

Volume 10

# Revelations on Revelation Series

Revelation 4:1-5

# The THRONE of God

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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 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

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Revelation 4:1-5

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## Revelation Chapter 4

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*We're going to notice in chapter 4 that the word "throne" is mentioned 12 times. The throne of God is our government; from the throne of God he issues forth commandments for his apostles to direct the church. If the stewardship is an unsanctified stewardship, then that stewardship is not receiving its orders from the throne of God, but is tethered to a different throne. That would be the stewardship of unrighteousness.*

*Also in this lecture: The voice of the Lord is again brought to our minds beautifully and wonderfully as God returns the church to the Word of his Oath. Also, in this lecture: We are made to understand how the stage is being set today for the release of the white horse of Revelation 6. God makes a way for each person to escape the wrath to come.*

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We can see as the Apostle John continues on in his narrative here from the revelation of the Spirit, when he says here,

**1: "After this"**

This has to do with, after correcting the church.

After the church was set in order for the purpose of his increase we're going to see that the Apostle John is going to receive further revelation, as the Spirit revealed to him. This is a fulfillment of what Jesus says in John chapter 16; when he says *"Howbeit the Holy Spirit when he comes shall teach you all things";* and then he says, *"he shall speak of himself, but whatsoever he hears, he shall speak, and he shall show you things to come."*<sup>1</sup>

Now, we can see that after Jesus ascended into heaven he gave commandments unto his apostles by the Holy Ghost; Acts 1:2<sup>2</sup>. We can also see that the Apostle John received this revelation concerning the direction of the church and the things which now take place, following the purging of the church and the separation from the tares of the wheat, as the sheep from the goats, and the rapture of the church.

Many Bible scholars believe that chapter 4 is the beginning of the rapture. No it is not the beginning of the rapture. The rapture doesn't take place until chapter 6, but this is applicable concerning the preparation of the church. It can't be interpreted as the point of rapture because after the church is purged: purged of the hypocrites, purged of the doubtful, purged of the mischievous, purged of the rebellious, then the rapture is going to take place. And this is what Paul brings out regarding the purging of the church.

Paul was building upon the revelation John received here, as we see in Ephesians. So, if you want to turn in your Bible to the book of Ephesians, he brings these things out, regarding the purging of the church in Eph 2:20, whereas he says, *"And are built upon the foundation of the apostles and prophets"*. And this was after the book of Revelation was written. The Apostle Paul saw that in the last days, in the end times, there would be those that would despise government and speak evil of dignities, and that fables would prevail and that would be during the time of darkness, even in the time in the beginning of sorrows.

And then we see also in the book of Revelation concerning the time (or the hour) of temptation. The hour of temptation is brought out also according to the Apostle Peter, where he talks about they are going to say, *"Where is the time of his coming? for all things continue as they were since the beginning"*<sup>3</sup>.

So, the Apostle Peter, also by the revelation of the Spirit, reveals that the mindset of many people are going to be stuck in the rut of the testimony of man, and they're going

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1 [Jn 16:13](#) Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, [that] shall he speak: and he will shew you things to come.

2 [Act 1:2](#) Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

3 [2Pet 3:4](#) And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as [they were] from the beginning of the creation.

to say, Where is the promise of his coming? because all things continue as they were since the beginning of the world.

But we know according to the testimony of God that is, by the history of the Spirit, that all things will be fulfilled as God has promised; even when Christ came. We can look at the history of God in creation from the dividing of the continents, the separation of people by the division of tongues, also we can see the testimony of God in the establishment of Noah's ark and the flood that consumed all the known world, the whole world.

We can also see the testimony in regarding Sodom and Gomorrah. We can see the testimony in the fulfillment of those things that Enoch received in the seventh heaven, regarding the ownership of God (4) of a particular people, which would be his priests (concerning Israel), and the fulfillment of that. . .[also] opening the Red Sea.

The testimony of God has been established and cannot be altered. History can't be altered. So, the Oath of the Lord cannot be altered because the Oath of the Lord IS the history of God, and everything that is written in the holy scriptures testifies to the fact; (because) the testimony of Jesus is the Spirit of prophecy, and all prophets prophesy according to Christ. All prophecy, which is the words and communication of your charity, continually lend to the path and the rhythm of the Spirit.

This is what we're building; we're building a habitation of God through the Spirit, as the Apostle Paul brings out in chapter 2 verse 21 where as he says, *"In whom all the building fitly framed together grows unto an holy temple in the Lord"*. He's reflecting upon (again) what John said, concerning the angel of the church of Ephesus, unto the angel of the church of Smyrna, unto the angel of the church of Pergamos, unto the angel of the church of Thyatira, that everything was being set in order to build the habitation of God through the Spirit. This is what God is doing at this present time.

So, at this present time, as the Apostle John is making known concerning the condition of the church, the Apostle Paul also confirmed that; *"How that by revelation he made known unto me the mystery; (as) I wrote afore in a few words, Whereby, when you read, you may understand my knowledge in the mystery of Christ."*<sup>4</sup>

The mystery of Christ, which we also call, the God-Code<sup>5</sup>: how God has concealed himself from the intellect of man, from the passion of man, from the aspiration of man, from the principle of man, and yet has revealed these mysteries to those which are of humbled heart. Those that walk by faith have to be of a humble heart because *"God resists the proud but gives grace to the humble"*<sup>6</sup>.

