

Volume 9

Revelations on Revelation Series

Revelation 3:11-22



The **LUKEWARM**

The philosophy of wealth removes the heart from faith.

Apostle Eric vonAnderseck

Second 8th Week® Ministries



Revelations on Revelation Series

By Apostle Eric vonAnderseck



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

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

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

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

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

The Beast shouts out a scripture from Isaiah saying, "That you may know and believe me, and understand that I am he: before me there was no God formed" (Isaiah 43:10). Shrines of the image of the Beast will emerge in all places and the 'temple-banks' will issues 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 3:11-22

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Revelation Chapter 3

(continued)

God addresses the church of the Laodiceans, the lukewarm and those who have allowed their faith to grow cold. As believers clothed themselves in the garment of covetousness, the Lord speaks to the true state of their souls: “You are wretched because your conscience remains in confusion. You are miserable because your soul is not full of light, it’s full of darkness, and the peace you once knew was removed from you because of the absence of faith.”

“You are poor (spiritually poor regarding the tokens of my Kingdom). You are spiritually blind in your understanding. And you are also naked, regarding the vestments of your priesthood.” God’s correction addresses the penmanship of their own wisdom and their own history as He is doing again in the church today: “The wisdom of your own history is in error.” The soul must match that which is of the conscience of God’s history, and that only can take place if faith is present to mirror the image of God. This vital message will free your soul!

Revelation 3:12, as we continue on here in the book of Revelation, as we finish up here concerning “unto the angel of the church of Philadelphia” where he says in verse 11:

11: *“Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.”*

And (again), this is regarding your own personal feelings and perceptions regarding this correction to the church. We have to embrace that which the Spirit reveals, and he is revealing it through the stewardship of the Apostle John.

He also talks about the hour of temptation, which means, the selected time for reward or chastisement. You might want to highlight the words, hour of temptation, in verse 11. This is also a challenge for new direction for the church, even as it came in ancient times for transition from one week to a new week, from that which Moses received from God to that which David received from God.

A transition came from that which Moses received, concerning the tabernacles of skin, to that which David received of the tabernacles of stone, which Jesus then brought from stone into the soul; as the Apostle Paul says, “Your body is the temple of the holy Ghost.”¹

The hour of temptation, which is upon the church even at this present time, has to do with a new direction. It's a challenge—for those that are deep seated within their own orthodoxy. The challenge for new direction will come upon the church, as that which came upon David to take the temple from skins and replace them with stones.

Old traditions and spoilers will resist this change. They will build a strong tower of theology and build a case of their own logic on their false justifications against the open door.

This is what King David experienced upon the revelation he received in establishing a new pattern for the temple, which Solomon, his son, would carry forth in a new tradition. The resistance came from the religious hierarchy, through the vessels, the Levites. Many of the Levites were vessels of dishonor; they were carrying the knowledge of tradition, not the knowledge of faith. So, the doors have to do with the correction and vessel that will bring change to the long-established orthodoxy of the spoilers.

The hour (which he talks about) is the selected period, which the open door will remain open. Those of faith will enter into the covenant and receive the crown.

1. [1Cor 6:19](#) What? know ye not that your body is the temple of the Holy Ghost [which is] in you, which ye have of God, and ye are not your own?

So, those that overcome must be those that hold fast that which the Spirit has revealed that no man take your crown; the crown of truth upon the head, as well as the crown of peace upon the soul.

12: "Him that overcomes will I make a pillar in the temple of my God,"

The word "pillar" has to do with establishing a position of rank and a memorial, such as was established through the rank of Boaz; the memorial of Judah through Boaz, and also out of the tribe of Levi was Jachin. So we see two pillars were used in establishing the temple: the pillar of Boaz, and the pillar of Jachin, which two houses are building the Kingdom of God. So we have Judah and Levi. And we see also stewardship and priesthood, which are necessary to build the house of God.

This assignment has been assigned to *all* the saints. If they want to be a pillar in the temple of God, in the House of the Lord, they have to overcome.

"Him that overcomes will I make a pillar in the temple of my God,"

which is that of the Spirit

"and he shall go no more out:"

regarding to wander (4). We will no longer wander, looking for a place of rest; just like the Lord also entered into his place of rest

"and he shall go no more out: and I will write upon him"

and we see three things here:

"the name of my God,"

"and the name of the city of my God, which is new Jerusalem, which comes down out of heaven from my God:"

"and I will write upon him my new name."

which is the secret and eternal name.

This secret and eternal name will be inscribed in the hearts of all the saints as in the conscience, the will, and the soul. And it's upon this that we reflect to build his Kingdom.

So, he shall no more wander, but he will remain within the kingdom, within the covenant—the kingdom Christ will provide, which is in the bosom of our mother, the holy city new Jerusalem "(which is in the bosom of our mother²), which will enter into this dimension of waters.

We had the dimension of flame entering into the dimension of the waters, and there is peace, just like the spirit and soul being united together and there's peace, which is the crown, which is uniting these two kingdoms. Now the symbolism of that has to do with the crown of peace upon the soul.

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

The crown of peace upon the soul is a symbolism of this unity. And Christ came into the dimensions of the waters; as we see that God (as a consuming fire) came into the dimensions of these waters, which he created.

Coming into the dimensions of these waters was for the purpose of redeeming and to establish a pattern of unity, which would be reflected within the conscience, and which would continue to lend the power of the Oath (and that expression) in other dimensions (which will take place) within the holy city new Jerusalem. That's why he mentioned these three things:

"the name of my God, the name of the City of my God"

(which we know is the holy city new Jerusalem,)

"which comes down out of heaven from my God,"

from one dimension to another dimension through the vortex (like a path) (6), which will come from one dimension to another dimension. It's called the path of heaven; it will come into this dimension, from the womb into this new dimension, to be born into this dimension. It's symbolic of the born again experience.

