himself, the rainbow about the throne, as about the head, His head went into heaven. Heaven is My throne. His feet were in the earth, as to the water and the land, which means body and spirit, in that the body is made out of dust. Science considers a man as to be mostly fluids or water, but the water signifying the spirit, the body the flesh. So he raised his hand to heaven, swearing by Him that liveth forever and ever, that time should be no more, or that is to say he said, "The mysteries should be finished." Jesus raised His hands when He hung at Calvary, and He looked up to heaven. He had told Nicodemus, "The Son of Man who was in heaven, and who is in heaven." He lifted up His heart and mind, His inner Spirit, which was the Christ, which was in heaven, and that body, which stood in the earth here, and He raised His hand to heaven and He said, "It is finished, Father." It is finished. Here it is said, "The mystery shall be finished." And it is finished. The trump of God sounded. The voice of the Lord Jesus Christ, a voice is likened as a trumpet, and here He said, "It is finished." That agrees with the Scripture, for the Bible says that in the fullness of time, God sent forth His Son, made of a woman, made under the law to redeem them that were under the law.

Time is a derivative of shadows, and where there are no shadows, there is no time. The little shadow that you see on the sundial, it moves as the sun moves. Whether it be calendar, almanacs, tick, tick, tick or whatever you want, the origination of time is from the sun and the shadow. The original time piece, is the sundial, and as the sun moved, as to the daystar, so moved the shadow. So moved the time, and time is a power of consummation. From the day that thou eatest thereof thou shalt surely die. From the time, Eve, that you would become carnal minded (to be carnally minded is death), then that's the sentence of death, and it will cut you off from the spiritual mind, for the carnal mind is enmity with God. It's not subject to the laws of God, neither indeed can be, because Satan has interwoven himself with that mind. He savors the things that be of this world because he is the prince of this world.

From the time that she conceived of this evil, she died out of the presence of God, for the just shall live by faith, and that killed the faith right there. She did not have any faith in God anymore. It's evident that she did not, because when God came looking for them, they were hid, trying to clothe themselves with the fig leaves because the beast had told them that they were naked, but not as to a nakedness as the outward appearance. That wasn't what it was. If that's what it was, then the question arises: Why did not they know that they were naked before? it didn't have anything to do with the outward appearance. They were already naked. They had been naked all the time. There was no shame. The thing that had taken place happened on the inside of them, and they lost the Shekinah glory of God. They had lost the illumination. They'd lost that covering.

The Bible speaks of the covering of His glory, and we've preached on the covering of His glory, and the covering of the two cherubs, and what they were the covering and what it had to do with. Paul spoke of those things, in his day, but he could not speak particular. God said, "You cover with a covering, but not of My glory." When you are baptized in the name of the Lord Jesus Christ for the remission of sin, you put on the Lord Jesus Christ, bone of His bone and flesh of His flesh. Jesus the express image of God or the given image of God, the only image of God, the fullness of the Godhead bodily. You now have on the garment of righteousness.

You now have the wedding garment. The Bible says if anyone comes into the supper without this garment, to this great, charitable supper, the supper of love, the sacrificial Lamb Himself; if you come to this without the garment, then you're cast into outer darkness, because it's evident that you're not born again. You've not put on the Lord Jesus Christ. You've never come into the light of God. Though you may be religious like Cain was, yet you still don't have this garment of the body of the Lord Jesus Christ. So, into the intellectual realms of the darkness you go, to be bound by demon spirits, because you did not walk in the faith of Christ, as to the illumination.

The whole world has been from evening until morning, as to the beginning of God's act of creation, until the coming of the daystar, which was Calvary. With this daystar dawning within your heart, Christ within you the hope of glory, when this came, then the image of death, the bastard child image, was not there. It was planted with Jesus. So, He did not despise your image in the morning because you're no longer of that sinful image of that first birth, of that man Adam as a living soul unto death, but you are now a quickening spirit in that He was raised again, in the resurrection of Jesus Christ, the second man Adam, was made a quickening Spirit, and now beloved are ye a quickening spirit.

