

Volume 2

Revelations on Revelation Series

Revelation 1:17-20 to 2:1-5



THE 7 CHURCHES

The hour of temptation for the church,

of Asia



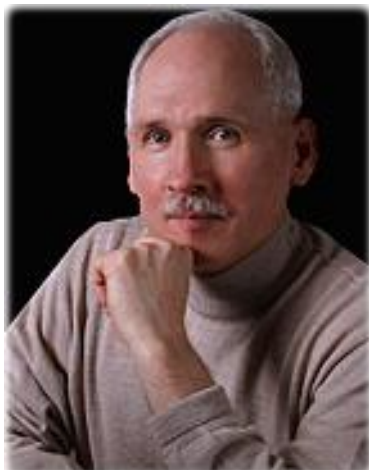
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Second 8th Week® Ministries



Revelations on Revelation Series

By Apostle Eric vonAnderseck



Apostle Eric vonAnderseck

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 tsunamis 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

Revelation 1:17-20 to 2:1-5

The 7 Churches of Asia, The hour of temptation for the church

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Revelation Chapter 1

(continued)

Jesus addresses the seven churches of Asia for correction as they transition from the first covenant to the second covenant and also warns the church of the clouds of deception looming as she enters into the 6th week. The church must endure deep sorrow, pain, anguish, and turmoil; not because of persecution, but because the church, having accepted the spirit of Jezebel, and the doctrines of the Nicolaitans and Balaam, has left her first love.

The 1st century church had to be circumcised of the things of that 1st covenant just as the children of Israel had to be circumcised of Pharaoh's influence upon them. So also, the 21st century church, as she again hears the voice of God announcing a season of change, has to be circumcised from the influence of 2000 years of indoctrination that has kept the church in bondage.

As we continue on here, we're going to be starting around verse 17, but I just want to bring us up to date again concerning the 7 spirits of God (we discussed those things last time), and the names of the 7 spirits, which are all portions of God, himself.

These are great angels, which have no peer over them. They're called the 8 sovereign princes. God has selected them to oversee his kingdom, as we also see the 7 angels of the 7 churches. That's why they were in his right hand, because they do the labour of the Lord.

As we go over some of these things, we realize that John in his trance here, vision trance, saw that Jesus appeared to him, not as the humble Galilean, but as the head of the church.

We see also a description of him, as concerning his eyes of flame and his feet like unto fine brass, which also helps us to understand the perspective of the throne and that we are to walk according to the Spirit, and not according to the flesh. We know that the Apostle Paul also wrote about it in Corinthians, that we don't know Christ anymore after this manner.¹

17: *"And when I saw him, I fell at his feet as dead"*

being paralyzed; not in the sense of a judgement, but this is what he felt concerning the impact of the Spirit on his soul. He felt paralyzed, or like slain in the spirit; immovable.

"And he laid his right hand upon me,"

You might want to highlight the word, right hand, because the word, right hand, is going to be spoken of a lot. And the right hand, again, has to do with officiating, or doing his bidding.

Here, putting his right hand upon John, was identifying him as a chief apostle, and concerning his activity, receiving this revelation and disseminating this among the saints. And the first thing he says is,

"Fear not;"

We can see this same (if you will) phraseology used throughout the Bible, even in the book of Genesis, where the Lord speaks to his servant saying, Fear not. The reason why he says these things is because the presence of this mighty spirit does have an effect upon the soul, as it causes a rippling effect. Sometimes it feels like a powerful presence, or it feels like electricity, or even heat.

So he says to him,

"Fear not;"

as again, not only his presence, but also, "Get my perspective on these things, John".

"I am the first and the last"

Jesus is identifying himself as the Oath of the Lord: "Everything is tethered to me, as your fingers are to your hand. And when I will (by thought) move my index finger, my index finger immediately follows suite of my thinking.

¹ [2 Cor 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.

"I am the first and the last"

Everything that I am unfolding to you at this time is as re-runs of a movie.

Everything has already been pre-set in fulfillment concerning the events (4) of this plan, but yet God continually assigns sovereignty and forms of communication to his saints, like the wheels on a railroad track; they continually sustain the cargo to bring it to its destination. The destination is already there, just as our destination is already there [established].

Jesus said the same thing; *"In my Father's house there are many mansions; I go to prepare a place for you."*²

In speaking that, this is all re-runs. "I prepare a place for you"; It has already been designed. The plan of God has already being fulfilled. But in order for me to get the substance that I desire, I'm going through this process. It's like the engineering of this has already being prepared; all we're doing now is going through the motions to get there.

"Fear not; I am the first and the last:"

Another way to say it—My path is safe and not to be rejected.

18: *"I am he that lives, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death."*

He's saying in verse 18, I am he that lives (his eternal existence now). I am he that lives now, and was dead (on the cross). We're going to see that the angels acknowledged this as we read on, that the angels will acknowledge these things, regarding that he is worthy. So he says

"Behold, I am alive for evermore, Amen:"

(again) concerning he position of his Oath: "Everything is sustained by my Oath, and I rule by these things."

"and (I) have the keys of hell and of death"

(you might want to highlight the words, hell and death, because it identifies that which afflicts and that which spoils (6).) But I have released your soul from these things.

"(I) have the keys of hell and of death."

(highlight the word, death, and highlight the word, hell.)

Now, death and hell is not a metaphor; these are spirits. (You see this in chapter 6.³)

"and have the keys of hell and death."

With these keys (of grace and faith), I can release you from its eternal affliction and also from its restriction of death, which spoils.

² Jn 14:2 In my Father's house are many mansions: if [it were] not [so], I would have told you. I go to prepare a place for you.

³ Rev 6:8 And I looked, and behold a pale horse: and **his** name that sat on him was Death, and Hell **followed with him**. And power was given unto **them** over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

19: *"Write the things which thou have seen."*

I want you to write these things down, the things which you have seen (now) regarding the church. (The first four chapters address these things.)

