

Volume 1

Revelations on Revelation Series

Revelation 1:1-18

END OF DAYS

The end of the human race.

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Second 8th Weeks Ministries



Revelations on Revelation Series

By Apostle Eric vonAnderseck



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What should we understand from the book of Revelation? End times Apostle and Prophet, Eric vonAnderseck's series "Revelations on Revelation", brings clarity to the epoch events that will soon be cast upon the world's stage. Make no mistake, the human race is about to enter into a time of judgment.

The day of reckoning is here! The world, having refused God's grace, will openly accept their false messiah and bring upon themselves utter destruction and sorrow, the likes of which no human eye has ever seen.

The book of Revelation is the disclosing of God's judgments upon man for having rejected His Christ. The Antichrist, False Prophet, and Dragon will come into power and fallen angels will again rule the world as in the days of Noah.

Demon locusts are released to plague mankind, angels pour out the judgment vials upon the earth, 1/3 of all waters are poisoned, earthquakes and tsunami remove all islands and many coastal cities, 2 billion people die in the first year of the Tribulation. In anguish the people cry out, "Hide us from the face of Him that sits upon His throne," (Revelation 6:16) for they know their judgment is just.

As things progress in the second half of the seven year tribulation, the Mahdi, having begun his religious reign will confirm the first Beast (Antichrist) as the messiah to join all religions into one. Upon this achievement the Antichrist will stand in the temple to join the Jews to this new world religion and make his proclamation, claiming the gospel scriptures to be prophetically written and not historically. To him, the Jesus of Nazareth stories was only a prototype of himself.

The Beast shouts out a scripture from Isaiah saying, "That you may know and believe me, and understand that I am he: before me there was no God formed" (Isaiah 43:10). Shrines of the image of the Beast will emerge in all places and the 'temple-banks' will issue credits to the faithful.

Not long after the resurrection of the two witnesses, Enoch and Elijah, and the second rapture (the rapture of the 144,000 elect and called ones), the Lord God Almighty will issue an order for the defeat of the three entities called the Antichrist, false Prophet, and the Dragon as they join forces to face off with Christ at Megiddo.

Revelations on Revelation Series

Transcription of Lecture by Apostle Eric vonAnderseck

End of Days, The end of the human race

Revelation 1:1-18

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Revelation Chapter 1

The Apostle John unfolds for the church a series of events outlined in the book of Revelation, beginning with the correction of the church. As a chief elder and ambassador of Christ, the voice of the Lord through John establishes this pattern for the faith of all believers. Jesus confirms Himself as the true record and Oath for all creation and for the church. He is the Alpha and Omega.

Jesus also begins to addresses the lawless ones. Those as Satan, who desire to use their aspiration as the true faith. They want to use their principle as truth, and they want to establish a kingdom of their own oath. The description of our Lord in chapter one reveals God's divine work, setting a parable for our learning. His rewards are many for the righteous and for those overcomers of the present contradiction.

The Book of Revelation. Revelation chapter one. Before we begin reading, I'd like to bring a little history to your attention as to the placement of this document, which the Lord gave to the church.

There are many who claim that the book of Revelation was really written at the conclusion of the first century, yet it is my belief that it was written earlier on within that first century by the Apostle John for the purpose of becoming the template [for the future epistles]. So, let's look at it within that light, and we'll begin to see some interesting things unfold through the epistles of the apostles.

I do believe that John did go to the Isle of Patmos to receive this revelation by the direction of the Spirit. I also believe according to historical records (as many claim) that he went there for the purpose of suffering. However, at this [particular] point in time, I believe he went there for the purpose of receiving this revelation, as the Spirit revealed to him.

So, God informs the church here, and this revelation becomes the template for future epistles. We can see this also in 1Corinthians 15, where the Apostle Paul builds out according to the knowledge of this mystery; as the Apostle Paul does, and as Peter does, and as James does, and even Jude brings to the attention of the saints the revelation, concerning how things are going to unfold in the last times (which we're living in now).

So, the Apostle Paul in 1Cor 15; I'm going to read a few verses to bring some of these things to your attention.

In 1Cor 15:51,52, Paul says, [vs 51] "*Behold, I show you a mystery; We shall not all sleep, but we shall all be changed,* [vs 52] In a moment, in the twinkling of an eye".¹ We can see how the Apostle Paul built out on the revelation John received.

He also mentions some things in Gal 4:26: "*...Jerusalem which is above*"² We can see that also in Revelation chapter 21.

And in Phil 3:21, Paul says, "*who shall change our vile body,*"³. And as we go on in the book of Revelation, in the second part, we're going to see a sudden change in the appearance of heaven. So, we see that the Apostle Paul built out and expounded upon that.

Again, in Phil 3:21: "*who shall change our vile body*", Paul says, and Col 1:26: "*the mystery now is made manifest to his saints*"⁴. he used the word, now, there, which the book of Revelation brings out—the plan of the ages and the participation the church would have within this.

1. [1Cor 15:52](#) In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

2. [Gal 4:26](#) But Jerusalem which is above is free, which is the mother of us all

3. [Phil 3:21](#) Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

4. [Col 1:26](#) [Even] the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

Eph 3:9: "*the fellowship of this mystery*";⁵ as Paul continues to expound on Revelation chapters 21 and 22: "*as the Spirit and the bride say, Come*".⁶

In Ephesians he talks about the fellowship of this mystery, and in 1Tim 4:1, he also talks about how some would "*depart from the faith*".⁷ (4) These were some of the events that were already taking place at the time of this writing; as we see of the doctrine of the Nicolaitans, and the doctrine of Balaam, and also the Jezebel ministry.

We also see some things [as previously mentioned in 1Tim 4:1] that some shall depart from the faith, and in 2Thes 1:7, "*when the Lord shall be revealed from heaven with his mighty angels, In flaming fire, taking vengeance on them that obey not the gospel*".⁸ That's also in the book of Revelation, around chapter 19.

And in 1Thes 4:17; "*caught up in the clouds*".⁹ We'll see some of these things also manifested in Revelation chapters 7 and 8, concerning the sealing of the 144,000, as well as the rapture of the saints of the second 8th week.

We also see Peter making mention of these things; 2Pet 2:1, concerning false apostles and false teachers,¹⁰ addressing that of Jezebel and Balaam (the doctrines and teachings of Balaam). And in 2Pet 3:7, the heavens and earth shall be reserved unto fire¹¹. We can see this same thing in Rev 21:1: "I saw a new heaven and new earth"¹²; also in 3:7: "*the heavens and the earth which are now reserved unto fire*"; and in 3:8: that "*one day is as a thousand years, and a thousand years as one day*".¹³

So the apostles of the first century were given this gift from the Spirit, from the Lord, in order to help the saints understand a particular time frame, and where they were at that particular time frame and where they were at in the first century; (of how long it would be until the Lord would return.)