So then, you've passed from death unto life, even the death of that body. Now you're in the Spirit and equal to the angels, and you cannot die, Jesus said. We see this heavenly episode, as to the rent veil, and the wonderful thing where we dwell in heaven and rejoice in heaven and have a good time in God. This is why faith is so outstanding and why we do not cast away our confidence in God, because it hath great recompense of reward. He hath revealed Himself unto us and declared Himself unto us through the rent veil of His Son, even in His flesh, to make a more sure way and give a more sure word of prophecy. So, we see that we don't have to die. The world is dead. They that live in trespasses and sin are dead. It doesn't matter how much they try to make themselves equal with the children of God. They are dead, and some of them twice dead in that they are dead in their spirit and can never be born again. Some of them have blasphemed the Holy Spirit. They are dead in trespasses and sin. The only way they can even survive or remain in this world without God destroying them is because the blood is still on the seat of atonement, and only until the church comes to it's perfection and makes it's ultimatum of change. Once it comes to the ultimatum, then it's changed, and the blood comes off of the seat of atonement, and then God pursues those people in the world as brute beasts to destroy them. They don't have any protection. "Beware ye that forget God lest I tear you into pieces," God said. "All nations that forget God will be turned into hell," the Bible says.

Do you remember the vision I had where I was holding onto this thing and I wouldn't turn it loose, and it got more fierce and more fierce until it stretched out around the entire world? It kept moving until it turned into fire and brimstone and rained down and everything turned into ashes. But, I was standing with that little group of people in the millennium, and I said, "Glory to God! We made it! We made it! Death is over. All the troubles and sorrows are over. Folks we made it!" Let me tell you something: we made it! Do you believe on the

Lord Jesus Christ? Jesus said, "I am the resurrection, and you have passed from death unto life." The Bible says that now beloved ye are the sons of God and ye shall never come into condemnation. Nobody can lay anything to the charge of God's elect, for God has sanctified once and for all by the offering up of the body of the Lord Jesus Christ, justified you by faith, sanctified you and hath perfected forever them that are sanctified, or made you perfect, because that which is perfect is come. A church without spot, without wrinkle, without blemish, so we can see what a wonderful thing that He has done.

Here is Calvary. Here are the hands going up, and there it is. "Father, it is finished." Jesus had fulfilled every detail of the law. The Bible says that the law shall not pass away until every jot and tittle is fulfilled. Jesus fulfilled every jot and every tittle. The law of sin and death passed away. It was folded up and laid away, and now we're not under the law. Paul said, "Therefore we conclude that a man is justified by faith without the deeds of the law." The law, as to righteousness of the law, is fulfilled in you by Christ who fulfilled it and then went into your heart, which is Christ in you, the hope of glory. He alone was made heir to the glory of God; not unto seeds as of many, but as of thy seed, Abraham, even Isaac. Jesus alone was made heir to the glory of God, so He is the hope of that glory in you. When the fullness of time came, that which was perfect came, which is Jesus, made of a woman, made under the law, to gather all things in heaven and earth into Christ. As it was in the days of Noah, God gathered everything into the ark before the wrath of God came, which was just before He brought in the new world.

We see that in Jesus all are made alive. We are now quickening spirits, and we have passed from death unto life. We're now dwelling in heaven because we're hid with Christ in God whom the heavens have received. The world cannot see you because you're invisible, no more than they can see God, but we are free from the body of sin and death. It's gone now. The veil is rent in twain. We're on this side, going on to heaven; the others are on the other side, the body of death. The Jews represented the death of the body when they went out. They were those fallen stars that you see in the sixth seal. When it's opened, the stars fell from heaven as untimely figs. That was the Jews going out. Someday it will happen in the natural. It will happen in the natural, physical and spiritual. Someday you will see the natural stars fall, but all the other things have to be fulfilled first in the invisible world, the angelic world, because the Bible says as in heaven, so in earth. All of the invisible things of God, from the creation of the world, being clearly understood by the things which do appear, even the eternal Godhead so that we're without excuse. That is to say, the shadows show us the image that is coming, as to the daystar dawning, as the moonlight, the lesser light of the Jews, moves away. The latter house glory is greater because this is the unveiled light. The Bible says that the former light had no glory by reason of the latter light that so excels, as the unveiled light, even the church, the light of the world, even unto the ends of the earth.

