

**Volume 3**

# Revelations on Revelation Series

Revelation 2:2-8

## ANOTHER JESUS

The church of the 6th Week is brought into bondage.



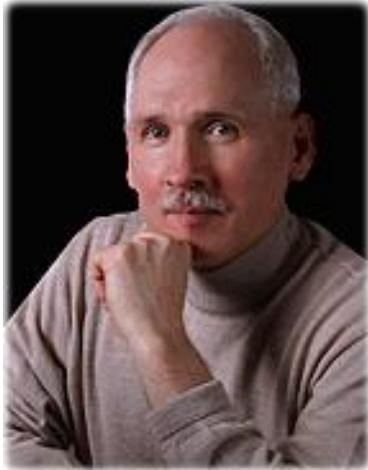
Apostle Eric vonAnderseck

Second 8th Week® Ministries



# Revelations on Revelation Series

By 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.

*Apostle Eric vonAnderseck*

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

Revelation 2:2-8

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## Revelation Chapter 2

(continued)

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*Chapter 2 continues with an expounding on how the doctrines of the Nicolaitans leaked into the church. As the Lord addresses the church of Ephesus and Smyrna, so He also addresses the church today; for the same conflict that existed between false knowledge and holy knowledge in the 1st century also exists now in the 21<sup>st</sup> century. Another Jesus emerged, which rivals the Jesus of the covenant and the church of the 6<sup>th</sup> week was brought into bondage.*

*There are two types of Jesus; one of Baal and one of God. The Jesus of Baal is a construction of the imagination, which the elders of Baal were upholding, trying to bridge the weeks between that of Moses and that of Christ by their own traditions. How will God remove the false Jesus from the church?*

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As we continue moving on here concerning the angel of the church of Ephesus...

The Apostle John received this revelation right from the Lord and was addressing the conditions of the church, of those that were scattered abroad, addressing their discrepancies and their strong points.

These discrepancies leaked in because of the doctrines of the Nicolaitans. And those which were scattered abroad, when they left the central area of Jerusalem after the day of Pentecost and also after the martyrdom of Steven, they carried with them the knowledge of Christ, but there were certain things they were still lacking. And this is what the angel of the Lord is bringing to their attention concerning the living stewardship and the perfection of the priesthood, as the Apostle Paul also says, And when I come there I will also show you that which is a better thing.<sup>1</sup>

The Apostle John was setting the book of Revelation as a template, whereas the other epistles were built upon this knowledge. And you can see this same rhythm, which the Spirit is giving here in the book of Revelation, manifested within the other epistles; in Romans, Corinthians, Galatians, Ephesians. We also see the same thing in the book of Timothy and Titus and also in that which is written to the Thessalonians' you can see that same divine rhythm in comparison of the breach and the bridge.

The bridge again has to do with the embracing of this knowledge, which the apostles have given, as Paul says in Corinthians: "*If you keep in memory these things which I have written (preached) unto you<sup>2</sup>*", and also the breach: " Mark them which cause divisions and offences, contrary to the doctrine of Christ, and avoid them"<sup>3</sup>

So we can see there's a breach and a bridge within these epistle, comparing the darkness and the light. In chapter 2 as we continue on here, he says

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

That there were those who were standing among them, claiming particular apostolic revelation, but not according to the record of Christ<sup>4</sup>. These were called, false apostles<sup>5</sup>, which were following the aspiration<sup>6</sup> of those traditions of Moses, trying to mingle them within the gospel of Christ, and using their own record as a reference point. And we will be reading about that (as concerning the deeds of the Nicolaitans) in verse 6.

**"I know your works"**

...the faith you exhibited in the past.

**"I know thy works"**

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<sup>1</sup> [Rom 15:29](#) And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

<sup>2</sup> [1Cor 15:2](#) By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

<sup>3</sup> [Rom 16:17](#) Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

<sup>4</sup> Learn more about the "record of Christ" at: <http://www.s8wministries.org/lesson.php?id=6&lesson=the-witness-follows-the-record>

<sup>5</sup> Learn to discern true apostles and false apostles: <http://www.s8wministries.org/lesson.php?id=93&lesson=discernment>

<sup>6</sup> Learn more about "Aspiration: The Jezebel Yoke" free at:

<http://www.s8wministries.org/lesson.php?id=119&lesson=aspiration---the-jezebel-yoke>

and that faith which you have: your works of faith, your labour of love, and your patience of hope. Paul addresses this in Thessalonians, whereas he says, "*I know your works and labour of love and patience of hope*"<sup>7</sup> I know your works, as concerning your faith of the past, and your labour of love, that which you're expressing from the foundation of truth within you, and your patience of hope, as you continue to endure.

What the Spirit is revealing here to Ephesus through the Apostle John, Paul builds out in the book of Hebrew. And also in the book of Hebrews he talks about the same thing in chapter 10, whereas: "*After you heard, you took joyfully the spoiling of your goods.*" That's in Hebrews chapter 10 (**4**), just before he gets into the chapter of faith.

In Hebrews 10:31-34, he says: "*Through your compassion of me in my bonds, you took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.*

What's interesting here was what Paul was saying, building out that which the Spirit is bringing out here in Revelation; "*I know your works, and your labour (of love) and patience of hope.*"

Notice what he didn't say; he didn't tell them how to escape their circumstances, as the Spirit brings out here— "Remember" in verse 5.

(I just want to expound a little bit here, but I want to keep this thought before you.)

*"I know your works, your labour, and your patience, and how you cannot bear them which are evil:"*

(Highlight the word, evil, and write the word, faithlessness, over that.)

Faith cannot be born out of false knowledge; faith is the result of holy knowledge. So, when he says the word, evil, right here, he's addressing the elders of Baal, as we read about in Acts 15; the elders of Baal which are giving them a different Jesus. Now Paul talks about the different Jesus, or the other Jesus.

There's two types of Jesus; one of Baal and one of God. The Jesus of Baal is a construction of a relationship of the imagination; there's an imaginary relationship taking place through the exchange of one's feelings about how things should be, or how things should play out. So, there's a Jesus of the imagination, and there's a Jesus of truth.