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- 5 [Eph 3:9](#) And to make all [men] see what [is] the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:
- 6 [Rev 22:17](#) And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.
- 7 [1Tim 4:1](#) Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;
- 8 [2Thes 1:7,8](#) And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, (8) In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:
- 9 [1Thes 4:17](#) Then we which are alive [and] remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord
- 10 [2Pet 2:1](#) But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.
- 11 [2Pet 3:7](#) But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men
- 12 [Rev 21:1](#) And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.
- 13 [2Pet 3:8](#) But, beloved, be not ignorant of this one thing, that one day [is] with the Lord as a thousand years, and a thousand years as one day.

We can see that Peter and James wrote epistles with regards to those that were scattered abroad, in 1Pet 1:1 and Jas 1:1, concerning the condition of the church(6). Now, we can see as we read on here in Revelation, in the first three chapters; we can see an addressing to the churches—that they must come under apostolic governance and also recognize the stewardship of the church.

As we read on here in the book of Revelation we're going to see that what John received is very similar to that which Enoch received, and Abraham, Isaiah, and himself (John).

Enoch saw the events that would begin to unfold over the next 7000 years (the future), in 1st Enoch and also in 2nd Enoch, where God begins to expound to Enoch concerning the process of creation.

Abraham also had a revelation concerning his own particular people; the events that would take place because of him—where God made a promise to him, that his seed would inherit the Gentiles, and that also his seed would be as numerous as the stars of heaven and the sand upon the seashore.

So, John was taken up into the seventh heaven as Abraham and Enoch were also take up to the seventh heaven. Isaiah also was taken up to the seventh heaven and was showed the events of the future, regarding the Holy One coming down in the form of the flesh and the things that he would fulfill in the end times. And here the Apostle John, about 2000 years later, has a similar experience.

So there's Enoch, and about 2000 years later, Abraham; 2000 years later, Isaiah, and about 2000 years later, John. And now we're living in the expectation of who's going to be the next one taken to the seventh heaven and how the Spirit of the Lord will unfold to that individual even things of the far future. It's an interesting rhythm.

So, here, John is now taking his time (8)to write down these things that he received by the Spirit. And he begins his revelation here, speaking of that—the Revelation of Jesus Christ. And when he says, The Revelation of Jesus Christ, it's addressing the Oath of the Lord and his Word, and the voice of the Lord—his VOW: his Voice, his Oath, and his Word. We will see these things unfold mostly to the church.

1: *"The Revelation of Jesus Christ",*

which God gave unto him (we see in verse 1 here); that which God assigned for these dimension of the waters. The reason I say, these dimension of the waters, is because this is where all the judgments are unfolding, in these dimensions of the waters. That's why the waters are judged, as we read on, concerning the trumpet judgments and also in the vile judgments; when the vials are poured out upon the waters, the waters turned to blood.¹⁴

"The Revelation of Jesus Christ, which God gave unto him,"

in fulfillment of this time, the 7000 years; as Peter said: *"one day is as a thousand years,*

14 [Re v 16:4](#) And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

*and a thousand years is as one day*¹⁵, concerning the testimony of heaven, which Barnabas also confirms, and also the book of Jubilee confirms this—time frame. And we are now in the 7th day; the 7th day, or the 7000th year. So, we know that things, that the unfolding of these things at this present time is in fulfillment of these revelations.

"The Revelation of Jesus Christ, which God gave unto him, to show unto his servants"
the servants, the prophets.

here we can see that the revelation, which comes from above, comes through stewardship, that it doesn't come through just any individual (10) that God just happens to bump into or grab along the way, but that the revelation had to have credibility assigned to it.

The Apostle John, here at this time, had credibility of his understanding, and not only credibility, but also the confidence of his brethren Peter and James concerning this revelation—that they accepted it as right from the mouth of the Lord, and that John had credibility within this.

"The Revelation of Jesus Christ, which God gave unto him, to show unto his servants"
the prophets
"things which must shortly come to pass;"

The reason why I say the word, prophets, there, is because the testimony of Jesus is in prophecy, and all prophecy testifies of Him,
"which must shortly come to pass"
in conclusion of the church, particularly,

"and he sent and signified it by his angel"
the angel that's now making these things known;

"he sent and signified it by his angel unto his servant John:"

So, here we see, from God to Jesus, from Jesus to the angels, from the angels to the stewardship, from the stewardship to the church. This is the proper order of the revelation. Anything in regards to the church and the direction for the church will always come through this stewardship.

And here he goes on in verse 2; John saying this is also reflecting upon those things which Jesus said to all the apostles in the book of Acts (Acts chapter 1) (12) . You can make a note on that, in 1, how that by revelation, he made known unto the church these things; Acts 1:2,3: *"Until the day in which he was taken up, after that he through the Holy Ghost, had given commandments unto the apostles whom he has chosen:"* Those which were sanctified, the sanctified apostles. [vs 3] *"To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:"*

The apostles also wrote letters; they remembered Jesus speaking to them on the Mount of Olives, but the epistles they wrote were according to this template, the revelation of

15 [2Pe 3:8](#) But, beloved, be not ignorant of this one thing, that one day [is] with the Lord as a thousand years, and a thousand years as one day.

John.

2: *"Who bare record of the word of God,"*

Because he says, who bare record, he's talking about the pattern Jesus established for the expression of our faith. When he says, the word of God, again he's talking about, this knowledge, which keeps us tethered to the rhythm of the Spirit, that it's by us being tethered to the rhythm of the Spirit, that we're building the house of God. You can't build the house of God apart from the rhythm of the Spirit, because the house of God is the Spirit. We see that in Revelation 21.

"Who bare record of the word of God, and of the testimony of Jesus Christ"

concerning the activity of his mercy with his church.

So, the testimony of Jesus Christ, that is, in this covenant now, (not that of Moses, but in this covenant)

"and of all things that he saw."

here all things that he saw, he's penning these things down and providing these things for the church.

3: *"Blessed is he that readeth,"*

The benefit of (when he said, Blessed,) he's talking about, you shall increase in knowledge (14) as you continue to meditate upon this pattern—the condition of the church, the judgments of the world, and the everlasting paradise at the very end.

"Blessed is he that reads"

And understands this Oath of the Lord.

When we say, the Oath of the Lord, remember everything is being measured by his righteousness. That's why we see the angels proclaiming his righteousness judgments in the earth, "For Lord, you are righteous that judges the earth. [Rev.16:5]

"Blessed is he that reads, and they that hear the words of this prophecy,"

when he says, the word of this prophecy, he's saying, not history, but he says, prophecy. If he had said, history, then these things would already have transpired, but he used the word, prophecy, with regards to those things, which are yet on the horizon coming towards us.

"Blessed is he that reads"

Neither does he say, metaphors. he does not use the word, metaphor—that the book of Revelation is nothing more than the metaphors of life. he doesn't say that either. he's making it clear to the church regarding the time frame. So. . .

"Blessed is he that reads, and they that hear the words of this prophecy, and keep those things which are written therein:"

regarding their faith

"for the time is at hand."

Now when he says the time is at hand, he's speaking of (regarding) the church of the 1st century. When he says the time is at hand, he's not talking about the millennium, that's yet 2000 years in the future.