"and the name of the city of my God, which is new Jerusalem, which comes down out of heaven from my God: and I will write upon him my new name."

in order for us to function within this.

So we see, there's a union of names. He calls the word, name, right here. The reason he used the word, name, is because he's identifying a unity, as taking on a new name. Why is he taking on a new name?

That's what takes place when an individual gets married; they take on a new name. They take on the last name of the male spouse. And this is what the holy city is going to do, take on the last name, concerning Jesus Christ; taking on the last name shows a form of unity. And that's why we are going to receive a new name, because we are showing loyalty to build the house.

In other words, the powers God has granted to us is for the purpose of building the house— Jesus Christ.

Jesus was the name given to the flesh of these waters, and Christ was the name given concerning the greater power—of flame: flame and flesh, water and Spirit united in one.

That's why God assigned that name to himself before the foundation of the world. By coming into this dimension he was going to bridge the breach of this dimension.

The breach has to do with the presence of death in here. God introduced the presence of death into this dimension by casting Satan into it. You kind of wonder, of all the directions God could have cast Satan out of heaven (8), why did he have to cast him out into this direction? That was because God had to create a breach within this dimension to redeem it.

Jesus was the Lamb slain before the foundation of the world. That means God already planted a tree of redemption for us in the symbolisms of the tree of life. This is why the tree of life will also appear in the holy city new Jerusalem. So God would create a breach, then he would create a bridge. In fact the very substance of water is designed by two components of light and darkness. So, since God is light and in him is no darkness at all how could he possibly bridge this, and yet at the same time, creating this substance less than himself, how can he create it equal to himself seeing it came out from him?

Well, this was not a dilemma God was facing. This was a plan of choice. He said, "I'm going to create a breach by the presence of death."

Now death did not exist, hell did not exist, sin did not exist; nothing existed until God created it. Everything God creates is less than himself, coming out from him. So, he had to assign anything less than himself to that which is the presence of death. By assigning the name, death, to it, and assigning the name, faith, to life, and accordingly, sin, to death, God created a breach because where there is no law there is no sin, but where there is a law, there is the presence of sin. And where there's a presence of sin, there's the presence of death.

There was no law of sin, nor of death, until God created it. So, we have to ask ourselves, Why did God do that? Or, was it just by chance?

No; it wasn't by chance, it was by design. God had already planned our redemption before he even initiated it **(10)**.

So, God created a breach, and then God created a bridge, and this bridge is through Jesus Christ, which will now unite these two kingdoms in one, equal to God himself, so that even though we proceeded forth and came from God, which would be less (from him), yet we can now be received back to him because of Jesus Christ. That's why he is giving us a new name.

We are going to carry on the traditions of his pleasure, the traditions of his kingdom, that we are to bear his name. And bearing his name we, as kings and priests, will continue to create substance in other dimensions in the name of our Father, which will be equal to himself. And we will bring our gifts into the holy city, and we will continue to establish God's dominion over all these things. (We will be reading about these things in Revelation chapters 21 and 22.)

That's why the book of Revelation is a template for the church to understand the unfolding of the plan of God, which begins with the church (Revelation chapters 1, 2, and 3.) That's why the Spirit of the Lord chose and selected these first three chapters to establish the union and understanding of the church, what direction God's plan is going to take; its history. And all the true prophets of God, prophesied according to Christ. They prophesied according to this history, the history of the conscience full of faith, not the history of Adam.

The history of Adam was written within stone and in dust and in death. But the history of God was written within the bosom of the Father, in the heart of the Father, and in the mind of the Father. We can see that God initiates this symbolism within us: *"I will be their God and they shall be my people"*, by this inscription; *"I will write my laws on their minds and in their hearts will I put them"*.³ Then, what does he say? *"I will be their God, and they shall be my people"*. So, we see a form of unity through this new inscription, which is a new history...a commandment (12).

A commandment, which has to do with identifying our form of obedience to this covenant, would unite us, and we can take full citizenship within the bosom of our mother, the Holy City. That's why the virgin Mary was to be a symbolism of this (and I will go into more detail on this when we get to that point in Chapter 19 of Revelation. And we will be talking more about it too, in Chapter 21.) This is very fascinating, why God chose empty wombs to carry a promise.

13: *"He that hath an ear, let him hear what the Spirit says unto the churches.*

The Spirit of God ONLY tethers you to the understanding of this token—Only the Spirit of God can tether you to the understanding of this token. So, *"He that hath an ear, let him hear what the Spirit says to the churches."*

He that resists grace, not understanding the essence of this token of the overcomer, and therefore, not understanding the essence of this token and the purpose of it, he will remain estranged and wandering, carrying not the name of God, nor identifying with his kingdom.

Let's go on here to the church of the Laodiceans

14: *"And unto the angel of the church of the Laodiceans write;"*

Now remember the angle of the Lord is unfolding these things to the chief steward, John, who is also working with the chief stewards, Peter and James, and he receiving this template, all the other saints, the elders, and the apostles began to build from this [template]. And we see this in the writing of their epistles. They began to build from this pattern. But the Spirit of the Lord awaited the time in order to initiate this.

"These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

Interesting (14), highlight those four things there:

"the Amen,"

he calls himself the Amen, which has to do with the conclusion and sealing of all things. That's why he's the Alpha and Omega. He is the Oath of the Lord and the pattern of all things.