The Jesus of the imagination is that which the elders of Baal (**6**) were giving from the traditions of Moses, trying to bridge the weeks between that of Moses and that of Christ by their own traditions.

*"and how you cannot bear them which are evil"*

The faithless knowledge (or the doctrines and deeds) of the Nicolaitans.

*"and you have tried them"*

based upon what they had already heard, since that day of Pentecost and the stoning of Steven.

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<sup>7</sup> [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;

"*and you have tried them which say they are apostles,*"

because their functionality is by the aspiration and the record of their own soul<sup>8</sup>.

"*and are not,*"

that is, they're not standing to the true record.

"*which say they are apostles, and are not.*"

standing to the true record,

"*and have found them*"

based upon what you already received through the chief apostles,

"*and have found them liars.*"

because they're bearing a false record. They're spreading the gospel of the false record, not the gospel of the true record, as (also) today.

During the time of the 6<sup>th</sup> week (which was the time of darkness on the church); the evangelism of that week was spreading the gospel of the false record: the gospel of health, the gospel of wealth, the gospel that addresses the circumstances of man. And they built an image of Jesus out of the character of their frailty, rather than out of the truth of God.

Truth is defined (and identifies its source) as facts that are consistent with God's character, purpose, and plan. If any one of those three is missing from that knowledge, it's because it's founded on the wrong record. Facts that are consistent with God's character, purpose, and plan; not our character because our character still carries the weight of its own frailty in the presence of death. That's why we cannot use our own record as the image of Jesus (**8**). That has to be granted to us by the tokens of the throne.

When the tokens of the throne are set within our own heart, then it mirrors perfectly the image of God, and we carry the testimony of God in our forehead. And we'll be reading about that when we go on.

The false apostles, as the Apostle Paul brings out in II Corinthians (if you want to make a note on that—2 Cor 11:4), where he also talks about them (the false apostles), "*For if he that comes, preaches another Jesus,*" (You might want to underline that.)

"*If he that comes preaches another Jesus,*"

This is the other Jesus, that he's talking about, concerning "them which say they are apostles, but are not", there in Rev 2:2. So we can see that the Apostle Paul is building out and expounding upon that which the Spirit gave to John here.

There are two different Jesus(es), as we can see that the anti-Christ is also a false Jesus because he speaks blasphemies, [by] which, he is setting the record and the pattern of his own aspirations as the standard for the church. The record of our own passions and aspiration is *not* the record for the church. Jesus Christ is the record for the church to follow.

"*For if he that comes, preaches another Jesus, whom we have not preached,*"<sup>9</sup>

that is, the true apostles,

"*or if you receive another spirit,*"

<sup>8</sup> Learn more about the "record of your own soul" at: <http://www.s8wministries.org/lesson.php?id=108&lesson=the-flesh>

<sup>9</sup> 2Cor 11:4 For if he that cometh preacheth another Jesus, whom we have not preached, or [if] ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with [him].

that's that seducing spirit. The seducing spirit addresses the similarities of your own aspirations and confirms those things, being a false witness of false grace, which we also call the voice of Wilson<sup>10</sup>.

We called it the voice of Wilson because it's in sympathy with your own needs, your own aspirations, or your principle; it agrees with you; just like Satan will agree with you on anything regarding yourself, as long it's not that which concerns the covenant (**10**).

*"For if he that comes, preaches another Jesus,"*  
which also Jesus said they would do.

*"If one comes preaching of his own aspiration, him you will receive."* We see that in the gospels, when Jesus was addressing the Pharisees and the people that were with them; *"If I come in my own name, you would receive me, but if I come in my Father's name, you won't receive me."*<sup>11</sup>

When we come in the name of the true God, we are presenting the people with the record for their faith to be exercised with. But if we come in our own name, or in the name of a denomination, it's just going to address the customs of the people, concerning the moral code<sup>12</sup>. We want to (more or less) fix the things of the signature, rather than giving them faith and allowing the effectual working of the Spirit to bring purging to the signature of man.

When we try to use the plaster of precept to bring healing to the signature or to the discrepancies of your character in the signature, that's false regeneration. Because [what you're doing is] you're attributing these things to an environment, or form of knowledge that persuades your thinking and empowers your imagination, but doesn't bring about the cleansing and purging of the conscience.

The conscience is still defiled regardless of what form of knowledge you're embracing, or what denomination you're confirming. That particular knowledge will not purge your conscience. The Apostle Paul writes about that in the book of Hebrews, that even though they practiced all the religious rituals of that 1<sup>st</sup> covenant, still their conscience was defiled, simply because they had to continually loop back in repentance; they continually tried to build relationship upon character flaw of that 1<sup>st</sup> covenant, rather than reflecting and mirroring Christ (**12**).

(Still in 2Cor 11:4):

*"For if he that comes, preaches another Jesus, whom we have not preached, or if you receive another spirit, which you have not received, or another gospel"*

There's that other gospel that Paul also warns the Galatians about. (We're still on the subject [of Rev 2:2], concerning,

*"which say they are apostles, and are not, and have found them liars."*

In the book of Galatians is another expounding on what the Apostle John is saying, where Paul is expounding on that in Gal 1:6: *"I marvel that you are so soon removed from him*

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<sup>10</sup> Reference made here is to the film "Cast Away" starring Tom Hanks. Stranded on a deserted island with no one to talk to, Hanks, in desperation, makes a face on a volleyball and names him "Wilson". The voice of Wilson is the voice of the imagination, the voice of the aspiration. Many mistake the voice of Wilson for the voice of God.

<sup>11</sup> **Jn 5:43:** I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

<sup>12</sup> Learn more about the moral code of man: <http://www.s8wmministries.org/lesson.php?id=112&lesson=the-moral-code>

*that called you into the grace of Christ unto another gospel:*" See, we have two different gospels and two different kind of grace.

The grace of the throne is not entwined, or mingled with Adam's aspiration; it's pure. That which is above is pure. And if we embrace that which is pure, then we will be pure.