So, when he says, The time is at hand, it's with regards to the judgments of the church; the church must be restored to her first love.

And as we read on he also mentions the time of temptation (16) upon the church. Well, that's what's taking place right now. The time of temptation is upon the church with regards to the unfolding of this mystery. So, the first three chapters here is addressing the church—the time is at hand—now—presently, regarding the faith of the church.

Now, John, in the revelation, is not seeing an apparition; this is not in the form of an apparition, but John was at this point in the form of a trance, as we see when we read on here. He says, "I was in a trance (*"in the Spirit"*¹⁶) when I beheld this revelation. For my spirit then left me when I was carried by the angel, that pointed out to me these things.

Just like Peter was in a trans in Acts 10 verse 10, we can see also John was in a trance. Then he was taken physically into the other dimensions, just like Enoch was taken physically into the other dimensions.

Now Isaiah went into a trance, and he was taken up into the 7th heaven. And also Abraham was taken in the Spirit into the 7th heaven.

"Blessed is he that reads" (verse 3 again)

The holy knowledge will increase in those that embrace this understanding (concerning the time frame and our responsibility to the terms of this covenant at this present time).

4: *"and that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."*

Here we can see stewardship; John is writing to the seven churches of Asia here; just like James wrote to those which are scattered abroad and Peter wrote also those which are scattered abroad; that the Spirit of the Lord moved in many ways and in many different locations.

People were getting filled with the Holy Ghost upon hearing the gospel, which was preached to them, but they couldn't take that revelation and just begin to extrapolate from that and build a Christian community on their own (18).

This is why the apostles are writing this, because without that stewardship people would begin to wander into error, as we see did take place. That's why he is writing this letter (Revelation).

He's writing this letter to the churches of Asia, that they must come under the stewardship. The apostle John is setting himself in that position, because God gave him that position, as Peter, James and John worked together there also, as we see in Galatians chapter 1.

16 [Rev 1:10](#) I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

"John to the seven churches which are in Asia:"

Again his greeting is according to this revelation:

"Grace be unto you, and peace,"

So, again, John is presenting to the church these elements, the elements and the pattern of the priesthood is in Melchisedec, the promise is in Abraham, as the Apostle Paul expounded on these things also in the book of Hebrews. But here:

"John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is,"

right now in the 7th heaven,

"and which was,"

concerning the crucified one,

"and which is to come;"

again, to establish his kingdom of paradise in the 7th day (also known as the ninth week, the week of the millennium of Christ), and to also establish the new heaven and the new earth.

He's saying that this record has to do with our redemption and also (in regards to) the inheritance of promise.

"Which is, and which was, and which is to come; and from the seven Spirits which are before his throne;"

What's interesting about these seven Spirits before his throne, these seven Spirits are portions of God, himself. The book of Enoch brings out who these seven Spirits are that stand before his throne, and we'll go into a little more detail about that as we get into chapter 4. But the names of the seven Spirits which are before his throne are **(20)**: Radweriel, Serapiel, Opanniel, Kerubiel, Hayliel, Rikbiel, Soperiel YHWH, and Soperiel YHWH, which make one.

These are seven Spirits that stand before his throne, which are portions of Himself, and each one of them have no peer over them—they are peerless ones. These Spirits are also called thrones, as we see in the writings of Adam (The Testament of Adam). These thrones continue to initiate and officiate over the activities of our Lord (the principalities and the powers, which the apostle Paul brings out, that are sent forth in the earth in order to carry forth God's pleasure and his wishes in this dimension.¹⁷

These angels also provide for us a form of tethering (Tutoring and tethering, the T&T, and we'll go into more detail when we get to that point).

So here John wrote the letter in order for all the churches of Asia to come under the stewardship—even though the Apostle Paul went there and also Apostle Peter went there—that many apostles went in those locations. But here they have to come under the stewardship.

¹⁷ [Titus 3:1](#) Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

5: "And from Jesus Christ, who is the faithful witness,"

The word, faithful witness, has to do with the consistency; the word, faithful, has to do with the consistency of performance that will not deviate from the Oath; it will not deviate from his plan. God will not deviate from himself. God cannot deviate from himself in as much as the animal kingdom will not deviate from themselves.

A dog acts like a dog because that's what a dog is. A bird acts like bird because that's what a bird is. In the animal kingdom a whale acts like a whale. A whale does not act like a donkey (22), and neither does a dog act like a bird. But each one is consistent to the signature of what they are. They're faithful to their own signature, and God is faithful to himself. "This is what I am", he says, "and this is what I will always be"; the faithful witness.

So, his consistencies are continually be manifested in his mercy throughout the whole earth, ever since the beginning of creation. His consistencies will never fail. And that's what the Lord has established—a testimony to himself: "*I am the Lord, and I change not*"¹⁸, even though the covenants may change. The covenants did change; the form of the tokens changed, but his plan never changes. his consistencies will never fail. He is a faithful witness.

Because Jesus Christ is the prototype of our destiny. That which he established for himself ever since the beginning, is those things that we inherit and will continually bridge through eternity in the third covenant.

"And from Jesus Christ, who is the faithful witness,"

That's why we also must be consistent with the things he is consistent with, for as we mirror himself, he takes pleasure in us. So, as we use the tokens of this witness (the faithful witness) we continue to mirror his temperament, we continue to mirror his moderation in all things.

"And from Jesus Christ, who is the faithful witness, and the first begotten of the dead,"

Begotten of the dead means, he is the bridge to that which he initiated in this dimension. God gave death into this dimension, and now God gave life into this dimension. He created a breach, and then he created a bridge in himself. So, he's the first begotten of the dead. He's bridging those things that are in your soul right now (24).

As long as your soul carries the testimony of Christ in faith, God bridges the works of death within you by his own presence—that's a token God has given to us, in his government, his truth, and his Spirit, the prayer, preaching, prophecy, gifts, callings graces of God, all these tokens are present in order to circumcise the soul to testify of this event—the first begotten of the dead.

The presence of death is circumcised from the soul as the life of God is engrafted within you; as he said himself, "*I am the vine, you are the branches*".¹⁹ So, "Be engrafted

18 [Mal 3:6](#) For I [am] the LORD, I change not; therefore ye sons of Jacob are not consumed.

19 [Jn 15:5](#) I am the vine, ye [are] the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

within me so you can partake of my life. All those that are engrafted within me, I am the true vine, as Jesus testified of himself, *"I am the vine and you are the branches."*

Now the word, pruning, there in the gospel of John, identifies the circumcision of death, which has been imprinted within us, in those perceptions Satan imprinted within us when we were under his stewardship.