³ [Heb 8:10](#) For this [is] the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

Remember the plan of God began in the bosom of our Father. Then the plan was initiated from our Father, and now the plan of God is sustained by our Father. This is through the tool, which we call the Comforter, or Holy Ghost.

The Holy Ghost, at this time, is sustaining and seeing through this work, through the ministry of angels, through regeneration, to the believing of the gospel—as we see also in 1Timothy 3:16: "*And without controversy great is the mystery of godliness*"⁴.

The mystery is, how is godliness achieved? It's concealed from the carnal mind. But the carnal mind tries to achieve holiness and godliness through its endeavors of the moral code. That means, it's trying to bring correction and resolve to the conflict of their own psyche. They're trying to get the history *they're writing* in their soul to match the history that God set in the imprint of the conscience for which faith purifies. Without the purification of faith, the soul remains empty and dark. But with the presence of faith, God is rewriting his history within us, so that we are called children of God. So,

"the Amen,"

has to do with that seal and conclusion of this work.

"the faithful and true witness,"

The word, faithful, has to do with a form of consistency.

God is consistent with himself as much as we are consistent with ourselves. Consistency has to do with the pattern of the signature.

An animal follows the pattern of his signature with great consistency—a dog's bark, a bird's song, the habits of animals (16), the bee to the flower—there's faithfulness in that, a consistency as a fulfillment of that signature.

Well, God will see all things through because of the Word of his Oath. The consistency of his signature demands his fulfillment, and Christ cannot fall short of what he is. And God can't fall short of what he is, he swore by himself saying this; he swore by himself,⁵ he swore in his wrath.⁶

Wrath has to do with the destruction of all those that fall short of his consistencies. So, the only way we can meet the standard of those consistencies, of his faithfulness, is with faith itself. God gave us a token to meet that standard so that we could be perfect, even as our Father which is in heaven is perfect.⁷

4 [1Tim 3:16](#) And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

5 [Heb 6:13](#) For when God made promise to Abraham, because he could swear by no greater, he swore by himself,

6 [Heb 3:11](#) So I swore in my wrath, They shall not enter into my rest.

7 [Mat 5:48](#) Be ye therefore perfect, even as your Father which is in heaven is perfect.

So, we see the word, Amen, in the seal of this conclusion, which can never change. He is the faithful one regarding his consistency and the performance of his signature. And he is called the true witness because this witness is superior to all other powers. He is the true witness.

Now, the word, true, has to do with the true origin, the original pattern. Jesus is the Word of God. He's the plan of God. He's the true origin and pattern of all creation. He put a portion of himself (which we call, the God-Code⁸) in all creation, and he concealed Himself within his creation. And we behold it in great marvel, in a beautiful sunset, the majesty of mountains, in a situation (concerning the forces of his powers): in tornadoes, or in earthquake, or in tsunamis. We marvel at the big things: the powers, the path of the planets, the sun and moon, the beauty of the moon and it's assigned doors concerning the time of harvest, the new moon, and the harvest days (18).

This is why the Spirit of the Lord used these things in the old covenant, that we would stand and marvel at these things. We would behold the God-Code in everything; from the living and the dead we would behold it. Even death itself is a marvel because death itself is a living entity that's carrying forth its signature in bringing to conclusion, to ruin. Yet by bringing one thing to ruin, death increases its own self. So, death is very zealous to perform its tasks, as much as hell is very zealous to perform its tasks, as the holy angels of heaven are very zealous to perform their tasks.

And yet the sovereignty of man remains wandering. That's why we need the knowledge of faith, so that we can follow suit concerning the consistency of the faithful one, Jesus Christ. He empowers us for the purpose of this consistency. Without the grace of God we wander within our imagination, and we are ruled over by a cruel prince. And Satan is very consistent with his deceptions.

He cannot deviate from what he is; just like death cant, hell can't, a bee can't deviate from being a bee; a bird can't deviate from being a bird, and a horse can't deviate from being a horse; that's what they are. They perform their task from one generation to the next generation. A monkey is a monkey. They're showing a consistency; but here, all the powers of these consistencies are lesser than what God is.

That's why he's called, the true witness. He is the original pattern, which is superior, sustains all things, it rules over all things. That's why he's called the King of kings and Lord of lords.

King of kings: those who rule by their sovereignty are still lesser than the sovereignty than God is. So, how is God going to equalize this? How is God going to bring equity in this breach? There seems to be a discrepancy here. Well, that

⁸ Learn more about the "God-Code" at: <http://www.s8wministries.org/lesson.php?id=111&lesson=the-god-code>

discrepancy is death. Death will be destroyed (20). Death and hell will be cast into the lake of fire.

When I say, destroyed, I mean, as removed from their functions in this dimension. As long as it is in this dimension it rules, but once it's removed from this dimension and is cast into the lake of fire, it will continue to rule over the God-Code and all those vessels that want to carry the testimony of themselves. They that carry the testimony of themselves will be consumed by themselves, and their sovereignty is lost.

Only those that carry the testimony of God, concerning being born again, confirming to his consistency, it is those that carry their sovereignty into the next dimension, into the holy city. They will bring their gifts and tokens into the holy city, and they will increase with the increase of God.

But now we're increasing with the increase of God by faith in the tokens, which are the proxy tokens right now, regarding the work of regeneration. The Holy Ghost, right now, is restricted only to the work of regeneration. That's why the imagination is severed from the covenant. The imagination is not joined to the covenant; it's severed from the covenant.

But the imagination can prove to be your enemy seeing that Satan enters in (not) through the door, but he enters in through another way—that's the imagination. He enters through the window of the imagination and not through the door of faith, and that has to do with the conscience because he cannot escape the detectors.