The Apostle Paul said the same thing in Titus; But that which is pure, that gospel which we preached unto you is pure, then also the results will be pure, with regards to your growth. We see this in Titus 1:15 : "*Unto the pure, all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.*"

Those that have a defiled conscience also profess that they know God. They have a form of knowledge (of the historical facts-or-event theology<sup>13</sup>). Yes, Jesus died on the cross. That's event theology. We all know that, we acknowledge that. Yes, Jesus rose again from the dead. That's event theology (**14**). That has nothing to do with the mystery of Christ. That's just event theology and the historical facts<sup>14</sup>.

A lot of Christians today are looped, and stuck, and ensnared in event theology, mostly when they read the book of Acts. They read the book of Acts and use the book of Acts as a template for the record. The book of Acts is not a template for the record of Christ. The book of Acts is that which is played out *because of* the record of Christ, not the opposite. When we use the book of Acts as a template, then we begin to set our expectations in the outcome, and our outcome is based upon all these probabilities, and that becomes your point of discernment, which is in error.

When the Pharisees built a template around the traditions of Moses (not the record of Moses, but around the template of Moses—Event Theology<sup>15</sup>), they were the ones that persecuted the record of Christ. They persecuted Christ, the stewardship of Christ; they stood against it because it was not conversing with their previous traditions and probabilities of those traditions, which they would extrapolate from.

They would continually project outcome by tradition, which means, We don't believe God would do it this way; the things that you speak are very strange to our ears, and why do you talk of these things? and your lifestyle... and your choices of life...Why are you hanging around these fishermen? Why aren't you hanging around the synagogues and the universities with the intellectuals, the people that know the law? These that don't know the law are accursed. Why are you hanging around with them?

They were addressing Jesus' ministry by the probabilities, and building out and expounding from their own traditions. That's that other gospel that Paul is talking about here. That gospel, which the Pharisees embraced, had nothing to do with the conscience. They still maintained a defiled conscience, and were trying to view Jesus through that defiled conscience, which is trying to see the planets (if you will) (**16**), through a telescope that has broken lenses in it; everything is going to be fractured and very blurry.

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<sup>13</sup> Learn more about Event Theology coined by Apostle Eric at:

<http://www.s8wmministries.org/lesson.php?id=127&lesson=keep-faith-consistent>

<sup>14</sup> Apostle Eric is referring here to the practice to build faith on the events of Jesus' death and resurrection alone apart from the knowledge of the mystery of the gospel. This leaves a person vulnerable to build faith in the image of a denominational Jesus. Faith absent of the knowledge of the 2<sup>nd</sup> covenant and 12 essential elements builds confidence in a relationship with God based upon the imagination rather than truth.

<sup>15</sup> Learn more about Event Theology and how it is practiced here:

<http://www.s8wmministries.org/lesson.php?id=127&lesson=keep-faith-consistent>

In order to see the presence of God, you have to have the tokens of God within your heart—to “see” Him. This is what Jesus was bringing to Philip's attention; “*Philip, have I been so long with you, and have you not known me?*”<sup>16</sup> Are you viewing me through blurred lenses, or the fractured lenses of your own telescope? Have you not known me? In other words, “The grace I have given to you should be sufficient enough for you to see who I am and to behold me.

We cannot behold Him unless we have the tokens of God set within us, which has to do with the foundation of truth in the heart by the stewards God has sanctified in order to perform this task.

So, in the book of Galatians (chapter 1), the Apostle Paul expounds on that; starting at verse 6, he says, “*I marvel that you are so soon removed from him that called you into the grace of Christ unto another gospel,* (verse 7) “*Which is not another;*” Now when he says, not another, he's talking about event theology. And we're saying the same thing concerning event theology.

This is what's confusing to the house of Baal today. Those in False religious system are not able to make distinctions simply because they're measuring the event theology with event theology. They can't possibly measure the mystery of Christ because the tokens of God are missing from within them, and they're not under a living stewardship. They're not able to distinguish or weigh these things, so they have no other choice than to weigh the knowledge upon the scales of the moral code. They have no other choice to that fact.

Gal 1:8, “*But though we, or an angel from heaven*”,

Now we have the word, angel, again there (18). We can see that a apostle and steward was the one that was bringing this form of correction. We can see also, by reading this, that spirits do bring other inspirations. That's where a lot of cults spring from—from these other inspirations; not from the throne, but from other sources.

We know that the moral code tries to discover God through Themistic law, which is weighed on the scales of that moral code, which is tethered to the flesh, which is tethered to Satan. He rules over the minds of them that use the scale of the moral code, but he cannot rule over the minds of those who use the scale of truth.

“*But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.*”

Be accursed has to do with, [being] removed from God's clemency, he will wander under the spell or the trance of Satan's kingdom. They're always looking for truth, and they will put you on the journey of the promise. They're always making promises based upon that 1<sup>st</sup> covenant. They'll read things in the book of Exodus and try to morph the experience of Israel into the Christian lifestyle, into the church.

That's why the church today is still wandering in the wilderness (if you will), trying to find truth in the will of God for their life. Well, once the foundation of truth is set within your heart, there's no more wandering. Once the temple is established, there's no more wandering. We can see that when Solomon established the temple; in his days the children

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<sup>16</sup> **Jn 15:9** “Jesus said unto him, Have I been so long time with you, and yet have you not known me, Philip? He that has seen me has seen the Father, and how say you then, Show us the Father?”

of Israel were no longer wandering. They were all under that one covering, the covering of his stewardship and the priesthood of Levi.

Now, going back to Galatians 1 there, where the Apostle Paul was addressing gospel in verse 6 (**20**); "*I marvel that you are so soon removed from him that called you into the grace of Christ unto another gospel*", which is the gospel of men (the wisdom of this world and event theology).

If we evangelize the world with event theology, then everybody views Christianity through the event, rather than by the record of Christ. If you view Christianity through event theology, then everything is going to be measured on that scale of the moral code with Themistic law and the probabilities, which means, you're going to be straining at a gnat, and swallowing a camel.<sup>17</sup>

And that's what the Pharisees did. Jesus brought that to our attention because they were using tradition as a lens for truth, rather than the foundation of truth from Moses, the record that Moses gave them. When they did this, another spirit entered into it, which is a seducing spirit. This seducing spirit works with other doctrine, false knowledge; that's why they're called, doctrines of devils. Doctrines of devils appeal to the intellect, as a seducing spirit appeals to the feelings and the emotions. They both work together. (Back to verse 8,)

"*But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed*", and removed from clemency.