When we were under Satan's stewardship he nurtured his image and temperament within us, and those tokens were manifested in envy and strife, murder, debate, deceit, malice, and bitterness, and all forms of distortions, mental distortions, depression, suicide, murder, adultery, fornication, and the intemperance that all those tokens carried. The tokens of Satan carried the things of intemperance and distortions, but the tokens of the Lord always brings equity to the soul. So, he is

"the first begotten of the dead"

The presence of him in our temple brings equity, and his peace rules our hearts, and we enter into his rest. So, he's the faithful witness. He is richly providing these living tokens within us, because as the Apostle Peter brings out (26), we are called priests. We are building a spiritual house with a spiritual priesthood after Melchisedec.²⁰

So, he's

"the first begotten of the dead, and the prince of the kings of the earth."

The prince of the kings of the earth—these are the things he assigned to us, because this is what we're born in; we're born into a new house, as the Apostle Peter built on this revelation—a royal priesthood.

A royal priesthood is identifying... When he says royal, he's talking about kings, and priesthood, he's talking about that of Melchisedec. So the royal priesthood is showing how that which was in part, when Melchisedec met Abraham, and Abraham gave a tenth portion of all, it was showing that when Christ would come, he would fulfill those portions in himself. And that's what we are; we are born kings, called priests according to Melchisedec.

So, we can see that the history of our origin lies within the Spirit. It's the same thing, when we're born again, our origin no longer is the root of Adam, but it goes to the bosom of our Father. Our origin is changed from dust to the throne, as our destiny is changed from the grave to rule with Christ. We will see this as we read on here. So, he is

"the prince of the kings of the earth"

Prince of the kings of the earth also has to do with kings, those born of flesh. When he says the word, earth here, he's not just talking about the planet earth, he's talking about those of the soil.

We were first born of the soil, but now we're born of the Spirit. Thus, he's the prince of the kings of the earth. We're born again; we're adopted into his kingdom by this token of the Spirit. And this token that he has provided for us, is a seal, a seal that he set upon

²⁰ [1Pet 2:5](#) Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

our forehead, which means that our perspective changes by faith. So we carry the testimony of God in that seal in our forehead (28).

"Unto him that loved us,"

We know that he has provided a record in himself for this form of expression. When he says, *Unto him that loved us*, the Apostle John expounds on that in his epistle, concerning love, because perfect love casts out fear. When he says, *"perfect love casts our fear because fear has torment"*,²¹ but he that is born of the Spirit is made perfect in love.

"Unto him that loved us,"

He has assigned us (again) this particular form of expression.

"Unto him that loved us, and washed us from our sins in his own blood,"

So, he's established another pattern for us and even forgiveness of sins by faith in the second covenant; removing us from Satan's kingdom, from under the shadow of ignorance, into the shadow of his wings (that means, under the shadow of Christ's light, understanding; wisdom, knowledge and understanding).

We can see that when Jesus shed his blood, not only did it seal this covenant, but it also provided a promise of hope that we also can express him in the form of the flesh, even though our flesh is weak and perishing; we can see that even though we're in the flesh, we will actually behold him in the flesh. This is what Balaam prophesied, and even Job prophesied, that he would behold him in his own flesh, and not another. That means, when I behold him, it won't be in the report of somebody preaching to me because I will be physically there.

6: *"And hath made us kings and priests"*

We just talked about that—after the order of Melchisedec—because we're kings and priests unto God. We're not kings and priests concerning those things that are perishable (30), but we're kings and priest in those things that are eternal, invisible, which are founded in the throne of God.

"unto God and his Father"

He says here

"And has made us kings and priests,"

He's establishing a hope by the Oath of his promise for this reality for us. And through this now,

"to him be glory and dominion forever and ever. Amen."

Here John, seeing the future of the Spirit, even though in the present circumstances, the Apostle John had to suffer the presence of death, but here, when he says that we are kings and priest unto God and his Father, to him be glory and dominion forever and ever, Amen, we can see that death is no longer present because the presence of death frustrates the God-Code²². But God, giving us faith, bridges that so that we have peace.

21 [1Jn 4:18](#) There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

22 Learn more about the "God-Code" at: <http://www.s8wministries.org/lesson.php?id=111&lesson=the-god-code>

"to him be glory and dominion"

Now the word, glory, right there, has to with an eternal and perpetual substance.

"To him be glory and dominion forever and ever. Amen."

Well, where is this glory and dominion going to be forever and ever, Amen? That's going to be in the bosom of our Father.

In the bosom of our Father we will continue to carry out this plan in the third covenant. Carrying out this plan, is that as long as we bury the glory of God within our hearts now, then we have a token and a gift to give to our Father when we come into his presence. And this token, which we possess within us right now is being impregnated for that which is going to take place in the bosom of our mother, the holy city, new Jerusalem. That's because the holy city, new Jerusalem is going to continue to grow and expand by the glory, which our Father is seeding within us (32).

"to him be glory and dominion."

The word, dominion, has to do with those over which he will continue to officiate and oversee. That's why the Lord said, *"I will never leave you nor forsake you"*²³ because I'm going to continue to officiate and oversee my work within you. And those restrictions, which I have placed upon you right now (temporarily in your flesh), will be completely removed.

Those restrictions will be completely removed; there will be no more restriction upon you because death will be cast away, and the Comforter, which was assigned to you at this present time for fruit bearing in the inner man, will be assigned to you for the purpose of the expression of your imagination and those things of your thoughts taking physical form in the third covenant.

So, we will be reigning with Christ; we'll be sitting in his throne and reigning with him. So, if we suffer with him, as Paul said, we also will reign with him. Again, the Apostle Paul was building out upon this revelation.

"to him be glory and dominion forever and ever. Amen"

Its presence will continue to progress without any receding.

7: *"Behold, he cometh with clouds"*

When he says, he comes in clouds, right here, he's talking about (again) the establishment of the kingdom of paradise. And everyone will see him when he comes back to establish the millennium (a paradise). When we get to that point we'll go into more detail concerning the things that we'll be doing during that time of the ninth week, and we will be sharing some things what we will be doing and participating in the tenth week.

²³ [Heb 13:5](#) [Let your] conversation [be] without covetousness; [and be] content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

"Behold, he cometh with clouds; and every eye shall see him,"

Those which are alive and present at that time

"and they also which pierced him,"

concerning, those that are alive on the earth—the Jews and the Gentiles **(34)**

"and they also which pierced him, and all kindreds of the earth shall wail because of him. Even so, Amen."

It's interesting; (highlight the word, wail, there in verse 7.) Why would they be wailing? Why wouldn't they be rejoicing over God establishing his presence? Because everything sinners live for is for themselves—their aspiration, because the knowledge of the world works death, and the knowledge of the world works within the moral code²⁴.

The knowledge of the world does not allow the God-Code to flow freely. And the presence of death within the moral code continually frustrates the God-Code because the God-Code is providing a rich abundance of power. Yet sinners use so little of it that they continually wither away. Their understanding withers, their soul withers, and their flesh withers.

"Behold, he cometh with clouds"

during the ninth week

"and every eye shall see him, and they also which pierced him:"

because he's coming right back to Jerusalem. He's coming right back to confront the present religious system, where the beast will be taken and the false prophet.

"and all kindreds of the earth"

those of flesh

" shall wail because of him."

in his presence, because there is now a change of the kingdoms;

"Even so, Amen."