If Satan came through the door of the conscience, we would immediately detect him as a violator, as a thief present. But he comes through the window; he comes through the imagination. When we least expect it, he enters in—in the time of darkness, he gains his entrance. So, those who stand in ignorance, it's because Satan gains entrance through the voice of the imagination. And he rules them. He lays spoil to the house (or to the soul).

"These things saith the Amen, the faithful and true witness"

The superior witness that brings salvation (22).

And we now see an interesting thing here, called the

"the beginning of the creation of God;"

Well, what do you mean by the beginning of the creation of God? This shows that he is the Oath of the Lord.

"the beginning of the creation of God;"

You might want to highlight that, which means, all life sprang from this one Spirit: Christ set the pattern of all things from himself. He carried the design into the dimension of waters to reproduce his likeness, and then joined this light to himself.

God showed this mystery in removing a rib from Adam to create a woman, and then brought the woman in her perfection to Adam. We see this in the book of Genesis.

There's a mystery within this breach and bridging because Adam had to be put to sleep.

God forced Adam to go to sleep. Adam had no desire to sleep because he was not in the rhythm of time yet; he was in that light. As long as he was in the light he escaped the rhythm of time. Just like when Moses was up in the mount, he was in the rhythm of the light; he escaped the rhythm of time, so he wasn't thirst or hungry. And then he carried the eternal rhythm back into the temporary rhythm when his face shone.

God showed this mystery in removing the rib from Adam to create a woman, and then brought the woman in her perfection to Adam. The joining of the two would be for the purpose to multiply and to build his house; to multiply the image perpetually as one by covenant. And this is what we're doing.

There is a breach (regarding the flesh), but there is a bridge (regarding the Spirit). That's why we're called, sons of God, right now. But we're living in two dimensions: our flesh is in the dimension of time, where death rules, but our soul is in rhythm of the eternal, wherein Christ reigns.

The one rules death unto death, and the other rules life unto life. But we have now this hope (24) in earthen vessels⁹ even though at this present time, even though we follow through in the emotions of the flesh, we do not war after the things of the flesh. We do not aggressively pursue those things that work corruption because we have been born again: God is writing our history, the history of the conscience within the soul, and joining these two things is our faith, because our faith joins our oath to his Oath. Our destiny now is his destiny. Our origin is his origin.

15: *"I know thy works"*

Again, it's concerning the expression of the God-Code.

"I put the powers of my kingdom in the God-Code, which has to do with works in faith; not that which works in death, but that which works in faith." See this here in verse 15, how he begins to explain this.

"I know thy works that thou are neither cold nor hot: I would thou were cold or hot."

16: *"So then because thou are lukewarm, and neither cold nor hot,"*

(like raw meat)

"I will spue you out of my mouth."

⁹ [2Cor 4:7](#) But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

I'll spue you out of my mouth as being unsanctified at my altar. Even as Eli's two sons, (Hophni and Phinehas), and as Aaron's two sons; one had strange fire and one ate unsanctified meat. So, highlight the words, cold nor hot, and we'll explain this here.

"cold nor hot"

Is the fire on your altar burning, or is it out? Is it hot (burning) or cold (out)?

But we know that the law of Moses explains to us that the fire of the altar should ever be burning. If the fire of the altar is not burning, you're transgressing against God.

That's what it means to be aglow with the Spirit; We are aglow with the Spirit as the altar is burning within us. How is the altar burning within us? When we're working with the grace of God; we're using the tools of the covenant: prayer, preaching, prophecy, gifts, calling, graces of God, government, truth and Spirit. These are all the elements that are necessary to burn on this altar (26), to keep you hot, and to keep the fire burning.

Now, if the fire is lukewarm, which means, it went from flame down to embers, the sacrifices on it will not be accepted because the sacrifice can't be consumed if the coals or the fire is out, or near out. It's like throwing a steak on the BBQ after the time passes to where it would be beneficial to put it on. You put it on sooner if you want that crispy taste; that fire broiled taste. So, if the fire is lukewarm, the sacrifice will not be accepted because it will be raw on one side and possibly too much burned on the other side. So, the Lord says, "I'm not going to taste of your raw hamburger because that's just lukewarm".

The philosophy of wealth removed their heart from faith, just like the Laodiceans right here, and just like it did to the Jews of that first covenant. It was the wealth of this world that estranged their hearts from God. And Paul was warning the church at Rome, Don't let that be your priority. Don't let the wealth of the Gentiles hypnotize you into a gospel of health and wealth. We can see this prevailing in the church today.

Affronting God to change the circumstances and the gifts, which God has given to you—in exchange for what? For peace and security of money? There is no peace and security in money. We have already seen this time and again take place within the crashing of the bank, concerning the plundering of the banks, the plundering of the economic system. It is the wealth of the Gentiles that the Jews wanted, and because they pursued after that, that was their entanglement, that was their snare.

So, the philosophy of wealth will remove the heart from faith and focused on earthly enjoyments, turning the grace of God into lasciviousness. Where the absence of faith is (28), the voice of covetousness is very loud. When faith is absent in the heart, the voice of covetousness is very loud so that people want to find comfort

through physical things, particularly in the house of Baal, because the house of Baal makes promises to resolve these conflicts, the psychological conflicts that you have.

For example—concerning tithing. Why is it that I'm tithing this money, and yet I'm still poor? Or why is it that I'm pursuing the dietary laws of Moses, and yet I am still struggling with sickness? These are the struggles, and God is putting judgments on all these.

Look at the world economic upset: the falling dollar, the rising prices. And look at the same thing God is putting judgments on—concerning the salmonella outbreaks in lettuce, in spinach, now tomatoes. It was in peanut butter, it was in chocolate, just to name a few. It was even in your pet food.