So the Apostle Paul saw the danger, as also the Apostle John shared with him, concerning the doctrine of the Nicolaitans and the doctrines of Balaam and Jezebel, that these were injurious, that these particular ministries (they called them ministries back then, just like today. A ministry has to do with a form of service.), their form of service was not in God's interest, but in the interest of their own aspiration, which they called the calling of God.

God doesn't call us to our aspiration, He call us to stewardship (**22**). When a calling of God is received by an individual, it's always working with the stewardship, which God has anointed and sanctified as a refuge for their faith. But when individuals receive a calling of their aspiration, that calling is by a seducing spirit.

That seducing spirit is putting them into a position of authority, which God did not sanctify for them. That's that other angel. "But though we, or an angel from heaven, preach any other gospel unto you"; and we know that Satan can appear as a angel of light.<sup>18</sup> His appearance is deceptive; it's illusive and deceptive because it escapes the radar of Themistic law—it can fly under it. It also agrees with it (Themistic law), and event theology is born out of that.

Now, these false apostles were carrying traditions of Moses and mingling them with the covenant of Christ. When you mingle sour with sweet, it destroys the taste, as the Apostle James brings out; You can't have coming out of the same faucet at the same time, sweet water and bitter water.<sup>19</sup> It's one or the other. In other words, what are you resourcing? If

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17 [Mat 23:24](#) You blind guides, which strain at a gnat, and swallow a camel.

18 [2Cor 11:13-15](#) For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. (14) And no marvel; for Satan himself is transformed into an angel of light. Therefore, it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

19 [Jas 3:11](#) Does a fountain send forth at the same place sweet water and bitter?

what you're resourcing is sweet, then the water is sweet, and your reserve is sweet, which has to do with the stewardship, and the water is sweet, which has to do with the doctrine you're receiving, and so is your charity.

But if your reserve is bitter, so is also the water, and if your doctrine is bitter, so also your results are bitter, as bitter as wormwood. And we can see that's one of the judgements God brings on the world because the bitterness of wormwood is the doctrine and knowledge that they're embracing. As wormwood is poisonous to the body, so is the doctrine of this world poisonous to the soul (24).

That's why God puts judgements in this earth during the tribulation addressing these things, which the 144,000 will be addressing and the two witnesses will be addressing.

All said here as concerning Rev 2:2,  
*"you have found them liars."*

Those of the true record have found those of the false record being in error. The false record they were using was the record of the doctrine of the Nicolaitans and the doctrine of Balaam.

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

The word, borne, here means, you have carried these tokens. Ever since Pentecost, they carried the proper token, but when others came among them, saying that they were qualified leaders of doctrine, then that which they received began to be dim. In other words, the oil in their candle began to get low, and their candles went out.

*"And have borne, and have patience,  
patience in faith now,  
"and for my name sake have laboured, and have not fainted."*

"Being in the rhythm of the Spirit, you laboured at my altar, which was good. And you have not fainted. But one thing, in your priesthood the oil is getting low because it's not being replenished. Why isn't the oil in the candle being replenished? There's a stoppage in there, and that stoppage is false knowledge, brought about by the false priesthood.

The priesthood of Levi is not our priesthood; the priesthood of Melchisedec is our priesthood. That's why the priesthood of Melchisedec was selected and attached to Jesus. The Apostle Paul expounds on that in the book of Hebrews, concerning the Melchisedec priesthood. The Melchisedec priesthood does not regard earthly things (26). The Melchisedec priesthood regards only the traditions of Christ.

**4:** *"Nevertheless I have somewhat against you, because you hast left your first love."*

There's a stoppage; the priesthood of the charity is using false tokens, and these tokens are accompanied by death. Death and life do not work together. Neither does bitter and sweet work together. Neither does light and darkness work together. Neither does the temple of God and the house of Baal work together.

The false tokens being present with truth, the Holy Ghost cannot enter in and consume it. The Holy Ghost will not consume tokens that possess evil-favouredness. It's evil-favouredness because these tokens (of Baal) work with one's aspiration and imagination. The tokens of Baal are the tokens of death. The Holy Ghost does not work with these

tokens, so the work of regeneration is absent, and the professing Christian is confused, concerning the direction of God for their life. And they don't understand why the judgements of God are in the earth.

Those who are walking in the light (concerning their tokens of God) understand the testimony of God and His judgements—that the testimony of God is Christ, and his judgements of mercy are to the house of the righteous, [whereas] the judgements of wrath are to the church of Baal.

*"Nevertheless I have somewhat against you, because you hast left your first love."*

**5: "Remember therefore,"**

concerning this priesthood; if your priesthood becomes dysfunctional, it's because the knowledge of the world is present [in it].

When we talk about the knowledge of the world, we're talking about those things the carnal-minded use. The apostle Paul also brings out about the carnal-minded.

Carnal-mindedness has to do with thinking in earthly terms, thinking with physical things (28). Carnal-mindedness is with physical things (that's an easy way to remember that); anything that's corruptible or marked by time, whereas the rust corrupts, and the moth can eat it, and thieves can break through and steal. That's carnal-mindedness.

That's what Jesus addressed, wherefore he said, "*Set your hearts on things above, treasures in heaven, where the moth doesn't corrupt.*"<sup>20</sup> The moth can't eat this. How can a moth eat your sacrifices? The sacrifices of knowledge cannot be consumed by the moth because they have nothing to do with Moses.

Your tithe is in your sacrifice. What you offer unto God that is putting tokens in the coffers of heaven. You're laying up in store, in heaven, your treasures. This is what Jesus is speaking of to the first century Jews: "*Lay up for yourselves treasures in heaven, where the moth can't consume it.*" Time does not consume things of eternity.