Their conscience, being not purged, is going to continue cry out to conceal itself. The Spirit was speaking to John in his trance, and he said:

8: *"I am Alpha and Omega, the beginning and the ending,"*

The prototype of this plan; that which he initiated ever since the beginning is establishing a pattern for ourselves, for us. So he said.

"I am Alpha and Omega, the beginning and the ending,"

or, the before time,

"saith the Lord,"

Jesus was the Lamb **(36)** slain before the foundation of the world; before the world was even created, the plan of God was already initiated and performed in his bosom. He knew the end from the very beginning. God sees the end from the beginning, so what we reading right here and what we're experiencing in our own life is like re-runs to the Lord; he already foresaw the end because he already established the end.

²⁴ Learn more about the "moral code" of man: <http://www.s8wministries.org/lesson.php?id=112&lesson=the-moral-code>

"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is,"
presently reigning,
"which was,"
concerning the one on the cross,
"and which is to come, the Almighty."

...the same language Isaiah also used. When he says the word, Almighty, he's talking about all virtue exists within him because he is the Oath of all living things. All virtue exists within him, and all living things exist because of him,
"which is to come, the Almighty."

He's going to establish again a present authority. Right now his authority is shielded from the minds of sinners, but his authority is seen in those of faith.

Sinners are called the lawless ones, and the reason they're called lawless is because they're without direction, and without any form of government. They're wandering and establishing their own laws; they establish the laws of their own tribes, but that's not the law of the established government.

We have spiritual lawless ones. And that's what Satan is called, the lawless one. He refuses to acknowledge the established, original government of God, of the God head. Satan wants to establish a law in himself. That's what the beast does (38), and that's what sinners do; they want to establish a law within themselves; they want to use their signature, their aspiration, and their principle. They want to use their aspiration as the true faith, they want to use their principle as true truth, and they want to establish a kingdom of their own oath. They are the lawless ones.

But we are the circumcised ones because we have set aside our oath because we are now joined to God. Our oath is actually joined to Christ so that his Oath is ruling our oath; his kingdom is ruling our kingdom, his throne is in our hearts, his altar and his temple is in our hearts.

That shows that we are not lawless, we're not living in lawlessness or riotousness as Peter says. But we are living according to his commandments. As we're living according to his commandments, we're acknowledging him as the Almighty. He possesses all virtue, which we express, and he is the king of all living, which we are partaking of; the kings of kings and Lords of Lords.

9: *"I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ."*

Here John is identifying himself, first of all a companion in tribulation. He's not talking about the tribulation period, which is 7 years, as we see the clock in the book Ezekiel. For 7 years they were burning the weapons of war, or the 70th week of Daniel, as the seven year period of time, in the book of Daniel (Daniel 9:24, if you want to make a reference on that, and Ezekiel 39:9).

Where we see the 70 weeks of the Jewish clock and the breach after the 69th week, to the bridge of the 70th week, concluding the tribulation period (which is 1 week = 7 days = 7 years) (40).

We know it's a 7 year period of time because of Rev 11:3, where we see that the two witnesses prophesy for 3½ years, and then in Rev 13:5, that the beast will also function for a short period of 42 months (3½ years). We see in Rev 12:6 the two witnesses that prophesy 1262 days (that's the second half of the tribulation period).

There's a first half, where the two witnesses will function, and the second half, where the beast will function. A nourishing for a time, and times, and a half time.²⁵ So we can see that there's a lot of references to that time frame.

The reason why I say that is because certain ministries are trying to promote the fact that how do we now that the tribulation is 7 years. And they're trying to say that the tribulation has always been existing for the last 7000 years. But that's not true. We're talking about a period of time, a generation. And that generation will not pass away in regards to this event of the 7 year tribulation. This is what Jesus brought out to his apostles. Back to verse 9.

"I John, who also am your brother, and companion in tribulation"

not the great tribulation. He's talking about 2 things right here: the suffrage, which he is under now, being in the form of the flesh, and also the tools he's using,

"in the kingdom and patience of Jesus Christ,"

Interesting.

The kingdom, has to do with the name of the Lord. When he says, in his name, we're talking about in a kingdom. Jesus also spoke of this (his) kingdom being invisible to the eye, but he's also speaking of himself—in his name—that which he represents.

We represents an invisible kingdom in the name of the Lord, and in this invisible kingdom, at this present time, we endure with patience. This is what 's bringing out here (42). So,

"in the kingdom and patience of Jesus Christ,"

and he says right here, I

"was in the isle that is called Patmos,"

God revealed to John to go there to receive this. We know by other historical documentation that John was actually taken there as a prisoner (but that was a time later). John wasn't taken there as a prisoner, and then (as a prisoner) received the revelation; (no.) He received the revelation long before he was taken prisoner there.

John went there on more than one occasion. And here he's identifying (at this time), the receiving of the revelation. Then he went there on another occasion in a prisoners' ship,

²⁵ [Rev 12:14](#) And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

according to documentation.

"I John, who also am your brother, and companion in tribulation,"

We are all shouldering this yoke of grace and our responsibility in keeping his commandments,

"in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos,

for this revelation

"for the word of God,"

I went there for to receive this holy knowledge of the divine Spirit (that's what he's saying, the word of God) to receive this holy knowledge of the divine Spirit

"and for the testimony of Jesus Christ."

(and that is) a memorial, which he was establishing by his Oath for the church to understand. This is what the Apostle Paul said. The Apostle Paul built out and expounded on this, that now *"unto the principalities and powers in heavenly places might be known unto the church"*²⁶, concerning the manifold wisdom of God. This is what Paul expounds on right here,

"for the testimony of Jesus Christ."

10: *"I was in the Spirit on the Lord's day,"*

in a trance.

"I was in the Spirit on the Lord's day,"

which is our jubilee, or, Sabbath day.

Since we are living in the presence of the Lord, we're always living in the Spirit of the Lord's day; that's what he says right here:

" I was in the Spirit on the Lord's day,"

So, his presence identifies our rest (**44**), that we're no longer laboring with the flesh but we're resting in the Spirit.

"I was in the Spirit on the Lord's day,"

to receive this revelation—the day of Jubilee,

"and heard behind me a great voice, as of a trumpet,"

What is interesting here, (you might want to highlight the word, voice, there because we're going to be running into that word many times in this book—the word, voice).

The reason why he says a voice, is because the voice now takes a physical manifestation (because) the voice of the Lord carries the Word, and the Word is tethered to the Oath. That's why we call it, the vow; Jesus is our VOW—he swore by himself. Jesus is our VOW.

The Spirit carries this power, the power of his Word, and the voice of the Lord is going to take a physical form. The Spirit takes physical form.

²⁶ [Eph 3:10](#) To the intent that now unto the principalities and powers in heavenly [places] might be known by the church the manifold wisdom of God,

We also are as the voice of the Lord because God manifests himself within our physical form, mostly when you're sharing the gospel with others; the voice of the Lord is going forth, the empowerment of his Word, tethered to his Oath (the VOW). So, he goes on here:

"I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,"

So, we see that the voice takes on a manifestation of sound, knowledge, and also a form. Now this voice said this:

11: *"Saying, I am Alpha and Omega,"*

This is knowledge.