These are judgments put upon Adam's philosophies and of all the checks and balances that they try to put within these things by creating organizations, in order to observe these things...has not come through.

It's the same thing with mad cow disease and chicken flu, or the dog flu, or SARS; all these plagues. The pride of Adam is constantly being smitten by the rod of God's wrath. Everything that Adam exalts, God smites. Every time Adam thinks he has achieved to resolve a conflict, another one is introduced. That's (2) because they refuse his fear, and they refuse his fear because they rejected his mercy, and his mercy is in his covenant.

Well, let's see what happens to the church of the Laodiceans. Seeing that covetousness was being pursued, they had to justify it. Let's see how they do this.

"So then because thou art lukewarm," (30)

as we discussed earlier, in that the embers of the altar had gone to the point where it's not going to cook the meat, not going to consume the sacrifices. It's just going to make the meat warm; it's not going to cook it.

"and neither cold nor hot, I will spue you out of my mouth"

as unsanctified ones; "Your sacrifices are tasteless to me."

A tasteless sacrifice is one that is not offered in the sanctified knowledge.

17: "Because thou say, I am rich"

This is what we're talking about: You say I'm rich—they were using Mk 11:23, 24 to enrich themselves. Sounds familiar, doesn't it?

In Mk 11:23, 24, what things Jesus was saying when he said *"Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you"*, Jesus was not giving a key to our carnality. He was giving the understanding for covenant. Yet, the carnal-minded ministers, those who are pursuing covetousness, but calling it faith, are trying to justify their greed through the use of these scriptures. Well, didn't Jesus say that I should ask whatever I want, and he shall give it to me?

When James and John's mother approached Jesus and asked about the thrones for her two sons, Jesus said, "You're asking something because I just made a promise, that whatever you shall ask in my name, I will give it to you".

But again, as the imagination of man, our imagination always takes it beyond the restrictions of faith; (4) it always takes it beyond that, and then we don't understand why God is not coming through on his promise. That's because you went beyond the boundaries. You have to remain within the boundaries of the covenant for these things to make sense. And, if you want God actively involved in your life, you have to use the terms of the covenant within the restrictions that he gave it, through the work of regeneration.

Right, here [concerning] their petitions (32), as the Apostle James also wrote: "*You ask and have not because you ask amiss, and you receive not, but that you may consume it upon your lusts*"¹⁰.

That's exactly what the church is doing today, but they have justified their logic by the selection of certain texts in order to lend support to their own logic, and they call that logic, Jesus Christ.

Well, like I said, in the house of Baal you can worship any image of Jesus that you desire to worship. You can make any image you want and call that your Jesus. But it's the Jesus of the covenant that you have to come to, and you have to humble yourself to the Jesus of the covenant.

To the Jesus of the house of Baal you stand, and you scold the Jesus in the house of Baal. That means, you make your demands. It is not in man's best interest to demand of God.

I remember listening to a message back in the 1970s concerning the legal and vital side of faith. This was being preached by a popular evangelist, and his philosophy was that you have to engage God legally, as if you are suing God in court. That's absolute folly, to sue God in court on a promise.

This is what the children of Israel were doing; the false prophets were doing that. They were suing God in a court regarding his promises: Well, Abraham was one, and God gave him this land; we are many, therefore, it belongs to us. That's exactly what their mindset was.

We can see the same thing in the false religious system. They're continually drawing God into court on lawsuits. Instead of humbly walking into his court with a token and a gift of his mercy, they're coming in there with writ of suing him, saying "I demand this, and I demand that, I demand this".

¹⁰ [Jas 4:3](#) Ye ask, and receive not, because ye ask amiss, that ye may consume [it] upon your lusts

These are sottish children. These are children in whom is no faith. That's why they are trying to wretch and wrest these things out of God's hand, as if God is stingy. God is not stingy (34). God is a God of covenant. God is a God of faith, and we approach him on the same terms that he issued toward us in order for us to match him (to match him—to be like him).

That's what the Apostle John brings out; *"Now are you the children of God. It does not appear what we shall be, but we know that when he shall appear, we shall be like Him"*. There's that matching. *"And we shall see him as he is"*¹¹, in this matching—concerning the history of the conscience, the faith, as well as also the eternal inheritance. As the Apostle Paul wrote that "he that overcomes" as concerning that we be *"heirs of God and joint heirs with Christ"*¹².

"I know your works"; we read that in verse 15.

Verse 16 we saw about "spuing them out of my mouth"

And this is why:

17: *"Because you say, I am rich, and increased with goods,"*

You're using the God-Code--

I know your works, (vs 15), and (now, vs 17) the word, increased.

Connect the word, increased, with the word, works.

They're using the God-Code with the moral code¹³, aren't they. They're trying to set order to their own paradoxes by selection of precept. And now they are challenging God in the form of a lawsuit, in order to get God to perform a task that's outside of the terms of the covenant. When God will not perform those tasks they charge God with folly, and then they stand confused; Why is it that these things are not resolving? That's because they're approaching God just like Satan did.

Satan approached God in order to wrest God into the position of agreement, in allowing that which God had spoken of in creation of another world and another dimension, whereas he would create another angel, which would rule over that, and which would be equal to Himself. Satan was envious of that, and Satan was trying to teach God something. Kind of strange, isn't it.

It's like a student trying to instruct a professor in the light of the instruction the professor was giving to the students (36), and the students suddenly thought that they were now capable of instructing the professor.

¹¹ [1Jn 3:2](#) Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

¹² [Rom 8:17](#) And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with [him], that we may be also glorified together.