Anything that's marked by time (observing the Sabbath Day), anything that's consumed by the moth (regarding the garments of your priesthood), anything that rust can corrupt (concerning your tithing), or consume with your mouth, which the thief can steal. As the Apostle Paul warned of: "*Touch not, taste not, handle not, which things are consumed with the using.*"<sup>21</sup> These are the things of the world. These are the commandments of men. This is the carnal-mindedness of the church.

The pews are filled in the house of Baal with the carnal-minded. The carnal-minded agree with the carnal-minded because those who are preaching the things of this world, the issues and relationships of this world being preached from the pulpit, continually address the concerns of the carnal minded (30): how I can contain my money, how I can get rich, how I can live a better life, how I can change my circumstances. They take the gifts of God and assault him and insult him with these things.

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<sup>20</sup> [Mat 6:20](#) But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

<sup>21</sup> [Col 2:21,22](#) (Touch not; taste not; handle not; (22) which all are to perish with the using;) after the commandments and doctrines of men.

If God gives you the gift of being poor, do not affront God by your complaining and murmuring because the blessing of God can bridge that, whether you be rich or poor. I'm saying that because when we get to the place of the angel of the church of Laodiceans (in Rev 3:14), you will see at that point of time, where God says: "*But you are wretched, miserable, poor, blind, and naked.*"<sup>22</sup>

You're emphasizing the wrong gift, and you're affronting God. If God has assigned you these things, why is it that you want to change? That's what Satan wanted to do; Satan was affronting God; "God would you change your mind regarding these things, concerning this next world and Adam?

I feel that the orders you have assigned me (to myself) are much greater qualified, so, why are you giving these things to one that is less than yourself (Adam) in the next world? I desire that." In fact what Satan was saying is that, "these things should be for those that are more qualified, and I feel I am more qualified for it. I'll step in, in Adam's place."

Satan was affronting God (with regards to the gifts God gave him). And the church has fallen for that same frame of mind, affronting God in the gifts he has given, whereas the Apostle Paul says the same thing; "*He has ascended into heaven and gave gifts unto men.*"<sup>23</sup> Why are we affronting God concerning the gifts he has given to us?

If you focus on the gifts (concerning your state of functionality in this dimension), then your whole Christian experience is based on that. You're always trying to change your circumstances (32), looking for the grass that's going to be greener on the other side of the fence, a better lifestyle, better things, more experiences. These things are driven by the God-Code<sup>24</sup>, but Satan is using the God-Code against you with the moral code.

If you want to escape the loop of that snare, then focus on the covenant, and you'll escape (34)the loop of that snare. And you'll be content, as the Apostle Paul said, "With these things be content." "*Whatever state I'm in,*" he said in Philippians, "*therewith am I content... whether with much or with little.*"<sup>25</sup> "Whatever God has assigned to me, I will be content. I am not going to be a murmur or complainer."

That's why when the people came out of Egypt, fell and were consumed of the wilderness; they were not content. They were always confronting stewardship. They were always trying to change their circumstances. Everything they challenged Moses with had to do with the state of their comfort zones, and it was with that, that they perished.

When Christianity is addressing the things of your comfort zones, then Satan has you looped in these things, and you will continually frustrate yourself because you're always trying to resolve discrepancies; you're trying to weigh one thing against another: Well, this

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22 [Rev 3:17,18](#) Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: (18) I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and (that) the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

23 [Eph 4:8](#) Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

<sup>24</sup> Learn more about the God-Code at: <http://www.s8wministries.org/lesson.php?id=111&lesson=the-god-code>

25 [Phl 4:11,12](#) Not that I speak in respect of want: for I have learned, in whatsoever state I am, [therewith] to be content. (12) 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.

must be because of this, and this must be because of that; I am in this state because of this; well, I need to give more money to this ministry.

They figure that by giving more money through evil-favouredness that they will gain the attention of God. Or, if I do acts of contrition, or trying to resolve the conflicts of their own conscience. How will your conflict ever be resolved with false tokens? It can't be.

The tokens of God will purify the conscience. And what are the tokens of God? Faith and charity. You use the tools of the covenant, you escape the looping of your own confusion and being confounded.

Those in the house of Baal are always confounded. Every time the Spirit of God moves, they're confounded because they're trying to set that within the puzzle of their own making. That's like taking a piece from one puzzle board and trying to put it into the puzzle board of a different box. Have you ever mixed puzzles together? Have you ever gone into your closet and taken out all these boxes of puzzles, and some of the boxes are broken, and some of the puzzles are mixed together?

What you have to do is sit down and with care, try to put these pieces all together. And then you have to search for the missing pieces, which you more likely found either in the other puzzles or lost, vacuumed up, or thrown away. That's the church of Baal. They're always trying to resolve the paradoxes, which God has assigned to those that disbelieve... those which are in unbelief.

God has not assigned a paradox to light and life. The paradoxes are always accompanied with death. So, the whole gospel they preach, being the gospel of this world, which the Apostle Paul also brings out in the book of Galatians: "If my gospel be of men, then of course, it's approved of man." "*If I yet pleased men, I should not be the servant of Christ*", as he says in Gal 1:10; "*For do I now persuade men or God?*"<sup>26</sup>; is my gospel resolving the paradoxes of man's existence, or is my gospel that which is giving direction for your faith in the covenant?

When the gospel of man is being preached in the pulpit, it's always addressing the conditions of one's frailty. The heathen are always repenting because they are trying to position themselves (**36**) as being acceptable unto God. And using the frailty of their own character, they're bringing God down to the level of trying to resolve these things—"When I get my life together, then I'll serve the Lord." Well, I don't find that anywhere in the Bible—when you get your life together, then you can serve the Lord.

When you come in covenant with God, you believe this report, and you will be saved. Rehab the harlot could not possibly polish up her lifestyle with regards to receiving the messengers. She didn't polish up her lifestyle to accept the record and the report of the messengers; she believed the report. Regardless of her character flaw, her name was written in the book of Hebrews, chapter 11, regarding those of faith, [along]with Moses, with Abraham, Isaac and Jacob, with Noah, and with Abel. Her name was placed among the righteous, not because of her character, but (because) of her faith.