"I am Alpha and Omega, the first and the last;"

as beginning this plan,

"and what you see"

that means, in this trance right now, I want you to

"write in a book,"

"I want you to keep a reflection book, John."

This is the same thing (46) I encourage all the saints to do, to keep a reflection book of the Lord's visitations upon you: dreams, visions, prophecy, words of knowledge, whatever particular experience that the Lord may give to you. That's the voice of the Lord.

So, here, the Lord is encouraging John saying, "I want you to keep a reflection book. I want you to record all these things right here, but I want you to record first these things for the church. What you see I want you to write in a book, but not everything that you see I want you to write.

We see that in Revelation chapter 10, where John was about to write something down that he heard, but the angel said to him, "Don't write that down yet."²⁷ What the 7 thunders uttered has to do with the unfolding of his plan, and when we get to that point we'll share more with you on that (what the 7 thunders uttered). So he says,

"I am Alpha and Omega, the first and the last: and, What you see,"

at the present time in this trance,

"write in a book, and"

after you write this, I want you, as a steward, to

"send it unto the seven churches which are in Asia;"

Then he tells them what these churches are:

"unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea."

²⁷ [Rev 10:4](#) 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.

Now, it's interesting, that even in that first century, you can see the presence of death (concerning the 5 C's): there was contrast—as we read this you can see contrast, and as we read about the 7 churches you can (also) see contrast. You can see the 5 C's in the presence of death in the churches: contrast, conflict, contrariness, controversy, and contradiction. You see the presence of death here.

Without this stewardship, the saints within these 7 churches would not even be aware of the presence of death, not even been aware of it (48). They would not be able to identify its temperament. They would not be able to discern between that which is good and that which is bad, between the profane and the holy. They would not be able to discern these things. So, in the absent of stewardship, you can see what happens.

Even though the Apostle Paul passed through this area, Peter was in this area, and John was in this area; yet without the apostolic governance, (which the church must come back to today; they must be tethered and engrafted within the tree, which is Christ, through this stewardship). This is what Jesus told his apostles in John 15 and 17 regarding that stewardship. He said, "They're going to hate you—they're not going to hate the Bible, they're going to hate you." That is why he says, *If they persecuted me, they going to persecute you.*"²⁸

He didn't say they're going to persecute the Bible; he said, they're going to persecute the stewardship because they're lawless ones. They do not want to remain within the restrictions of covenant; they want to explore outside of that, or include things into that, which is called spiritual fornication, which the Apostle Paul builds on in his epistles and as the Apostle John builds upon in his epistles.

As we see Diotrephes, the conflicts which John had with Diotrephes, as well as those Paul had with that group, which we see there in Timothy. John wasn't the only one that had trouble with lawless stewards, or with lawless elders. What I did, is I recorded about 7 rebel elders. You kind of wonder, well, if this is really of God, how can there be such controversy and conflict? That's because the controversy and conflict exists within the presence of death in those that are not walking by faith.

But here, I got a list of 7 of them (52). We see Alexander and Demas and Diotrephes (in 3rd John), and Hermogenes, Hymenaeus, Phygellus, and Philetus. I've got 7 of them right there that were elders in the church, that wanted to live independently, or as we also seen in Jezebel²⁹, they wanted to live independently or t take the church in a direction that was not of God's sanctification. In verse 11,

28 [Jn 15:18-20](#) If the world hate you, ye know that it hated me before [it hated] you. (19) If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. (20) Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

²⁹ Learn more about "Aspiration: The Jezebel Yoke" free at:
<http://www.s8wministries.org/lesson.php?id=119&lesson=aspiration---the-jezebel-yoke>

"What you see, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea."

12: *"And I turned to see the voice"*

Again, the voice takes the manifestation of a human form. So, we see sound and knowledge, and now we see human form.

*"I turned to see the voice that spake with me. And being turned, I saw this:
(seven objects):
"seven golden candlesticks;"*

13: *"And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle."*

This wasn't the Jesus that John lean on at the last supper. Jesus was not the pal-around-friend. He was the Alpha and Omega. In fact, the Apostle Paul says the same thing, that we no longer know Jesus after the flesh.³⁰ He was saying the same thing, that people are trying to forge a relationship with Jesus' humanity. God did not come down in human form just to forge a relationship with the flesh. He came down to bring redemption, not just some friendly relationship, a pal-around person.

We can see that Jesus manifestation here is vastly different than that which was before his crucifixion. After his crucifixion, he appeared to them in another form; he appeared to them in his glorified form. And this is how we know Him today. We no longer know him as the Galilean; we know him as the Son of God.

Those who are trying to forge a relationship on the terms of the Galilean will never come into the relationship [with him] as the Son of God because they're trying to bring Jesus down to the level of their own frailties. They want to sit down at his feet, they want to share in his bread, they want to lay in his lap, and they want to pal around with him. But that's not the way it is.

Jesus established a record, and his fellowship is with faith, not with the flesh. When Jesus was in the form of flesh, you notice that he was trying to get the apostles to that level of fellowship of faith. That's why he rebuked Peter on more than one occasion; addressing Peter he says, "Peter I want you to see these things from my perspective, not your perspective".

So, when Peter says, Lord we have 2 swords, at that point Jesus says, "Well, that's enough", [in other words:] "Peter you're just going to exhaust your flesh again," because Jesus (again speaking), "These things have to come to pass". We have to see things from God's perspective and not try to read into the circumstances as Peter was doing, and as Judas Iscariot did, and of course was entangled in those circumstances. So you see his presence here, now a completely different fashion:

³⁰ [2Cor 5:16](#) Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we [him] no more.

14: *"his head and his hairs were white like wool, as white as snow;"*

This wasn't his presence when he came immediately after his resurrection. But notice his [way of] addressing John is completely different.

"his head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire."

This is the perspective we also have to have, the perspective of [his] eyes as a flame of fire; not the eyes of flesh because the eyes of flesh only see the things of this world. The eyes of the flame of fire see the things of the Spirit, the perspective of the throne.

15: *"And his feet like unto fine brass"*

And that is what ours should be, and are (if you will), concerning walking in the Spirit. We're not walking according to the things that are of the course of this world, but we're walking according to the Spirit.

"his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters."

Many waters has to do with life-giving water, like a tsunami, not in a sense of destruction, but in a sense of propagation.

"and his voice as the sound of many waters."

So, here the Apostle John was experiencing a completely different Jesus, not Jesus, the humbled Galilean, who sweat and would get hungry and would fall asleep in the boat, and have struggles with the Pharisees and the Sadducees. We see him now in a completely different light; that he went from flesh to flame, and from flame to flesh again.

Of course we'll be able to do the same thing; even during the millennium we'll be able to manifest ourselves in the forms of our glory, as well in the forms of our flesh, if we desire to do so.