¹³ Learn more about the "moral code" of man: <http://www.s8wministries.org/lesson.php?id=112&lesson=the-moral-code>

Jesus says, "I am one that has come to serve, but you are my students. And it's necessary for the student to be as his master; not to challenge his master, but to be as him."

This is what Peter was trying to do, trying to direct Jesus' attention. And also through the counsel, the apostles got together and tried to counsel Jesus on a few things, like when they said, "*Lord don't you know that you offended them?*" "Wouldn't it be better if you walked softly before them, and maybe agreed a little bit to their theology?"¹⁴ But then what did Jesus say? "*Let the blind lead the blind*".¹⁵

So, in verse 17 we see the word, increase, and in verse 15, I know thy works. Well, thy works are for the purpose of increasing your covetousness, not humbling the mind in faith. Because "God resists the proud but gives grace to the humble."¹⁶

"Because thou say, I am rich, and increased with goods, and have need of nothing;" This is their consolation, by the way. They say, "if I can only get to this position, if I could have this, regarding that which I want to aspire to, then the Lord, he'll be my God". That's reverse thinking; it should be in a proper sequence of thinking—as covenant, and faith, and promise, and not just promise, then faith, and then maybe the covenant.

"Because thou say, I am rich"

Look at their confession right here. They had a positive confession, but a positive confession of scripture and promise does not resolve in a positive outcome. The Lord was rebuking them of Laodicea because even though they had a very positive confession, God says, "You're a very negative people. A positive confession doesn't mean that you are of faith. It means that you are very zealous in trying to achieve your goal by speaking to your circumstances of life. And that's not going to happen.

"Because thou say, I am rich, and increased with goods, and have need of nothing; knowest not that you art"

he says,

"wretched, and miserable, and poor, and blind, and naked:" (38)

This is the true state of your soul. You're rather wretched. Your conscience remains in confusion. You're miserable because your soul is not full of light, it's full of darkness, and the peace was removed from you because of the absence of faith. And you're poor (spiritually poor regarding the tokens of my Kingdom). You're also spiritually blind in your understanding. And you're also naked, regarding the vestments of your priesthood.

14 [Mat 15:12](#) Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

15 [Mat 15:14](#) Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

16 [Jas 4:6](#) But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

What is wrong here? What is wrong with this picture? Covetousness; this is what's wrong with the picture. Now he says:

18: *"I counsel you"*

Now the Lord is not casting them off yet, he's giving them a chance to repent.

"I counsel you to buy of me gold"

Not the tithe of the mineral, but the tithe of the Spirit; your sacrifice of tithe, the sacrifices of the knowledge of God.

"I counsel you to buy me gold"

Let your priesthood be rich in offerings, as gold

"gold tried in the fire,"

the fire of prophecy.

We know the Apostle Paul built this out in his understanding in 1 Cor 3:12-15, concerning, *"Now, if your sacrifice, or your offering, abides the fire, then you have a reward, but if it's consumed, then you shall suffer loss, yet he himself shall be saved."*¹⁷ That means, God has granted the time for recovery.

"I counsel you to buy of me gold tried in the fire, that thou might be rich;"

truly rich in the knowledge of God.

"and white raiment,"

the true vestments of your priesthood, not the vestments of this world.

"that thou may be clothed,"

concerning that your conscience may be pure

"and that the shame of thy nakedness"

that is, concerning the lack of knowledge in your soul is rather self-evident because your conscience being defiled continually expresses repentance.

If the conscience is purged, you're always expressing faith. If your conscience is defiled, you're always expressing repentance. You are always trying to set order to the disorder of your psyche **(40)**,

"that the shame of your nakedness do not appear;"

as to be discerned as unclean,

"and anoint your eyes with eyesalve, that thou may see."

What position are we to see from? We're to have the eyes of fire and the feet of fine brass. We're to walk in the things of the Spirit, and our perceptions are to be of the throne.

¹⁷ [1Cor 3:12-15](#) Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; **(13)** Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. **(14)** If any man's work abide which he hath built thereupon, he shall receive a reward. **(15)** If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

Only those that are spiritually-minded...because he that is spiritual judges all things. But the Laodiceans were not able to judge the plight of their own struggles, were they. They weren't able to see the plight of their own struggles, just like this laughter movement, or like this so-called revival, the Lakeland revival. The false religious system is trying to claim that as the champion of their system; just like Goliath was the champion of the Philistines, so they're trying to claim these so-called manifestations as the champion that stands on behalf of their theology, their orthodoxy, and their traditions.

They're trying to take ownership of the Spirit, but their eyes, they do not see. They cannot perceive that they are in a state of being confounded. And that's what they're asking: Why is it that the Spirit of God moves, but yet we have in this assembly the diversity of doctrines and different denominations and different priesthoods?

The Apostle Paul brought out the same thing concerning confusion. Well, the spirit of this world reigns where the spirit of confusion is at; where there's confusion the spirit of this world is reigning.

So, God shows mercy and troubling of the waters, and then everybody murders everybody to get into the waters. We see that this took place at the pool (42) of Siloam [Bethesda—Jn 5:1-9], where one particular individual was healed by the word of Jesus. And when the angel disturbed the water, when it began to bubble and to sway back and forth, the first person that stepped into the pool was healed.¹⁸

It was at that point of time that the excitement of the people was so involved that they began to murder each other to try to get into the pool first. Then people actually drowned. From the place of blessing, it became the place of death.

So, when God even moves in his compassion among the assemblies, and a person receives a valid healing, a valid touch from the Lord, immediately that assembly, that particular church, or that particular denomination wants to take ownership of this healing, and they want to sell it in the streets. And they're trying to draw everybody's attention to it; See, God is here.