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26 [Gal 1:10](#) For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

If you want your name to be in the Lamb's Book of Life, your conscience has to reflect the throne. When God sees His image (which is faith), in your conscience, **then** he accepts you as you are and works salvation within you. He salvages the soul by giving you token after token, through the cycles of your growth.

If you want to increase in the tokens of God, then you have to walk with faith and patience. You cannot get these tokens by stealing them because you can't find them; you can't steal them. These tokens are way out of your reach because they're found in the altar of heaven. These tokens are richly given and bestowed upon the righteous; those that endure to the end shall be saved—by the tokens of God. If you want to increase with these tokens, which empower your faith, then you have to with faith and patience endure the cycles of your growth, regardless of your frailty or your perceptions of life.

Here he talks about

**"Remember therefore"**

in verse 5, back in Rev 2:5.

**"Remember" (38)**

(Highlight the word, remember, which has to do with reflection.)

Our faith is based on reflection, not projection. False faith is based on projection. The gospel of the house of Baal [keeps them] always projecting the outcome based upon traditions. That's why they didn't accept Jesus; because Jesus was not giving them knowledge, whereas the could weigh the probabilities and project outcome. That's why they wanted to do away with Him. In other words, they did not have the control of the knowledge of God.

They had the control of their traditions. They could master their own traditions, and they could own their own logic. They wanted to be in the position to make decisions of the outcome. And God says, "You're not here to make decisions of the outcome. I'm here to do that."

So, when faith is in projection, it's in error. When faith is in reflection, it's in truth. You can't reflect apart from knowledge and experience in his kingdom. Abraham believed God. Abraham did not impose upon God the probabilities of his idols. He believed the record, which God gave to him, and God called that righteousness.

**"Remember therefore from whence you are fallen,"**

I want you to reflect upon the knowledge I'm giving to you right here, in comparison and contrast for your growth.

**"Remember therefore from whence you are fallen,"**

You need this experience for the purpose of comparison. Remember, the Apostle Paul brings the same thing out in Heb 5:14: "*But strong meat belongs to them that are of full age, even those who by reason of use*"; there's the word, use, there.

The word, use, has to do with experience, and (the word), reason, has to do with setting order to these things.

How can you set order to something you don't understand? That's why you need the wisdom of stewardship (40). Without the wisdom of the stewardship, you're not able to weigh anything concerning the temperament of these kingdoms. So here, "*But strong meat belongs to them that are of full age, even those who by reason of use have their senses*

*exercised to discern good and evil.*" This is the reflection he's building out. What he's writing in Hebrews, is building out and expounding upon, what John wrote right here:

***"Remember therefore from whence you are fallen, and repent,"***

Now you're able to discern, and you're are able to make the right choices by the arrival of this letter.

***"and do the first works"***

...the God-Code plus faith in your priesthood; observing this stewardship.

The priesthood is of no value unless it's joined to the stewardship; just like the temple of Solomon would have been of no value apart from his presence.

Notice that Jerusalem contained the fortress of David with the construction of the temple right next to it: "[is] Mount Zion [on] the sides of the north, the city of the great King", as the Psalmist writes about.<sup>27</sup> We see the Levitical priesthood and the kingship; King and priest functioning together in the stewardship of the children of Israel. As long as these were united, there was stability. Where there's division, there's chaos.

If you have a priesthood severed from the stewardship (the anointed and sanctified stewardship), then you're going to have chaos within the land. And isn't that what we see today? We see chaos within the land. That's because the priesthood is the wrong priesthood.

When the priesthood is engaged with the headship and the stewardship, then we see clemency. This is the gospel Jesus was bringing to the attention of the apostles two days before pass over; the breaking of the alabaster box and the pouring out of the ointment on Jesus head (**42**), had to do with recognition of that stewardship.

When the church recognizes the stewardship of Christ, which God has ordained and anointed, then there will be clemency [throughout] the land. There will be equity; equity in measure, measure of rain, equity of economics, equity of law. There would be equity [throughout] the land. There would be no more war, pestilence. That's going to be fully realized during the millennium of Christ when he comes on earth. But the false millennium will come through the beast. That's false equity, called, blasphemy, because everything is revolving from the oath of his own religion, not from the Oath of the Lord.

***"Remember therefore from whence you are fallen,"***

fallen from the faith of this priesthood,

***"and repent,"***

"Come back", he says. "Take this knowledge and prosper; take the knowledge of God and prosper. If you do these things, you will save your soul.

***"and do the first works;"***

the God-Code and the priesthood and stewardship,

***"or else I will come unto you quickly"***

If your choice is not in faith, then you're going to lose out,

***"and I will remove"***

the angel that sanctifies you right now.

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<sup>27</sup> [Psm 48:2](#) Beautiful for situation, the joy of the whole earth, [is] mount Zion, [on] the sides of the north, the city of the great King.

If I remove the angel that sanctifies you, I will assign a demon over you; I will assign over you an angel of error.

We can see the same thing that happened with king Saul; when the angel of the Lord left King Saul, what happen? Then the Lord sent an evil angel<sup>28</sup> among King Saul. And everything he was babbling was no longer in regards to Samuel's prophecy. Everything he was babbling was in regard of the treachery of David. Even his servants saw and observed how king Saul's behaviour changed. His temperament changed because the spirit changed.

When the angel of the Lord left King Saul, then he was troubled. The only time he found equity was with the Psalms of David (**44**), when David (before he was king), played with his hands upon the lyre, he would bring the testimonies and judgments of God into the ears of King Saul, and he found peace. But when the evil angel of the Lord was present, there was disturbance in the soul; he could not find equity, and everything he talked about had to do with the treachery of David.

The treachery of David is the gospel that's being spoken from the pulpits today. They're always looking for conspiracy (regarding) the conflicts of their own soul. They're always shouting at the devil, they're always pleading the blood, they're always going on the Jericho marches around their church sanctuary, or around their city. And they're trying to regain a biblical perspective by taking tours of Israel.

They figure that if they go to the land of Israel where Jesus walked on the coast line of Galilee, if they go to the mount of the be-attitudes, if they go to the empty tomb, if they go to where the apostles were, they can regain a perspective and have some insight concerning true Christianity.