"Write the things which thou hast seen,"

regarding the church,

"and things which are"

now... which have to be corrected before the church enters into the 6th week. From the 1st 8th week into the 6th week, and then from the 6th week into the 2nd 8th week. So we can see that the church has to be purged and circumcised of any previous influence.

Now the 1st century church had to be circumcised of the things of that 1st covenant. Just like the children of Israel had to be circumcised of Pharaoh's influence on them, [so also] the church has to be circumcised from the influence of 2000 years of indoctrination with the doctrines of the Nicolaitans and Jezebel⁴ and also Balaam.

"Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;"

concerning his eternal plan.

Now, the mystery (the hidden meaning of these things) **(8)**:

20: *"The mystery of the 7 stars"*

(these powers)

"which you saw in my right hand,"

these do my bidding

"and the seven golden candlesticks."

"The seven stars are the angels of the seven churches: and the seven candlesticks which thou saw are the seven churches."

These function under these powers of the angels, which are in his right hand, being holy angels.

Now the names of these angels, these 8 great princes that are without peer are also called, the 8 great sovereign princes, which are before his throne.

Now, all of creation possesses a portion of God in them. Everything we see, living and non living, possesses a portion of God within them. God put a symbolism of himself, whether it be non living, like a rock, or living, like a tree, or plant, or an animal, or an Adamite. All creation of the heavens and the earth, everything has a portion of himself because everything that is created came forth from himself, came forth out of his bosom. That's where we came from.

Our design and functionality in this dimension was concealed in the bosom of the Father for billions and billions and billions and eons of ages, years. We are already set within the bosom of our Father, and our design had yet to be completed by coming into this dimension for testing; whereas I brought our before that everything that proceeds out from God becomes less than God himself because it possesses a portion

⁴ Learn more about "Aspiration: The Jezebel Yoke" free at:
<http://www.s8wministries.org/lesson.php?id=119&lesson=aspiration---the-jezebel-yoke>

of him. But, in order for us to be received back into the bosom of our Father, he would have to engraft **(10)** himself within us.

We can see this in the analogy there, whereas the Lord said in John 15:1, "*I am the true vine, and my Father is the husbandman.*" And he said again, "*I am the vine and you are the branches.*"⁵ In other words, "I have to be engrafted in you, and you have to be engrafted in me."

You already possess a portion of myself within you because I put all these powers for your capability and your functionality in this dimension in which you now exist (concerning your signature). Everything that he put within the moral code⁶ was for your functionality in this form and vessel that you're presently in.

But in order for us to be accepted back into the bosom of our Father he would have to engraft himself within us with the engrafting of sanctification—Christ himself—because only his fullness enters into his fullness; only his fullness can enter into him. That's why John said, "*of his fullness have all we received, and grace for grace*" (Paul said that in Ephesians⁷, but also the Apostle John said that in his gospel: "*Of his fullness have all we received, and grace for grace.*" (Jn 1:16)

Through this form of divine change, even though that we know him in part now, "yet we shall know him even as we are known", as Paul said there in I Corinthians 13⁸. But now "*we know in part*"--"*we prophesy in part.*"⁹ We use the portions (the sanctified portions), which he provided for us for this engrafting and for this form of exchange and fellowship so that we could be received back to him and partake of the eternal fullness; that we also will be endowed with the powers, which he is, being self-divine, self-originate, self-perfected, and self-eternal.

Even the angels themselves are a portion of God, yet they don't have that endowment of equality (with regards to himself). The Lord brought this to the attention of the church where Jesus spoke **(12)** to those of the 1st century. And he also revealed these things to the prophet, David, whereas he says, "*I have said, Ye are gods; and all of you are children of the most high.*" (Psm 82:6)

By bringing this to their attention, he was also directing their thinking; that their present existence down here was not to be isolated from God, or to function independent from him, but to function being joined to him for this eternal inheritance.

It's those that are dead that are not aware of the tokens of God, but the living are aware of the tokens of God because we behold the face of the Lord every day. Through these tokens we behold the face of the Lord. (We will be talking about that in chapter 2) As we possess these tokens (these powers, the gifts the callings, the grace of God, government, truth, spirit, prayer, preaching, prophecy); God has provided

5 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.

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

7 Jn 1:22,23 And hath put all [things] under his feet, and gave him [to be] the head over all [things] to the church, **(23)** Which is his body, the fulness of him that filleth all in all.

8 1Cor 13:12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

9 1Cor 13:9 For we know in part, and we prophesy in part.

these tokens richly towards his church so that we may know him, that we can behold his face.

When your eyes and your understanding and your heart are circumcised, then you begin to behold the face of the Lord; you understand his fear, and you also experience his joy because his joy is our joy. He has provided these tokens for us for our joy to be full. This is what Jesus said to his apostles: *"These things have I spoken unto you, that my joy might remain in you, and that your joy may be full"* (Jn 15:11).

So, we see that this form of knowledge that I have packaged and delivered to you is for the purpose of this form of exchange for increase. But the church must be set in order, for this increase to take place. Without the order of the church there is no increase.

It's like a empty gas tank. An engine of a car might have all the proper designs to it; it's properly engineered and it's functional, except there's nothing in it [gasoline] to give it power **(14)**.

These 7 angels that the Lord is speaking of here, the 7 spirits that stand before his throne, are also identified in the Book of Enoch, where we see the names of these 7 angels/spirits, which stand before him. The first of the 8 great princes there (and we'll be reading about him, by the way in chapter 5); whereas I saw a mighty angel give unto the Lord a scroll. That angel is Radweriel; he is in charge of the library in heaven and the scrolls, and he hands them to the Lord. (We see this in chapter 5), *"I saw a great angel, a strong angel."*¹⁰

Then after him we also see the Seraphim, the Ophanim and the Cherubim. And over the Seraphim is Serapiel, and over the Ophanim is a Opanniel, and over the Cherubim is Kerubiel.