16: *"And he had in his right hand seven stars:"*

which are the 7 powers (seven angels of power)

"and out his mouth went a sharp two-edged sword:"

We're going to see later on, as the Spirit is going to expound on this, that the seven stars are the angels of the churches. These are the angels that continually influence the leadership regarding their responsibility of their priesthood.

Now the angel was already in the churches, but notice that the churches he was writing to had to be corrected by stewardship. Why didn't the angel of the church at Ephesus just correct them? Why didn't the elder there just come to the conclusion, Well, I needed to take care of this problem right here? I believe the Lord is leading me this way (60) and leading me that way. Notice the angel didn't do that.

The angel of the Lord was present there to sanctify their faith in their priesthood; he wasn't there for the purpose of giving them directional revelation. That comes through

the stewardship as it did with Peter, going from the Jews to the Gentiles; that's directional revelation. And Peter had that when he had a trance as a steward of the house.

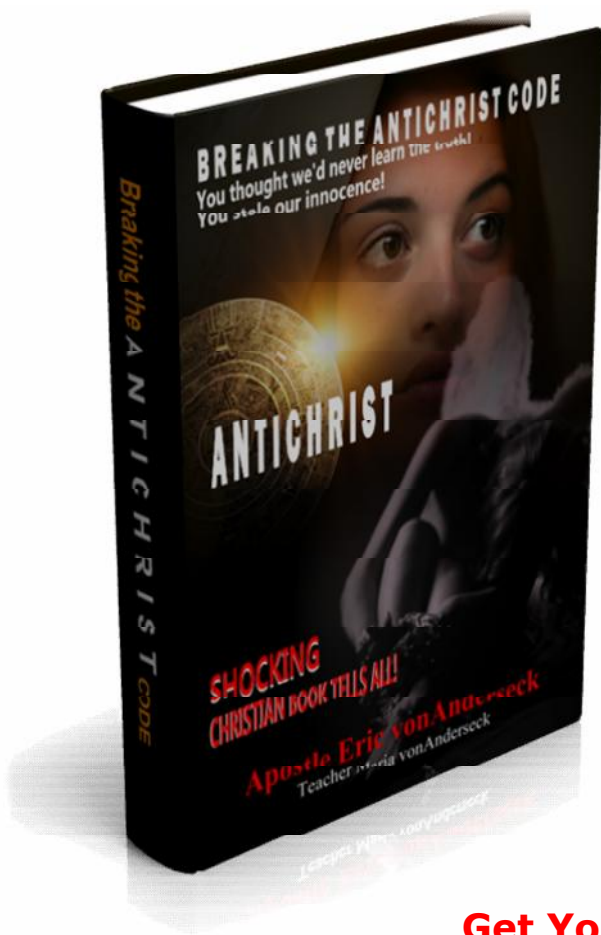
"And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword:"

which has to do with the authority of charity. The authority of his charity is his Oath, and the sharp two-edged sword is that which circumcises the heart.

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Covenant Faith: Three Simple Steps to Making a Decision To Follow Christ

Everyone comes to a point in their life where they want to know more about God. Some people say they want to get closer to God. Some say they sense something missing in their faith. Others say they are desperately trying to fill a void in their life. However you say it, God has been ministering to you and calling you to Him for a long time.

You may have tried different religions or churches, looking for God. Or maybe you tried to find God in nature. But no matter what you tried, you always came back to the same place of emptiness, feeling there should be something more to life.



Regardless of how much life or religion has disappointed you, God was there time and again, encouraging you not to give up. He was there telling you that He would help you. There is a Psalm that says, “Hear my voice, O God, in my prayer: preserve my life from fear of the enemy,” Psalm 64:1. And another favorite is, “Preserve me, O God: for in thee do I put my trust,” Psalm 16:1.

So, here you are. All those moments of intervention on God’s part (His grace) has brought you to this point where your faith is about to embark on the final journey home.

Covenant Faith in Jesus Christ is that journey. It is vital that you understand what happened when Jesus shed His blood, and what His death and resurrection means to God. God wants to save, heal, and deliver you. God wants to remove you from Satan’s kingdom of darkness where you were spiritually



imprisoned by his lies. God invites you to have a personal relationship with Him in His kingdom, where He will accept you as His child and free you of the hold Satan has on you. God’s invitation is to free you to Him.

Covenant Faith is a simple faith to walk. You’ll learn what it means to become a Christian, and how it is possible to please God and live the kind of life He wants you to live every day. You’ll learn how easy it is to have a personal relationship with God as you walk in your spiritual priesthood. The truth of Jesus Christ will be broken down for you in ways you never thought possible. God will begin to answer many questions that you had about Him and the purpose of your existence.

Let’s now go through a few steps that will guide you to make a faith decision to follow Jesus Christ in the new way of His covenant.

Step One: Understand Where You Are Spiritually and How You Got There

For most, life's journey is not an easy one. It is much like being on a ship, drifting through thick fog; you feel lost and uncertain of your future. Every time the waves threatened to capsize your ship you cried out, "God, where are you?! I can't see through this fog, and the waves are too high for me! Help me!"



This cry the soul makes for God is desperately repeated thousands of times every day. The Psalmist said, "Hide not thy face far from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation," Psalm 27:9.

What the Bible Says About Man's Condition



Man's separation from God is a direct result of Adam having accepted Satan's promises. Satan gave Adam knowledge for his mind to work with that was a direct contradiction to the things God had told Adam. God told Adam not to eat of the tree of the knowledge of good and evil, and Satan said, "Yes, but. . .if you eat of this tree you will get what you want."

Satan offered Adam knowledge (promise) that worked with what Adam wanted and by that knowledge, Satan taught Adam how to work around what God had said. In this way Satan took captive Adam's mind, and this is why all Adamites today are prisoners to the lust of the flesh, the lust of the eyes, and the pride of life.

This is what God said: "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die," Genesis 2:17. God breaks sin down for us: Sin is the kingdom of Satan that Adam joined himself to by reaching for Satan's promise. There is no life in Satan's kingdom, only death.

Nothing about sin has changed since the garden. Satan continues to promise liberty, but his promise is a bondage to our self image, which brings uncertainty, works doubt in the heart, and causes man to live in fear.

Knowing these things makes the choice for life easy. Choose life by choosing to enter into God's kingdom by coming into covenant with Him.

Step Two: Recognize the Voice of God Calling You

Did you know: Everyone has heard the voice of God calling them out of Satan's kingdom many times. This call is the most wonderful and sweet thing imaginable. It is like a call home, a longing to be with God, a knowing that you were created for something other than what you are now experiencing.



God's call to you is special. But it's only when you stop and listen that you can hear Him more clearly. You may be wondering, If God has been calling me all my life, why has it been so difficult to find him? The reason for this difficulty is that Satan has been there too.

Every time you heard God calling you, Satan was there hanging around, listening, just like he did in the garden when God spoke to Adam. Satan designed many spiritual paths hoping you would choose one and get lost, looking for God's purpose in the wrong place.