When we think of this, we know that Calvary was the end of time. For everyone that believes, Calvary was the end of time. So, you're not time creatures anymore. They in the world are time creatures. They that was not born again go right on past Calvary. They do not come through the blood, to the acknowledgement; though the blood momentarily covers it as a temporal grace, but not grace unto salvation. They go right on in the shadows. They're still in darkness. The veil is still over their minds. Paul said that the veil is untaken away even until today, which veil remaineth over the face of the people. The veil of death is still there. He said that is the veil is untaken away in the reading of the Old Testament. That is to say, you don't understand the revelation, you can't see beyond that intellectual expression. You don't go into the mysteries. You don't understand that the veil is rent and taken away. In Christ, it's done away with. As the sun consumes the snow to reveal the vegetation on the hillside, so does the light come and destroy that which is the perversion. The Bible says that with the brightness of His coming, He will destroy that perverted image, even that which sits in the temple of God, Satan showing himself that he is God. With the brightness of this revelation, it will reveal him and he'll be cast out into the earth and he'll go about like a roaring lion. He'll personify himself in the antichrist as seen in Revelation 12.

So we see here that at Calvary, time is no more. However you come to Calvary, whether it's there at Calvary to that generation, or over here when you're born into the world and you come to a Calvary, you were taught to look unto Calvary and repentance, just as they that were in the wilderness were taught to look on the brazen serpent. So then, you're looking on the brazen serpent, because Jesus was made that likeness of sin. Calvary is the big brazen altar of the Old Testament, where the fire of His indignation never goes out, and the Lamb is put there in the evening time, as Jesus was offered for your sins and for mine. It's very obvious that in seeing this, we have now come to the morning, and this is now the beginning of the creation of God; not Adam, because in Adam all die, but Jesus Christ is the firstborn of the brethren. He is the beginning of the creation of God. He is the first brethren of them that slept, first of the dead, having life within Himself. Never at anytime in the Old Testament or in the New Testament never did anybody bring forth themselves from the dead except Jesus, because He was the resurrection. He said, "This commandment I have of My Father. I can lay My life down or I can take it up."

We see that time is over and gone. The time of the Gentiles goes all the way back way back to when the crown of Israel fell down to Babylon. It stayed there until the time of Jesus, and they rejected it, and then it went to the papacy church and to the world. It stayed there until they lost it and the crown was taken away. It had to do with the end of the times of the Gentiles, for the start was the beginning of the times of the Gentiles. Now we come to the end time of the Gentiles, which is Revelation 8, when that last seal was open and the blood comes off of the seat of atonement. Then, all these horrible, hideous things start happening, hell mingled with blood, waters turning into blood and the sun and the moon being smitten, stars falling from heaven and all these things. We're on the verge of that great calamity right now.

We know, then, that the end of the world is here. We're at the sounding of the last trump, which finishes the mystery of godliness, the mystery of translation. It's given unto you to know the mysteries. Whatever I get from God, I have to claim it before I receive it, calling those things that are not as though they are. So, I claim it before. I say, "By His stripes I'm healed," so it comes to pass. I say, "By what He did in my behalf, His righteousness, I am saved," so it comes to pass. I say, "We are now in heaven," and we confess that we're in heaven. We confess it because we live by faith in the Word, and so what do we do? We find ourselves in heaven. Who else goes to heaven? No one,

because they're not able to confess it. They don't know that because they cannot believe what they do not know. They do not know this because it's not given unto them to know the mysteries. Unto the church it is given that they might believe, and once they believe it, so they are. As a man thinketh in his heart, so he is. The world then passes away with the brightness of the coming of Christ, dawning from within your heart as the daystar. Everything is eradicated and dissipates and goes away after the millennium when the great light appears. There will be no more ocean, no more mountains. Everything passes away. It will Jesus Christ alone, and you as the body, the membership, dwelling in this understanding, which is this great light unto which no man can approach which no man has seen nor can see. The human mind cannot grasp this. That light blindeth Paul as a human being. You cannot grasp that, because if this light is released, you will dissipate. You'll go back to your originality. When God said, "Let there be," there was only one way that He could allow that to be: He had to recede.