Then we have Hayliel, which is also involved in the Qedussah (in the timing) as is also Rikbiel, who is in charge of the 82 wheels of the chariot; we're not talking about something like Goodyear tires. He's not in charge of the tire factory. The wheels of the chariot are (also) angels. It's just that when we see the word ,wheel, we think of the word, tire, but that's not the proper association.

These are great, mighty angels (the 82 wheels of the chariot) that have functionality. And Rikbiel continually **(16)** anoints them for their services; he continues to inspire them and anoint them for their services. (We'll be seeing even more about the cherubim, which are about the throne of the Lord.) They also carry the chariots.

These 8 great princes are also called, thrones, because they're the 8 great sovereign princes, which have no peer over them. Yet each one of them is a portion of God himself; like cutting a portion of a pie; you cook a pie or a cake and you slice portions of that. And each portion you slice maintains a consistency of the whole thing; it all tastes the same.

¹⁰[Rev 5:1,2](#) And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals **(2)** And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

But with regards to the kingdom of God, each angel is given a particular uniqueness and functionality. God has endowed them in their signatures right from himself. This is the same thing he does throughout all creation, concerning the 12 signatures of man.

And then we have also Soperiel YHWH, who gives life, and Soperiel YHWH, who brings to death, which is really one and the same as the book of Enoch brings out.

After them comes Azbogah. He is also a professor of the university of heaven. That's right; in heaven there are also places of study in education, just like there are on earth. The earth functions very similarly to that which is on heaven.

The angels also have residences, activities, they also have times of pleasure, and times of responsibilities. They also have (go on) work shifts; the angels of the seasons, the angels of the days, the angels of the hours, the angels of destruction, the angels of mercy all have their selected times **(18)**, whereas they are called forth and come into this dimension and fulfil the word of the Lord (just to give you an idea).

They do similar things as we do. They also have a point of a retirement, whereas the Lord will grant them other powers of functionality. Let's go back now—

So, we talked about the 8 great princes (8 great sovereign princes), who also possess the name and title of YHWH. They also have the title, Yah-YHWH because they carry portions of God and function in this dimension. These are the things that the first century church was taught by the Apostle Paul, where he wrote in his epistles concerning the ministry of angels to the church and how they carry the grace of God to us. And we're going to see the same thing here in the book Revelation.

The Apostle Paul, understanding these things from the Apostle John, we see the revelation was a template from which the other epistles were written; they drew from this template right here—the revelation of John, as they continued to pen their other instructions and mysteries to the church... even what the 7 thunders uttered (which the apostles shared among themselves, and which they also penned in portions to the church).

That's why the angel of the Lord told John, "What the 7 thunders uttered, don't write it down, because the 7 thunders, when they utter again (as they did in the revelation and vision John had here), when the 7 thunders utter their voices, then the mystery of God will be finished.

Let's go back to Revelation chapter 1 (vs 19). Here he's telling John to write these things **(20)**.

"Write the things which thou hast seen,"

regarding the church

"and things which are,"

now, with regards to addressing these things to the church. This is the hour of temptation for the church, as it was in the first century.

The first century church went through the hour of temptation because it was going to go through another transition; it's going to go from light to darkness upon the passing of the original apostles and also those which died after them who were appointed by

the apostles themselves, as Paul told Timothy: "The things which you have received from me,¹¹ you able to instruct others also which they in return instruct other people."¹²

So, we see other apostles emerging even when Paul was alive, concerning Barnabas' ministry, and how Paul come to know the Lord through Barnabas' ministry (Galatians talks about that). We see also Ignatius, Polycarp, and Clement. Clement was with the Apostle Paul; we see him mentioned in Philipians 4¹³ (just to mentioned a few there).

These were very much aware of the first appointed apostles, their passing, and that they carried these traditions and also wrote letters to the church. But upon their passing (within a 100 years) the church went into darkness. And that was revealed to the Apostle Hermas.

It was also revealed to the Apostle Paul, as it was also revealed here to John, concerning the condition of the church, the struggles the church would go through. This is why he's addressing the conditions of the church, which we're [also] are addressing today.

The 1st 8th week went into the 6th week, which is the time of darkness and ignorance. And the church was taken into a direction that was very destructive. But God assigned it to go through that for the purpose of always providing a light to those (22) who would walk uprightly.

Those who would walk by faith would see the light, but those who would not walk by faith, who would rather continually mold with certain Jewish traditions and mix the traditions of Moses with the traditions of Christ, would be contaminated.

But it seems, as time passed on, that the spoilers prevailed within the church; they began to pen doctrines, and they began to bring the church from the perspective of the throne to the perspective of Adam, with precept. Precept and promise was the spoiler of the soul, instead of faith in covenant, which would have continued to bring them this enlightenment and growth.

"The mystery of the seven stars"

We talked about that, and the hidden meaning of these powers, which I just brought out to you.

"the mystery of the seven stars",
which is the hidden meaning of these powers.

The angel of the church is there to influence the direction of the assembly, but the angel that's their works with stewardship and with regards to direction.

In the church that's functioning, which we call the church of Baal, you don't need to speak in tongues to be saved, but in the church of Christ you need to speak in tongues to be saved.

11 [2Ti 1:13,14](#) Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. (14) That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

12 [2Ti 2:1,2](#) Thou therefore, my son, be strong in the grace that is in Christ Jesus. (2) And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

13 [Phil 4:3](#) And I entreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and [with] other my fellow labourers, whose names [are] in the book of life.

The church of Baal has their own ideas of Christianity. The church of Baal also has their images of Jesus portrayed in precept. But the church of Christ has the likeness of Christ portrayed in (and) engrafted within the soul. So, one system admires the projection of their imaginations about Christ, but in the other, which has to do with (24) the house of the Lord, we don't carry this image in the imagination, we carry it in the reality of faith.

"The mystery of the seven stars"
and the hidden meaning of these powers,
"which you saw in my right hand,"
which do my bidding,
"and the seven golden candlesticks."
represent the churches.