This is why some think God's call is a call to spirituality and begin to search into everything spiritual, while others think it's a call to find themselves and begin a journey of self discovery.

It's hard to find God's true spiritual path of the covenant when Satan volunteers to be our path finder. It's like taking a trip to a faraway place. You're trying to find your way to the tourist center when this man walks up to you and tries to sell you an all-inclusive package to visit the wonderful and exotic places that only he knows about.



Everything sounds adventurous and exciting, and you trust this guy because he appears to know what he is talking about. But you haven't seen the posters around town warning tourists not to trust themselves to this murderer and thief.

In the same way, when people hear the call of God, Satan is there to send them on another journey far away from God. How do you know that is true? Because you come back to the same struggle, the same questions, the same emptiness, and the same disappointments. Does this describe your condition today?

God's Call Into Covenant With Him

A call into covenant is a call into Christ for the salvation of our souls. The Bible says that God created man in His image and likeness: “And God said, Let us make man in our image, after our likeness,” Genesis 1:26. When Adam accepted Satan’s knowledge, he lost the likeness of God and gained Satan’s mindset.

Just as a father would be disappointed in a son who follows another path, because the father no longer sees in his son an image of himself, so God, in the same way, is disappointed with man.

When He looks at man’s soul he does not see a likeness of Himself. What does he see? He sees the likeness of Satan. This is the likeness man gained after Adam’s fall: “For all have sinned and come short of the glory of God,” Romans 3:23.

Jesus knows this to be true. This is why he referred to Satan as the “father” of the sinner (John 8:44). All sinners shall have their portion in the lake of fire because that is Satan’s destiny. Nothing of Satan can be allowed into God’s kingdom.

To change this, God provided man with a way back to Him. God gave man a chance to regain the likeness of God. God sent His only begotten Son, Jesus Christ, to die for the sins of the world, thereby offering forgiveness by a covenant of blood.

John 3:16

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

Hebrews 13:20-21

“Now the God of *peace*, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting *covenant*, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen.”

2 Corinthians 3:18

“But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same *image* from glory to glory, even as by the Spirit of the Lord.”

God is calling to you to believe the testimony of Jesus Christ, that Jesus Christ is the Son of God. Jesus is the Messiah, the Saviour. He is the one who was prophesied to make reconciliation for the sins of the world, to blot out your transgressions, and to join you back to God through Himself.

Jesus shed His blood to provide the terms or grounds of the Second Covenant to sanctify your faith, that your faith may be pleasing to God.

Jesus rose again from the dead to establish a new priesthood in Himself, a living priesthood of knowledge to establish your communion with Him by this knowledge, that God might change you into His image by the power of the Holy Ghost. You must believe this report and be baptized with the Holy Spirit, evidenced by speaking in tongues. It is

by this engrafting of the Holy Spirit in you that you gain His likeness.

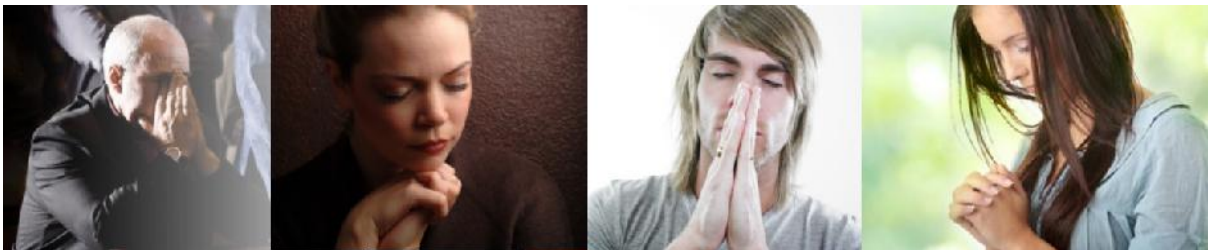
Step Three: Make the Decision to Come Into Covenant With God

Jesus said, “him that cometh to Me I will in no wise cast out,” John 6:37. God makes it easy for you to come to Christ that God might establish His testimony in you. All you need to do is respond to His grace and accept His invitation. If you believe that Jesus Christ died for your sins, and if you desire God’s forgiveness of sins, I invite you to respond to His grace by praying this prayer right now.

PRAYER

Almighty God, I humbly come before your throne of grace. I believe the testimony of Jesus Christ; that He is the Messiah, the Savior, that He is the one who was prophesied to come to seal our faith and make us complete in Him, and that it is His sacrifice that blots out our transgressions. I believe that Jesus Christ is the Son of God, that He died to make reconciliation for the sins of the world to join me back to You through Himself.

I believe that Jesus Christ shed His blood to provide the terms or grounds of the Second Covenant to sanctify my faith, that my faith may be pleasing to You. I believe that Jesus rose again from the dead to establish a new priesthood in Himself, a living priesthood of knowledge to establish my communion with You by this knowledge that I might be changed into His image by the power of the Holy Ghost.



I ask that You forgive me for walking contrary to your covenant for I ignorantly worshiped what I did not understand. It is You that put a difference between truth and error, darkness and light, and I choose to leave the kingdom of sin and enter into your kingdom.

I am tired of living by Satan’s lies, and I desire to walk on the true path of faith in Jesus Christ whereby I can regain your likeness. I accept your knowledge of faith and ask that You baptize me in the Holy Spirit and assist me to pray in tongues.

If you have prayed this prayer with faith in your heart, then God has forgiven you of your sins and declared you righteous. He will now seal your faith with the baptism of the Holy Spirit, and you will begin to speak in tongues that you may begin a relationship with Him.

God's 4-Step Program

To convert you to Christ God is bringing you through 4 steps of His own to claim you as His child.

1. The first step is *grace*: Grace is His voice that you are hearing right now, calling you. That is God's part, to provide you grace that you may believe in Jesus. *Ephesians 2:8-9*
2. The second step is *faith*: That is your part. God's invitation to come into covenant is made effective upon grace entering into your heart. You need to yield to the grace of God and accept it. Your confession of faith means that you believe the testimony of Jesus Christ. *Ephesians 2:8-9*
3. The third step is *righteousness*: Upon seeing your heart of faith yielding to His grace God declares you righteous; you have met the standard God placed in His Son for faith to reflect Him, and you are now ready for the final step to come into covenant with God. *Romans 4:6,9,12*
4. The fourth step is the *seal of the Spirit*: The seal of the Spirit is the baptism of the Spirit evidenced by tongues. God needs to bring your faith into the house of Jesus Christ where He can properly care for you and nurture you. *Romans 4:11; Ephesians 1:13*

Visit our site to learn more about these vital 4 Steps to Covenant Faith and see how easy it is to serve God as a Christian when you have the right knowledge and spiritual tools. Our site features Free Online Courses that are fun and interactive, free Bible study aids, free pdf downloads and videos that will help you as you begin this new journey of faith in our Lord Jesus Christ. Our digital magazine features informative and helpful articles from Apostles Today Network of the Second 8th Week. May the God of all grace give you the special blessing of His covenant and may you begin to experience Him in a new and living way.

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