No, God's compassion did something. Just like the woman said, "Lord even the dogs eat of the children's crumbs"¹⁹, speaking of herself as a dog. And Jesus said, Because of this saying, go your way, your child is healed.²⁰ The overflow, the children's bread is on the table, concerning the table of your priesthood, where we dine, but the overflow of it is for the Gentiles, those outside of covenant.

18 [Jn 5:4](#) For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

19 [Mat 15:27](#) And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

20 [Mat 15:28](#) Then Jesus answered and said unto her, O woman, great [is] thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

Even those outside of covenant receive benefits because God makes the sun to shine on the just and the unjust. Even since the weather, the weather of fine seasons, fruitful seasons, plenty of wine—on the just and the unjust. **(16)** But does that sanctify the people? No; it doesn't.

God's act of compassion is not for the purpose of sanctifying something, but every phenomenon marks the presence of the invisible kingdom. Every phenomena, whether it be evil or good, marks the presence of an invisible kingdom, and God does these things that man may marvel; that man, even though he only sees the dimension of his flesh, begins to be more aware and cognitive of another kingdom that's present in this system, but we're just not able to perceive it with the eye. But we can perceive it with the knowledge of truth. And, of course the Lord can give us the discerning of spirits, and we can see into that kingdom.

So the eyesalve, he says, in order to make you see the presence of his Kingdom from the perspective of the throne **(44)**.

19: *"As many as I love"*

Notice here, look what the Lord is saying right here; just the same thing the Apostle Paul says. Paul told the same thing to Titus, *"Let no man despise you"*²¹, but be an example of a believer". He said it in Timothy too; *"in word, in conversation, in charity, in spirit, in faith, in purity"*²².

In Titus he also said, "Let no man despise thy speech", concerning bringing rebuke and reproof in the knowledge of the truth to correct these people.²³ But they look at correction as being judgmental. Why would a person think correction in the knowledge of God is being judgmental? It's because the correction of truth addresses the penmanship of their own wisdom and their own history.

The wisdom of your own history is in error. The soul must match that which is of the conscience of God's history, and that only can take place if faith is present to mirror the image of God.

"As many as I love, I rebuke and chasten:"

That's the same thing Apostle Paul wrote about. So we can see the Apostle Paul, **(18)** by the Spirit, being a true prophet of God (an apostle and prophet), confirmed this pattern.

The Lord is giving them time now to return to their first love.

21 [Tts 2:15](#) These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

22 [1Tim 4:12](#) Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

23 [Tts 2:1,7,8,15](#) ¶ But speak thou the things which become sound doctrine: **(7)** In all things shewing thyself a pattern of good works: in doctrine (shewing) uncorruptness, gravity, sincerity, **(8)** Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. **(15)** These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

"As many as I love, I rebuke and chasten:"

through this knowledge.

"be zealous therefore, and repent."

You have to change the direction of your feet. The direction of your feet can no longer be facing outside to the wilderness; the direction of your feet should be facing the altar, at all time.

The priesthood of Christ is facing the altar. The priesthood of this world is facing the wilderness. When I say they're facing the wilderness, it's that they are going out on every hill and under every beautiful situation, every situated hill there has green trees and vineyards and brooks flowing with water. They're drawn to worship it, they make a philosophy, they build an altar (46); they're always facing out, not facing in.

We have to face inwardly because the altar of the Lord faces the direction of the holy of holies. And the altar of heaven faces the throne of God, as we'll read on here in the book of Revelation; whereas he saw an altar, and there was an angel of the altar, and the altar was before the throne of God and before his temple. The altar faces the temple, and we should be facing that with your sacrifices, of these tokens, which God has given to us for our sanctification, so that we will be accepted of him.

20: *"Behold, I stand at the door, and knock"*

Here is the door of the conscience, and his knocking has to do with—not a physical knock, but (with regards to), Hear this knowledge; the knowledge is knocking at the door of your conscience.

Is your conscience pure? Will you remove the barriers of your logic in the moral code and embrace the reason of faith? Or are you going to let the barriers of your own logic destroy you? If you allow the barriers of your logic to remain, then that's not repentance. But God will still chasten you regarding these things until you open the door to this knowledge.

"Behold, I stand at the door, and knock: if any man hear my voice,"

the voice of grace.

"and open the door,"

to the voice of this knowledge, the voice of the knowledge of this grace.

"and open the door,"

Now he's not saying this to sinners, he's saying this to the church, that there has to be correction made, and the correction has to be forthcoming in order for you to find order and increase in my kingdom. But if you don't (of course), he's going to assign them to destruction.

"if any man hear my voice, and open the door, I will come in to him,"

So now we see the true form of relationship and fellowship.

This is what the church wants; they want to have that individualized fellowship with Jesus. Well, it's in covenant. God is not going to come down to the level of your passion, he's going to come down to the level of your faith (48). And for the purpose of coming down to the level of your faith is to bring you up to the level of the throne.

He's not coming down here to share within your discrepancies, he's coming down here (for the purpose) to share in the knowledge of God. The festivity is in the voice of the Lord. He says, *If any man hear my voice...*"

Our fellowship is within the voice of his grace.

"and open the door, I will come in to him,"

through the door of the conscience.

So you might want to put the word, conscience, over the word, door, there. Not (through) the window of the imagination...Satan comes through the window of the imagination, but God comes through the door of the conscience, with knowledge. Cognitive faith must work with knowledge.

Faith is not happen chance; it's not just there [just] when a certain situation arises, it's there for the purpose of facing the altar with full confidence.

"I will come in to him, and will sup with him, and he with me."

Now we have a form of exchange.