But they carry that same mindset of the moral code, no matter where they go, whether they go and tour the holy land of Israel or go to the libraries of the Vatican and try to find in there the resources of their origin and Christianity. They still carry that same mindset of the moral code. And their whole priesthood is defiled because they're without the living steward.

And that's what Jesus said; "the time will come when they which do evil, which speak evil against you or do evil against you will actually think they are doing service to God's kingdom."<sup>29</sup> We see that in the gospel of John 16. We can see the twisting of the perspective. They're confounded, and they're desperate to try to find some kind of high ground.

They want to find a place a refuge, but God will sweep away the refuge of their lies with his judgements. And we see that also in the book of Isaiah (**46**); "*With hail I will sweep away the refuge of their lies, no matter where they hide.*"<sup>30</sup>

They're going to try to shield their conscience, but no matter what they use to try to shield their conscience, I will bring something of greater power and destroy it. I'll grind it to

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28 [1Sam 16:14](#) But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him.

29 [Jn 16:2](#) They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

30 [Isa 28:17](#) Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

powder. I'll cast it away from them. I'll overflow them, all their hiding places that they use to try to justify the mindset of their own religion.

*"Remember therefore from whence you are fallen, and repent, and do the first works; or else I will come unto you quickly, and will remove your candlestick"*

which has to do with the witness and knowledge of my kingdom

*"out of his place,"*

Its order and function will change when I leave, except you repent.

Isn't that what happened when the church entered into darkness? The order of function changed for the church and went from the spiritual things to the carnal things. It went from the spiritual priesthood of Melchisedec, looping the whole church (right back) with the house of Levi. So, the Levitical priesthood was that which became forth coming.

They began to put on the robes, they began to do the physical censors, they began to take the physical communions, they began to do the doctrine of the Nicolaitans again. See that? It looped right back from death to death because that living stewardship, at that point of time, faded away. And the Apostle Paul said, "*I know that after my decease shall grievous wolves enter in among you, not sparing the flock, to draw away disciples after themselves.*"<sup>31</sup> That's exactly what happened. And there was a division made between the Eastern Orthodox Church, the Eastern and Western.

A division came, rivalry came, and judgements came; with that war, famine and pestilence. And Christianity became undefined again; it became obscured in the minds of the people—they didn't know if this person was a true convert or not (48). And it was out of this contamination and darkness that other religions began to arise, which are dominant today; because out of darkness came darkness; seducing spirits created experiences for people. And from that a whole different gospel, and all their expounding was from the letters of these people. (52)

**6: "But this you have, that you hate the deeds of the Nicolaitans,"**

(Underline the word, deeds.) The priests of the Nicolaitans—you were at this point, you notice that there was some kind of discrepancy here. I don't see the priesthood of Peter here; I see the priesthood of Annas and Caiaphas; I see their priesthood here. But that's what happened when people tried to use certain positions and carnal things to boast with.

*"But this you have, that you hate the deeds of the Nicolaitans,"*

you got to that point,

*"which I also hate."*

So here the God of love says, "I hate this. Those that use wrong tools have the false priesthood, and I'll judge them."

There were those at Ephesus that began to see that there was some distinction here, and they began to separate themselves.

**7: "He that has an ear, let him hear what the Spirit says unto the churches"**

Only the Holy Ghost can circumcise the heart to hear, and circumcise the understanding to weigh these facts and to set order to this knowledge. Without the tokens of God you cannot

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31 [Acts 20:29,30](#) For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

(30) Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

behold the face of the Lord. By the tokens of God, of the Spirit, you can behold the face of the Lord.

We behold the face of God everyday in dreams, in visions, in the tools of the covenant, and in the priesthood of Jesus Christ. I behold the face of the Lord every day. I carry the knowledge of God in my forehead. This is what he said: "*I write my laws in their hearts and in their minds will I put them.*"<sup>32</sup>

"Their whole perspective would change by the working of my Spirit in their hearts." And through this priesthood, we have a form of engagement (**so**), communication, and fellowship with the living God, and I behold the face of the Lord every day. So, the crown of God, which is His peace, continually resides upon my conscience.

***"He that has an ear, let him hear what the Spirit says unto the churches; To him that overcometh"***

The overcoming has to do with a form of transition. "If you endure the transition from your previous education and false knowledge into that which is the foundation of truth, if you endure the transition by faith, I have a reward for you; I have a token reserved for you, if you overcome."

The Lord will fill the souls of the righteous with all his tokens. These are powers (with which) we can see the things to come. These powers give you a lens to see; eyes to see, ears to hear, and a heart to perceive.

The veil is removed by these tokens, but those that try to serve God carnally, without having an uncircumcised heart, will never behold the face of the Lord. These are the people on the journey; they're on the journey of their own promise; they're following the words of the spoilers. The spoilers are leading them. "Those that spoil shall be spoiled, and they that deal treacherously shall be dealt treacherously with", as the prophet Isaiah said.<sup>33</sup>

***"But this you have, that you hate the deeds of the Nicolaitans, which I also hate"***

We follow after charity and desire spiritual gifts, as the Apostle Paul admonished the saints at Corinth.<sup>34</sup> "*I would that you rather prophesy*" (this is level 1) "and also use the token of tongues."<sup>35</sup> This is the key into the house of the Lord.

You can only open the house of the Lord with the tokens of the Spirit. You can't use carnal tokens to open the house of God. Carnal tokens work with carnal things. Spiritual tokens work with spiritual things.

The house of Baal is built on man's aspirations. The house of God is built on Christ. It is him [Christ] that he sanctifies; it is him [Christ] that he took ownership of when he said, "*This is my beloved Son. He is my record. Believe him.*"<sup>36</sup>

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32 [Heb 10:16](#) This [is] the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

33 [Isa 33:1](#) Woe to thee that spoilest, and thou [wast] not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; [and] when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

34 [1Cor 14:1](#) ¶ Follow after charity, and desire spiritual [gifts], but rather that ye may prophesy.