"The seven stars are the angels of the seven churches:"
There's the word, angel. So, we don't have to fear the word, angel, or the word, revelation, because we see the word, revelation, brought out here in verse 1 of chapter 1: "The revelation of Jesus Christ".

Revelation, enlightenment has to do with an illumination as the Apostle Paul says, *that "after you were illuminated, you endure a great fight of afflictions"*. We see that in chapter 10 of Hebrews¹⁴ (illumination).

We see the word illumination there, we see there also the word, revelation. So these are words we don't have to be fearful of because we know the direction of the Spirit.

The house of Baal is fearful of the word, revelation, because it requires responsibility of faith in covenant. So, they try to put everything within the perspective of the written record, instead of the living record. When they use everything of the written record in place of the living record, then they're building on precept and the imagination, rather than walking by faith in the record of Christ¹⁵.

Many of them (of the house of Baal) believe in the salvation of Jesus Christ, but they don't labour with the living record. So, in order for them to have predictability (and that's what they want, they want the predictability of their own projections, of how the outcome should be), they build on precept of promise.

They select a scripture (like Jn 3:16) and extrapolate from that, and call it an inspiration, and that inspiration they call a revelation of the mind (26). They speak against angelic visitations, yet they also penned many books. They write volumes of books concerning the Christian life.

They replace the Christian life; instead of working with the Spirit that replace it with (again) their extrapolations—a predictability, addressing their relationships, and the issues the struggles, and the perplexity of man, rather than bringing them into covenant.

¹⁴ [Heb 10:32](#) But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

¹⁵ Learn more about the "record of Christ" at: <http://www.s8wministries.org/lesson.php?id=6&lesson=the-witness-follows-the-record>

We see this a lot today, concerning the 10 steps, the 12 steps, the 9 steps, the 7 keys, the 10 keys, looking for wells with water in them... all these particular terms are identifying Themistic law, which works with the moral code, which is tethered to the flesh, which is under Satan's rule.

Now let's go to chapter 2.

So,

"The seven candlesticks which you saw are the seven churches."

These seven churches function under these powers. That's why John is penning a letter to them.

God selected the elder (chief elder and apostle), with Peter and James, in order to bring this revelation. The selection was not by happen chance, or random, but it was with specific interest involved. That's why Jesus took Peter, James, and John aside privately and worked with them individually.

So, he had his group (there) of 3, then he had the 12, and he had the 70, but all the 70 did not receive the same impact and personal instruction as Peter, James, and John did. That's why Jesus took them up into the Mount Herman, as many call it the mount of transfiguration.

On the mount of transfiguration a lot (28) was spoken with regards to Jesus' suffrage and resurrection, the things that would take place, and it was given to them. That's why the Lord said, "Don't tell anyone what you have seen, regarding these things that I have shown you"; because they had visions up there of all the things that would be taking place.

So here he says,

Revelation Chapter 2

The Lord unfolds the mental struggles of the believers as Satan seeks to dominate the perceptions of the church by the desires of the wicked. The living ambassadorship of John pens letters to each assembly the apostles established by appointing elders. But the faith of many elders was soured as they turned the true grace of God into lasciviousness, grasping power to introduce strange teachings to the church and in some cases, injecting the Jewish traditions of the first covenant into the second covenant faith. The Spirit of God warns of this deviation and Jesus calls the church back to Him.

1: *"Unto the angel of the church of Ephesus"*

The angel of the church is not the pastor, as some pastors have laid claim to these things, (and have claimed), Well, I'm the angel of the church. No; the pastor is not the angel of the church; the pastor is the pastor. The pastor is to oversee the flow of the Spirit and to engage the saints, concerning their growth. As a teacher also engages the saints concerning the doctrine, which they have to understand in order for them to remain consistent with the covenant.

"Unto the angel of the church of Ephesus write; These things saith he that holds the seven stars"

and there it is again, in his right hand;
the angels that do my bidding...

"who walks in the midst of the seven golden candlesticks;"

as to sanctify them—

"I sanctify these things. These are the tools that I want you to use; these are the tools of my fullness."

"I don't want you to use the partial things; the partial things will not carry the same impact upon the soul because death accompanies those things which are in part. But the Spirit of life accompanies those things that are of my fullness."

That's why we must continually build grace with grace, and faith with faith, and righteousness upon righteousness, sanctification upon sanctification, and holiness upon holiness. We have to continue to engage God with the perspective of the eyes of fire and the feet as fine brass.

We have to see from his perspective, and we have to lay hold upon the altar that's in heaven, and not the altar that possesses things of death. The altar of heaven does not have the things of death in it. It has the things of life in it. That's what we see as we read on in the book of Revelation—the angel of fire *in the altar (30)*, which sanctifies the faith of the saints and your doxologies.

That angel, Gabriel (which is the angel of fire), sanctifies your doxologies. That's why you can take confidence in faith. That's why we lay hold upon the altar, not on earth, but in heaven. That's why we look on those things that are above and not the things on the earth, because the things on the earth are under the dominion of death. The things in heaven are the eternal things.

"Unto the angel of the church of Ephesus write;"

These things have to be corrected, mostly concerning their priesthood:

"These things saith he that holds the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;"

...to sanctify them (these tools of righteousness)

2: *"I know your works,"*

we'll come back and talk about that, but let's read the verse first;

"I know your works, and your labour, and your patience,"

as the apostle Paul also brings out, *"works of faith, labour of love, and patience of hope"*¹⁶. (You see that in Thessalonians.)

"I know thy works, and thy labour, and thy patience, and how thou cannot bear them which are evil: and thou have tried them which say they are apostles, and are not, and hast found them liars:"

16 [1Thes 1:3](#) Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

Now who are these apostles he's speaking of? These are the apostles of the circumcision, the apostles of the tithe, which we read about in the books of Acts.