This is what the Apostle John brings out in his epistle in 1 Jn 1:1:

"which we have heard, (22) which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;"²⁴

Now he says, the Word of life; that's the knowledge of this voice, the knowledge of his voice, (the knowledge of his grace); *"and truly our fellowship is with the Father, and with his son Jesus Christ."²⁵* That means, our engaging fellowship is working with the record which Jesus purchased with his blood and the Spirit, which empowers his knowledge within us; *"truly our fellowship is with the Father, and with his Son Jesus Christ."*

Now if the people in Laodicea decided to walk in their own direction, these are those that need to repent, as he also brings out in 1 Jn 2:9: *"He that says he is in the light, and hates his brother, is in darkness even until now."* That's in chapter 2.

But in chapter 1 he says, *"He that says he has no sin, deceives himself, and the truth is not in him; But whoso confesses his sin, (of course) God will forgive him for*

24 [1Jn 1:1](#) That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

25 [1Jn 1:3](#) That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship [is] with the Father, and with his Son Jesus Christ.

his sins.²⁶ But then he says: "*he that says he has no sin is a liar, and the truth is not in him.*"²⁷ (We see this in 1Jn 1:8-10.) (50)

We can see this is an expounding regarding this fellowship, or the absence of this fellowship; because "*he that says he is in the light, and hates his brother*", the word, hate, means as to deny grace. The person that denies grace, but works with another system, is not only affronting God, but he is offending and murdering his brother.

21: "To him that overcomes"

Now, again, we must overcome the perspective of our shortcoming and look from the perspective of overcoming, from the perspective of the throne. We must overcome our own feelings about this change.

"To him that overcomes will I grant to sit with me in my throne,"

Now this is really interesting, too, because the throne (again) has to do with the point of new beginning.

"I will grant to sit with me in my throne,"

Well, is Jesus' throne less than himself? No; it's not. So, if we sit in his throne that means we're equal to him.

"even as I also overcame,"

Jesus says, "I had to overcome. I overcame in the fulfillment of all these things for you. I overcame all things, for the fulfillment of all things concerning your virtue. So Jesus, being God manifested in the flesh, set a pattern for our faith to reflect. And this is called the Record of Christ.

"even as I also overcame, and am set down with my Father in his throne."

Again, to see from the perspective, to see from the seed of light, and to function even in the third covenant. That's why we have to overcome, to receive this blessing.

Verse 22: "He that has an ear, let him hear what the Spirit says unto the churches."

And now again, it's the Spirit of God only, tethers you to the understanding of this token of entering into his throne.

The throne (again), like a star (52), being a point of light, is like a house where a king rules; God set a throne in this dimension and sat in the light as a point of reference to create height and depth and to separate the light from darkness.

26 [1Jn 1:8,9](#) If we say that we have no sin, we deceive ourselves, and the truth is not in us. (9) If we confess our sins, he is faithful and just to forgive us (our) sins, and to cleanse us from all unrighteousness.

27 [1Jn 1:10](#) If we say that we have not sinned, we make him a liar, and his word is not in us.

Now there are many thrones where each order has its power. There are many thrones in heaven (regarding his angels); we see this in 2 Enoch 25:4 and also in the Testament of Adam 4:1- 8.

Every country has a president, or a throne, just like a state has a governor in the throne, and yet the state is also supported by its many orders. But each state has a throne and also the chief throne.

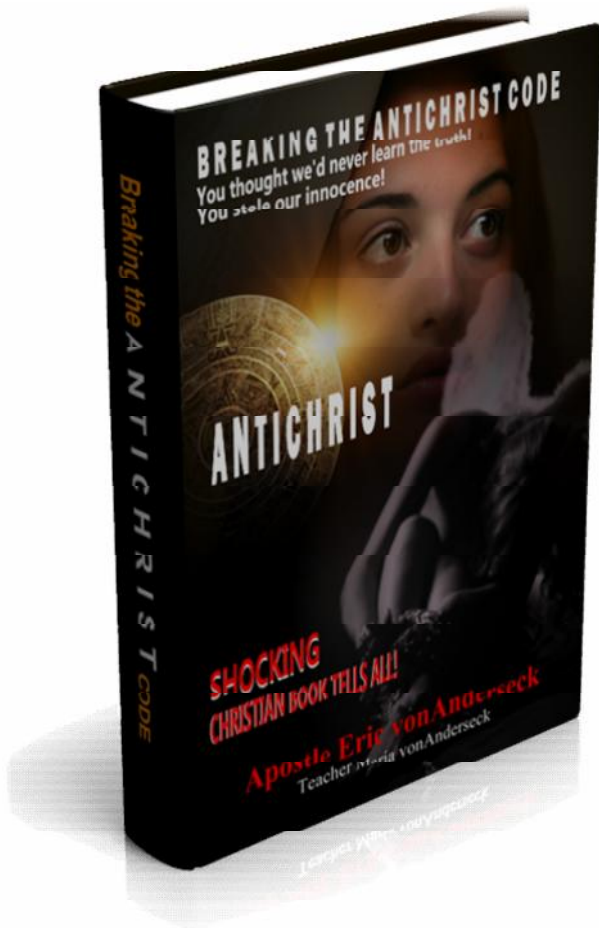
Now, the Seraphim, themselves, are like the legislative branch, and the Cherubim (are) as the judicial branch, and the dominions the security branch, the powers, the military branch, and the authorities oversee the function; and so on. But each order works with the throne that it is under.

So when we enter into the throne of God, we'll begin to more understand why it was necessary for us to overcome, to see from his perspective, even while we were in this dimension of darkness. So even though we're in the dimension of darkness, yet by the throne of the Lord, and by the throne of his grace, we can continually live by the perspective of his light.

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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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