That's why the flash of the camera catches the image, and then the bright light goes away. Then, the darkness moves in and it forms these things that we see as to the negative. Have you ever looked at a negative? Take a negative and look at it. You say there's an image there. There isn't anything there except light. It's just darkness that surrounds the light. What forms the image, as you call it, is the darkness. Do away with the darkness and there is no image. That's the way that it is with us. We are spirit. You cannot see us if you do away with this part of the natural on the outside. God has flashed the light of that Shekinah in the garden, and so the picture is taken, and it's been processed through the dark room all the way from the garden down to Calvary, and now through this process of the blood and the little red light, it comes out on this side not a negative but a positive, because it reverses. The last is first and the first is last. It's no more the darkness, it is now the light, and it is an image. I'm just saying that we're near that which is perfect. We're near the developing now. We're near the positiveness of it. You that can believe, as you think in your heart, so ye are. How do I then get perfect in God? Somebody preaches to me and I believe, because Paul said we're helpers of your faith. We're set there for the perfecting of your faith. We preach this and you believe it, and when you believe it, then the great Holy Spirit comes in and purifies your heart and seals you, because you believed, even His faith. The faith of Jesus Christ by which you're sanctified. We were kept under the law, shut up unto the faith came. The end of time is here, and at Calvary, which is your Calvary as to your generation, time has passed away to be no more. He said, "Father, it is finished." He had fulfilled everything that God had given Him. He was the only one that could come and take that book, to loose those seven seals on the back of the book. It's very obvious that this is the end. When He goes to open the book, that's the end. It's no longer a mystery. "It is finished," Jesus said. Finished in the fullness of time, for time shall be no more. In the days of the voice of the seventh angel, the last angel, when the last trump sounds, the mystery of God should be finished, as He hath declared unto His prophets. It immediately goes from Revelation 10:7 over to Revelation 11:17 and the last angel sounds. The last trumpet sounds, and suddenly, the mystery was made known and it was give forth. Even the thunders were made known, as the war in heaven and the casting out of Lucifer, as when Jesus said, "It thundered." Thunders of the opening of the seal and war in heaven. When you see it lightning, you hear it thundering, that's war in heaven. That's symbolic. "I beheld Satan as lightning fall from heaven," Jesus said.

The casting out of Lucifer shows war in heaven, hot and cold coming together, light and darkness coming together, and all of this causing a friction. It's like the lukewarm in the church, those that are vomit on His table, who are trying to eat at the table of God and eat at the table of the devils, trying to be in the world and be in the church, which is hypocrisy in His sight. All these coming together. The hot and cold. He said, "I would that you were hot or cold." The world is now mixing with the church and the church is mixing with the world. You can hardly tell them apart anymore. That's the hot and the cold coming together. There's going to be war. Two can't walk together unless they be agreed. Saints can't walk with the world. You can try to bring ball games in, frolics, and make all your allowances for all the things you want, to as to the corruption of the world or the gullible desires of the world, but when you hit the real children of God, you're going to have a clash. You're going to cross up. And with that, the devil is going to lose out. The child of God isn't going to lose out. He's going to cast the devil out.

So then, it's obvious that Lucifer is in heaven right now, and his people are in heaven right now, because as long as the blood is on the seat of atonement, he's there. He was in the days of Job, when he went into the presence of God, because he's living in human beings, and human beings have an allotted time of grace. It's like in the Cinderella story. It was at the midnight cry that all of the chariots turned into pumpkins, and all of their horses turned into mice, and all those beautiful, sparkling garments that movie stars and the world wear, they became rags. That's where they're at right now. Sorrow, heartache, nightmares and horrible screams. So here we are in the end of the world. Peter said, shortly after Calvary, "Ye are the people upon whom the end of the world have come." So, being people of Calvary, we are those upon whom the end of the world has come. It is as it was in the days of Noah, when the end of the world came in that age. We know that we are not of this world, for He has chosen us out of this world and we're hid with Christ in God, whom the heavens have received until the restitution of all things, the millennium, to restore all the lost species so that He might glorify them and then change it into that celestial world.

We're speaking of the revelation of Jesus Christ. What is the revelation of Jesus Christ? Christ revealed in you, the hope of glory. It is being revealed to you that you are the God-body. Christ within Jesus revealed to Him that He was God without measure, and the Christ in you will reveal to you that you are God, as the members of the God-body, by measure according to whatever measure you will allow yourself to receive. That is the revelation of Jesus Christ. Christ in you the hope of glory. Christ revealing Himself that this life of Christ may be made manifest in your mortal genes. Some will never receive it because of the lust of the flesh, the lust of the eyes, the pride of life. They'll never be able to do it, but some have mortified the flesh with the deeds and the affection thereof and they belong to God and they walk not after the flesh but after the Spirit because they're born of the Spirit.

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