In the book of Acts we see that there were many who claimed to come from James (which was in Jerusalem), and they were claiming authority regarding circumcision. And they said this, *"Unless you be circumcised, you cannot be saved"; Acts 15:1, "And certain men which came down from Judaea taught the brethren, and said, Except you be circumcised after the manner of Moses, you cannot be saved."*

See the word, manner of Moses there (32)? This is the doctrine of the Nicolaitans. Certain traditions which were carried forth—the first covenant carried certain traditions of Abraham that was extrapolated to mean that we also must keep certain traditions of Moses in order to be saved. This is what they were thinking.

Now, many priests were converted to Christ; many priests were converted to the 2nd covenant, but they still wanted to maintain their Jewish traditions (their dietary laws, and certain statutes of customs, observing the Sabbath day). They still wanted to do those things, but these were the things that were spoiling their faith (and we'll be talking about that in a moment).

"Except you be circumcised after the manner of Moses, you cannot be saved. (vs 2) "When, therefore, Paul and Barnabas had no small dissension and disputation with them," which means, these men were claiming to be apostles and to have apostolic authority from Jerusalem, but Paul and Barnabas both knew that for our faith to be made perfect, we cannot use corruptible things for perfect faith.

Your faith cannot be made perfect with corruptible things because we see the Apostle Paul expound on these things, even in the book of Hebrews, whereas he spoke about the presence of death. And Satan had the power in the imagination with physical things.

It was by physical things that our father, Adam, fell; it was by physical points of contact that Adam fell. That's why when Jesus breathed on the apostles, he was reflecting upon that breath that he put first in Adam: "I gave Adam life in service to me. Now, I'm breathing on you to give you life in service to me. Receive you the Holy Ghost¹⁷ (34).

The Spirit of the Lord works with this knowledge now, not with the knowledge of the past. He works with this knowledge, *now*; as Paul says: *"Forgetting those things which are past, and reaching forth for those things which are before"*¹⁸.

We continue to put our hands to the altar of Christ and forget those things, not only of your own personal past, but we're no longer building with Moses (Sabbath day, Passover, its communion) because the final supper was with Jesus fulfilling those things of that 1st covenant in himself.

But these men wanted to carry a certain tradition, the doctrine of the Nicolaitans. Let's go back to Revelation chapter 2 and continue on:

17 [Jn 20:22](#) And when he had said this, he breathed on [them], and saith unto them, Receive ye the Holy Ghost:

18 [Phil 3:13](#) Brethren, I count not myself to have apprehended: but [this] one thing [I do], forgetting those things which are behind, and reaching forth unto those things which are before,

"I know your works, and your labour, and your patience, and how you cannot bear them which are evil: and thou have tried them which say they are apostles, and are not, and have found them liars."

Now when he says here, he found them liars, the Apostle John and the angel (here) that was revealing these things to him was speaking from the perspective of covenant.

When people in the house of Baal select this particular scripture (in context), they do so in order to cast off any dignity, any government that God has selected. [They believe] "we have found them liars", means, We found a doctrine that we disagree with in you, so we don't believe that you're a true apostle.

But that's not what John is saying right here at all, what he's writing here for our understanding; John is writing this from the perspective of covenant. But the house of Baal reads these things from the perspective of precept, and whoever does not agree with their precept is considered false.

Every denomination disagree with every other denomination. So, which denomination possesses the true bread? None of them do.

Nothing in the house of Baal possesses anything that's sanctified, that God desires. Only those in the house of Christ (we) **(36)**, from his perspective, having eyes of fire and feet of brass, are able to discern those that are false. Now we find *them* liars because they're carrying the record of their own soul as the standard the church must follow. But the record of their soul is not the standard; Jesus Christ is the record we follow; he is the standard; he is our righteousness. Now back in verse 2 here

"I know thy works."

This (again) has to do with the works of faith, which are joined to the God-Code¹⁹.

The works of faith that are joined to the God-Code increase in God's favour, but the works of the moral code that are joined to the God-Code do not increase in God's favour, but continue to progress in corruption and death. Death and hell rule over (in) the moral code, but death and hell cannot rule in the God-Code and faith. So, you can see the order for increase here.

Now, the angel, the Spirit, is revealing to John here, concerning the spoilers; he's charging them, that the presence of spoilers in the church is going to bring division, it's going to bring sectarianism, it's going to bring treachery. These will be people that build or extrapolate a whole form of theology on precept *about* Jesus, using event theology, which is also forms of blasphemy.

We also see this in Revelation 13:1, whereas the beast, having 7 heads (and 10 horns)... it talks about the 7 and 10 there, and 10 crowns. And he also talks about blasphemy; it's misrepresenting God; its removing the record from Christ to himself.

That's what the anti-Christ is going to do **(38)** . He will remove the record from Christ, which is in covenant, to himself and establish the world under the dominion of his religion, including atheists. There will be no atheists during the time of the beast

¹⁹ Learn more about the "God-Code" at: <http://www.s8wministries.org/lesson.php?id=111&lesson=the-god-code>

because they will have to take the mark; they will have to worship. They will be taking on a form of religion, reluctantly at first, but then they're going to see, mostly when the beast calls fire down from heaven, as Elijah did.

The beast is going to live in event theology, just like the house of Baal does today. The false religious system lives by even theology. They don't live by faith of covenant, they live by event theology.

This is why Jesus rebuked James and John when they said: "*Lord, would you to call fire down from heaven like Elijah did?*" And Jesus says: "*You know not what spirit you are of.*"²⁰ "That's the anti-Christ spirit, John. That's the anti-Christ spirit, James." "I'm not coming down here to consume lives because of their disobedience, I'm here now to redeem lives from their disobedience. I'm here to now establish a record for their faith."

The beast, when his presence is down here, will be to destroy; my presence is to save." So, the spoilers of judgement.

I am going to read a note here: But the charge to repentance in the order by God through government, the government of the stewardship of the Apostle John (as Paul did to Hymenaeus, and Philetus, and Alexander; we talked about that before in I Tim 1:19,20); so, we can see concerning the spoilers. We talked about the 7 spoilers that were around during the (time of the) 1st century apostles.