35 [1Cor 14:5](#) I would that ye all spake with tongues, but rather that ye prophesied: for greater [is] he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

36 [Mat 17:5](#) While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him

*"He that has an ear, let him hear what the Spirit says to the churches; To him that overcometh"*

the conflicts

If you want to escape being confounded, then you have to embrace this grace. But if you resist the grace, which sinners do, then you're going to remain in a state of being confounded. You're going to try to weigh the facts of life on the scales of your own moral code, and you're going to continue to press upon that till you see some kind of logic in it.

God did not say, "When you see logic in me, come to me"; he says:

*"He that has an ear, let him hear."*

Let him come to me

*"To him that overcomes will I give (the right) to eat of the tree of life,"*

Right now that might seem rather frivolous, because we're not to that point yet. But this right here has a great meaning to it as we read on; why is this token [the tree of life] so important? Well, as we read on and get to Revelation 21 and 22, you're going to see something you never saw before, regarding the flesh and the flame, the water and the fire, and concerning Jesus Christ, which has to do with identifying these things in the midst of the paradise of God, which is in the bosom of the Father in the third covenant.

The tree of life (right now) is located in the third heaven. But the Spirit speaks right here as far exceeding that which is of the local pleasure zones of the tongue. The things of the Spirit go far beyond that of the pleasure of the taste. It has to do with the right to the tree of life and where it's going to be located in the future. The tree of life is going to be located in the holy city, New Jerusalem.

**8:** *"And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;"*

When he says this, the first and the last, which was dead and alive, he's talking about, not in rhythm with nature, but in rhythm with God.

When he says, the first and the last, he's talking about, I am the Oath of God, I am the Word of God, I am the Plan of God; I am the vow of the Lord: the Voice, the Oath, and the Word...(V.O.W.)

Everything that is in existence today is the result of my presence. If I was to withdraw my presence and hide my face, everything would be vaporized, and we would go back to the existence of zero. But because of my everlasting standing and because of the river of life that flows from me, everything continues to exist by my Oath.

He calls himself the first and the last because, "I am initiator of this plan, and I am the completer of this plan. I initiated it. It begins in the bosom of my Father, and it was completed in the bosom of my Father. And now, at this point of time, I am playing out the rhythm of this in your life so that you can partake of the eternal things."

*"And unto the angel of the church in Smyrna write; These things saith the first and the last,"*

The Alpha and the Omega, the Beginning and the Ending, the Oath (the Living Oath, not the dead oath).

The dead oath is found in the record of man<sup>37</sup>. The Living Oath is found in the bosom of our Father in heaven. The Oath of man is looped from death to death, and its substance is lost at the time of death when he (man) departs from this dimension. His honour and his boasting is gone; his sovereignty ends.

Not to the righteous though, because we have been tethered by faith, our oath to his Oath; like splicing (60) two ropes together into one rope, we're bound to him by faith. The tokens he has provided for us are carried now from this dimension into himself.

*"These things saith the first and the last"*

which he's writing about right here and which we'll expound upon next time we come together.

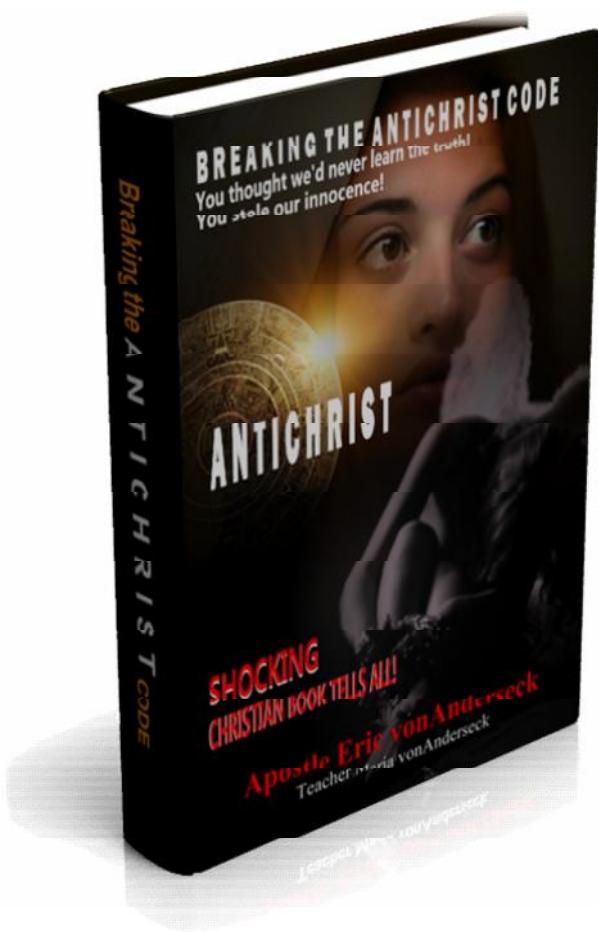
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<sup>37</sup> Learn more about the "record of man" at: <http://www.s8wministries.org/lesson.php?id=108&lesson=the-flesh>

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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.

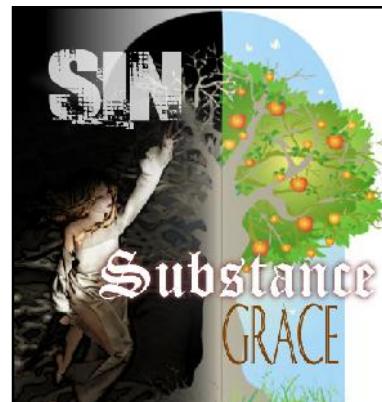
So, here you are. All those moments of intervention on God's part (His grace) has brought you to this point where your faith is about to embark on the final journey home.

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.



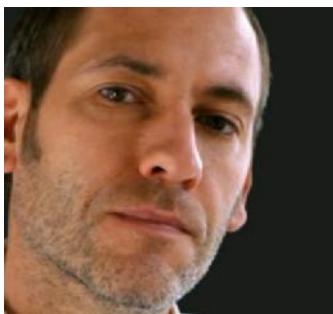
## ***Step One: Understand Where You Are Spiritually and How You Got There***

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 engraving 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.

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## **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.

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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 8<sup>th</sup> 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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