One of the spoilers that was very aggressive against the government of God was against the stewardship of John; we see that in 3rd John. That's why John was writing that letter, because of the spoiler **(40)** there called, Diotrephes.

Paul also had to deal with other spoilers (Demas and Hymenaeus, Philetus²¹, and Alexander). And in 3rd John we see that John set judgement for Diotrephes,²² and James also set judgement (as did Peter) for those which were scattered abroad (Jas 1:1) and also in Peter. Peter set judgements for the independent assemblies, not to despise government, 2nd Pet 2:10²³. And that's why James wrote his letter: "*Those which are scattered abroad.*" You have to come under government.

You have to come into covenant, under government because without this refuge you will wander by the impact of seducing spirits and doctrines of devils. The Apostle Paul warned that this would take place, and it's happening, right now, today, in the house of Baal. Seducing spirits are providing all these sensations, all these new programs, all these forms of excitement—diversions from the covenant.

As long as they think they have revival in the house of Baal they're going to continue to exercise their imagination with all these traditions and tools (but the wrong ones).

20 [Lk 9:54,55](#) And when his disciples James and John saw [this], they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? **(55)** But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

21 [2Tim 2:17](#) And their word will eat as doth a canker: of whom is Hymenaeus and Philetus;

22 [3Jn 1:9](#) I wrote unto the church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not.

23 [2Pet 2:10](#) But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous [are they], self-willed, they are not afraid to speak evil of dignities.

The angel of the church addresses these spoilers to repent; those who left their first love, which had to do with the priesthood, and government, truth and Spirit, in Christ. They abandoned Christ for the powerless tools, not the power tools (which have to do with tongues, and prophecies, and all these things—dreams, visions, words of knowledge, angelic visitations—the power tools).

But those in the house of Baal have powerless tools; they have tools that have no outlet (no electrical outlet to plug into) (42). Theirs are the powerless tools of the Nicolaitans (communions, baptisms, Sabbath Day observations, tithing, circumcisions, dietary laws—just to name of few). All the issues of Adam's perplexity are birthed out of this Themistic law, birthed out of these things, the powerless tools of the Nicolaitans.

And their assemblies (not coming under government, as Balaam and Jezebel)...these particular individuals were using God to establish their own ministries and theology schools.

We see that Balaam did that; he had his own school of prophets. And Jezebel had her own theology school; she was also seducing and teaching (her own) servants of the Lord, seducing them by seducing spirits, addressing the things of frailty (the gospel of frailty), rather than the gospel of faith.

The gospel of frailty is being preached today from many pulpits all over the world. The gospel of frailty is not the salt of the earth. The gospel of faith in covenant is the salt of the earth. The gospel of faith in covenant is the light of the world, not that which is of the frailty of man. And because they're preaching these particular things, they're falling prey to seducing spirits and supporting fables. And Paul warned about fables, that people would turn their ears from the truth unto fables, because truth demands responsibility for faith.

When truth demands responsibility of faith, they don't want to use the tools of the covenant. They don't want to be responsible towards God. They just want God to bless them. They want all the blessings, they want their prayers to be answered, and they want to do these things for the purpose of a boast. They want to be able to say on national television, how much God has given them this, and how much God has given them that.

That's good as concerning good things happening (44). I'm not against good things. But it's the fables of it that are dangerous. When people say, Well I gave my 10% here, and the Lord blessed me with billions of dollars, that's a fable. Yes; God did authorize certain things, but to attribute that (in connection to) your tithing is in error. That's a seducing spirit.

You're going to have many imitators of that. And we have books of imitations. That's why these books are so popular; they address the struggles of the moral code and promise certain relief and reward with regard to these struggles.

When certain things unfold, according to their own predictability, they called that God. But it's not God. God has authorized it, but God has not sanctified that as a tool for your faith. They continually struggle, trying to escape the circumstances they're in, and affront God because of the gift God gave them.

If God gave you the gift of poverty, then why are you trying to escape from it? If God gave you the gift of wealth, then why are you trying to escape from that?

Whatever gifts God gives to you, don't affront him with those things. But in giving of thanks, God blesses you, no matter what station you're in, no matter what gift God gives you.

We can see this with the virgin, Mary; the gift God gave her, she did not try to escape that, neither did she go to the book of Deuteronomy or to Genesis and try to find certain scriptures there for event theologies to address her circumstances so that she'd have a boast. She didn't do that either.

God put her in that lowly state; that's why she said, "*God has regarded the lowly state of his hand maiden.*"²⁴ "*And now everybody is going to call my blessed*"; not because of the lowly state (46), but because of the revelation.

You can have a blessing in the gift, or, you can have a curse in the gift. As long as you're trying to escape the gift, you always going to struggle with Themistic law. But if, with thanksgiving, you accept the gift that God has assigned to you, and work within that gift, then God will bless you with his peace.

The Lord never taught his apostles to escape the gift God has given to them. But the house of Baal today continues to address these issues, and it puts the people on the journey of wandering, which is why they're always looking for the next move of God; they want to escape the circumstances they're in, rather than to be thankful. And being unthankful, which the Apostle Paul warns about, they put themselves in jeopardy of God's wrath.

So, be thankful for whatever gift God has given (assigned) to you. God can bridge it if he so desires, as he bridged David from the sheepfold to the throne, or Joseph from being a slave in Egypt to being the governor of Egypt, or as Daniel being a captive.

God bridges those things. They didn't bridge those things. Joseph didn't bridge it, David didn't bridge it, and Daniel didn't bridge it. Job didn't bridge it, God bridged it. That's why Job said, giving a reciprocation to God: "*Naked I came into this world, and naked I shall return.*"²⁵

Job didn't say, Naked I came into this world so that I can covet every idol of gold that I can build a name for myself. Job didn't say that, but, "*Naked I came into this world, and naked I shall return.*" Job understood the gift which God gives, and was thankful, whether being poor or being rich. Impoverishment is a curse, but being poor is not a curse (48); being poor is the gift God has assigned to you so that he can reveal himself through you.

This is what Jesus also told his apostles. He was teaching his apostles these things when they asked him, "*Lord, why was this man born blind?*"²⁶ Jesus had to get their

24 [Lk 1:48](#) For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

25 [Job 1:21](#) And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.

26 [Jn 9:2](#) And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

theology straight because the apostles thought that perhaps it was because of a sin of his parents, or perhaps something that this individual did, that he was born blind.

The Pharisees, by their own precept, assessed the situation saying, You were born blind; in other words, You were born under this curse. No, that was not a curse, that was a judgement of God, that was a gift, which God gave. Only God can reverse judgements, and he can bridge gifts, however he determines.

But the Apostle Paul settled these things within his conscience when he says this in the book of Philippians: *"I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need"* (Phil 4:12).

That's simple. So, keep is right in its simplicity, and be thankful. That way you can focus on covenant of faith, rather than circumstances and the pleasures of life. That's why the Spirit did that.

So then, under Themistic law, those in the house of Baal will always try to escape circumstances or try to correct God. When you try to correct God, you insult him. You don't want to try to correct God in trying to reverse his judgements or escape circumstances. Just walk in covenant with him.

Now let's go back to Revelation 2:2:

"I know thy works"

He's going to say this about 7 times here.

The works he's talking about here, the works of faith, have to do with how he engineered the God-Code with it. "I engineered the God-Code for your power after my likeness, and it only increases by faith (50)."

So, God points out to the church how he engineered the God-Code out of himself, and set it as a power after his likeness in the portion of all things, to preach to us that the God-Code is eternal, and to increase the fruit of the soul by faith for salvation; it progresses in each living thing to teach us of this mystery.

We can see the vow of the Lord unfold in all creation. So the Voice of his Oath is his Word (VOW). We talked about that earlier (the voice of the Lord). If you want to read more about the voice of the Lord, its impact on all portions of life including the natural things to things of theology. You can read all about that in Psalms 29—the impact of the voice of the Lord (economically, socially, in the area of theology; it impacts everything). The voice of the Lord is in all these things. So, we can see how the God-Code manifests these things.

The God-Code also means divine mystery. This divine mystery is concealed in him. That's what he's talking about (regarding) the mystery of the 7 stars: the divine mystery concealed in him, in his bosom. So, the God-Code is that law of the Spirit of life in Christ.²⁷

27 [Rom 8:2](#) For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

All living forms are tethered to him, versus the moral code. The moral code has to do with the hidden things of dishonesty, which is the mystery of iniquity, as the Apostle Paul calls it.²⁸ The mystery of iniquity is the hidden things of dishonesty. So, Satan conceals his presence in the moral code, influencing their behaviour as they walk in craftiness, using intuitive faith, and not revelatory faith.

They use intuitive faith with the imagination, as a candle of God's word, which is deceitful to the religious minded (2Cor 10:4,5 talks about that).

"I know thy works,"

of faith,

"and thy labour,"

of love,

"and thy patience"

of hope, through the instructions of the apostles

"and how thou can not bear them which are evil:" (52)

the elders of Baal (Acts 15:1) and the doctrine of the Nicolaitans,

"and thou hast tried them which say they are apostles"

by the Oath of the Lord,

"and (they) are not"

These people do not possess the true record; they don't possess or preach the record of Christ, they preach the record of their own experience, they preach the record of their own theology. That's the falsehood.

The Apostle John brings out the same thing in his epistle,

1John 1; *"He that says he is in the light and walks in darkness is a liar, and the truth is not in him."*²⁹

Darkness has to do with the ignorance of the moral code. They're extrapolating from the ignorance of their moral code and projecting that as inspiration and revelation, rather than following the record of Christ, those things which are above, which the Apostle John writes about in [1John] chapter 5.

"and thou have tried them which say they are apostles, and are not, and have found them liars"

They are a false record. That's why they are false apostles³⁰. They're following the record of their own soul, the moral code. They're under the influence of darkness.

3: *"And have borne"*

which means they're carrying (now) these tokens.

"And have borne, and have patience, and for my name's sake have laboured, and have not fainted."

That have not fainted in their priesthood.

²⁸ [2Thes 2:7](#) For the mystery of iniquity doth already work: only he who now letteth [will let], until he be taken out of the way.

²⁹ [1Jo 1:6-8](#) If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: (7) But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. (8) If we say that we have no sin, we deceive ourselves, and the truth is not in us.

³⁰ Learn to discern true apostles and false apostles:

<http://www.s8wministries.org/lesson.php?id=93&lesson=discernment>

The words here, *And have borne*, means, You're carrying my tokens;
"you are born and have patience,"
faith and patience work together.

False faith projects probabilities and for outcome. The world lives in the paradoxes of these things of the moral code. That's why they can't understand the judgements of the Lord. In fact they make great, bold statements, saying, Well, I'll ask God when I get to heaven, concerning why this and why that.

I can give you the answer to that right now. You don't have to wait till you get to heaven, I can give you that answer here. The reason why you looking for the answers is because you're trying to fit God's activity within the perspective of your own moral code, and you can't understand why that doesn't weigh well on your own scale.

"*And (you) have born*"
carried these tokens,
"*and have patience*"

Let's look at the word, *patience*, for a minute. (Highlight the word, *patience*.) *Patience* has to do with endurance of time, as also *longsuffering* has to do with endurance of time, enduring contrary circumstances over a long period.

We have to be *longsuffering*, as well as *patient*. We have to endure the time with faith, and we have to be *longsuffering*. *Longsuffering* (again), enduring contrary circumstances over a long period of time.

How do you endure in these things? Remain within the restrictions of the covenant. As long as you remain within the restrictions of the covenant, then these struggles are not the agitating factor; you now enter into his rest.

"*And have borne, and have patience, and for my name's sake have laboured*"

You're now in the rhythm of my Spirit,

"*and for my name's sake*",

the rhythm of my Spirit,

"*and have laboured*"

(Highlight the word, name, there.)

The word, name, has to do with, The perspective of my kingdom.

When Jesus first came and started preaching, he said, "*Repent, for the kingdom of heaven is at hand.*"³¹ He is speaking of himself: "My kingdom is invisible, but my knowledge helps you see it."

And this is what's happening today. The house of Baal cannot see the kingdom of God, so they're trying to provide false evidence of it. And the false evidence is seen in their hypocrisy because they're claiming to walk by faith, while at the same time, because they don't understand the definition of faith, they're living by certain biblical extrapolations, which they *call* faith. When it seems to work for them, they call it, inspiration. And when it seems to be honoured, they call it, revelation. They go from extrapolation to inspiration and revelation. But that's what the seducing spirit does.

31 [Matt 4:17](#) From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

A seducing spirit is false grace. It provides a certain impact upon the soul, as the grace of God does, but it isn't united with the peace of God and the rest of God.

The peace and rest of God does not accompany seducing spirits, but because people are accustomed to using seducing spirits, they're not able to define the difference between these two kingdoms.

"Repent: for the kingdom of heaven is at hand" (Mat 4:17 again). You can see the kingdom of God through these tokens, which he has provided for us.

"And (you) have borne, and have patience, and for my name's sake have laboured." (Underline the word, laboured.)

The labouring is with patience, the patience works with hope, and hope maketh not ashamed. Paul said the same thing in Romans 5³². Tribulation works experience, experience hope, and hope maketh not ashamed because the love of God is shed abroad in our hearts by the Holy Ghost.

He is giving you the token for your endurance. Use his token. You can't use the tokens of this world for your endurance because they will fail. They do provide a false hope, but it (hope) will fail, concerning providing any eternal substance in the soul in the outcome. You will die in your sins.

"And have borne, and have patience, and for my name's sake have laboured, and have not fainted."

Again, have not fainted in what? You laboured at my altar with these tokens and have not fainted in your priesthood.

4: "Nevertheless"

he says,

"I have somewhat against you, because"

he says,

"you have left your first love."

Be careful regarding your false tokens because of the doctrines of the Nicolaitans. And we'll be reading about that in a moment here.

"Nevertheless I have somewhat against you, because you have left your first love" for these other tokens.

The priesthood of charity is now using the tokens of death. If you're trying to use the tokens of death, then you're going to also leave your first love.

5: "Remember therefore"

And reflect on these things.

³² [Rom 5:3-5](#) And not only [so], but we glory in tribulations also: knowing that tribulation worketh patience; **(4)** And patience, experience; and experience, hope: **(5)** And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

"Remember therefore from whence you are fallen,"

That means, "As I am addressing these things, I want you to reflect upon them—What tools are you using?"

If you're using the tools of the Nicolaitans, then you still having the mentality of the house of Baal. But if you're using the tools of my kingdom, now you're understanding the rules of my house.

"Remember therefore from whence you are fallen"

That is, from faith, with these false tools of the Nicolaitans, *"and repent,"*

You have to abandoned those things.

"and do the first works;"

The God-Code and faith in the priesthood

"or else I will come unto you quickly,"

After a passage of time.

This is what the Lord is allowing at this present time of the second 8th week; he's allowing the passage of time. He's giving the house of Baal time to think, to observe, and to remove themselves out of that house. He's giving them time.

And he's saying the same thing (here) in the book of Revelation. *"Wherefore come out from among them, and be ye separate, say the Lord."*³³ Now he says the same thing in Isaiah as he did in the book of Revelation.

Upon the presentation of this knowledge, make your choice because now is the hour of temptation.³⁴ God is giving you this grace so that you can remove yourself from Satan's snare and "Come into my house and live."

³³ [2Cor 6:17](#) Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean [thing]; and I will receive you,

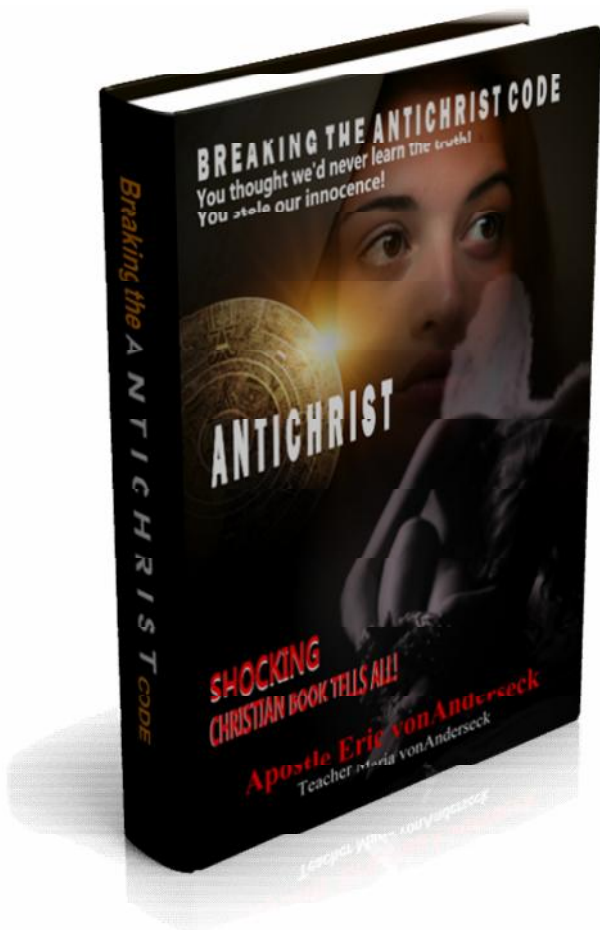
³⁴ [Rev 3:10](#) Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

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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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