So, he says, *"Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit"* (Eph 3:5). So, what John received in the book of Revelation (6), the Apostle Paul is expounding on in his epistles,

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<sup>4</sup> [Eph 3:3,4](#) How that by revelation he made known unto me the mystery; (as I wrote afore in few words,

<sup>5</sup> Learn more about the "God-Code" at: <http://www.s8wministries.org/lesson.php?id=111&lesson=the-god-code>

<sup>6</sup> [Jam 4:6](#) But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.



bringing to the attention of the saints [concerning] the tokens of this mystery so that we can know him.

Also the Apostle John goes into the detail of the revelation he received (again) as concerning the ministry of angels, mostly in the seventh heaven. And the Apostle Paul again expounds on that, *"To the intent that now (unto the church) might be made known the manifold wisdom of God, unto the church, by the principalities and powers in heavenly places as they unfold unto us this wisdom"* (that's in Eph. 3:10), as the Apostle Paul brings out, which again is confirming the things the Apostle John has just experienced in Revelation.

We're going to see as we read chapter 4 in Revelation, we're going to see an activity of angels with the church, and we'll talk about the activities of the angels with John himself, being the chief steward.

Then also the Apostle Paul identifies the condition of the church, that it has to be rectified, and that all the saints must be able to comprehend; that they *"May be able to comprehend with all the saints the breadth, the length, and depth, and height and to know the love of Christ, which passes knowledge, that ye might be filled with all the fullness of God"* (Eph 3:18,19).

Now, that's a very interesting word there, the fullness of God. The fullness of God does not stand in the frailty of man, but when Adamites, or the false ministers (the ministers of unrighteousness), take ownership of a token, they're not standing in the fullness of God because the fullness of God is not in the position of our frailty, it is in the position of his throne.

The fullness of God is in his throne, not in these tokens as when God heals somebody, or when God answers a prayer. When those of the false religious system take ownership of these expressions of God's compassion, goodness, and graciousness, they have removed themselves from the fullness of God (8). So, by taking ownership of that, they're showing that they are independent of the Oath of the Lord.

Faith in God connects us with the Oath of the Lord, and thereby, we are partaking of his fullness, but the fullness is within his Oath, in the throne, not severed from it. But when ministers of unrighteousness take ownership of it, they are in fact expressing, not the fullness of God.

Ephesians 3:20: *"Now onto him that is able to do exceeding abundantly above all that we ask or think, I (that is,) according to the power that works in us"*, these are the tokens God has given to us to engage him in his fullness, not to be severed from it.

Then the Apostle Paul continues to build out with regards to, not only the ministry of angels, partaking of his fullness, the mystery of Christ, that the church will be pure and

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

without blemish even unto the coming of the day of the Lord. That's why we have to abandon our former conversation, and you abandon your former conversation by being crucified with Christ.

When you are crucified with Christ you are no longer trying to resuscitate a corpse, because you are suppose to be crucified with Christ, or you are suppose to be dead to the world. Being dead to the world has to do with its perspective and its principle (its aspirations). The imagination has been lashed to the dock, so that you're no longer floating in the currents of the river or being taken by the tide; if you are taken by the tide of the imagination, Satan is going to take ownership of you—just like somebody finding a lost dog.

A stray dog is hungry and is thirsty and a dog wants to adopt you. Well, that's what happens when Christians wanders in their imagination, Satan takes ownership of them, but if the dog is on his leash, and it has its tags and is attached to a dog house, or in a house, then somebody trying to claim ownership of it would then be stealing it (10). But when a wandering dog walks in your property, and you have compassion on it, you're immediately taking ownership of it, concerning its care.

And that's what Satan will do; Satan again would reclaim you for himself because you didn't stay in the city of refuge. You're suppose to stay in the city of refuge until the death of the high priest. Well, our high priest will never die because he is a high priest "*for ever after the order of, Melchisedec*"<sup>8</sup>. The high priesthood of Jesus Christ is ever perpetual, so *IN Him*, in Christ, we are in the refuge of the Lord.

But if you depart from Christ, then you are also being led astray, like a wandering dog, or a boat that wasn't lashed to the dock and is just floating down the stream; somebody is going to take ownership of it. Or as according to Arab tradition, if one finds a camel wandering in the desert, he has the right to take its ownership, but if the camel is tethered to its master, and you try to take right of its ownership, then you are stealing it.

So as long as we are tethered to the master Satan can't take ownership of you, but once you break the tethering, which has to do with the tethering and tutoring of angels, the ministering of his grace, growing in his goodness—if you abandon that, then Satan can take ownership of you. You must remain tethered to him to continue to grown in him. That's why we must continually be without spot, without wrinkle.

We can see this in Eph 5:27<sup>9</sup>. (I'm still in the book of Ephesians, but we're about ready to start in chapter 4 of Revelation.) As we read Ephesians right here we can see how much Paul set his understanding down in this epistle, building on the temple there in the book of Revelation; "*That he might present it to himself a glorious church,*" again he says, "*not having any spot*"; no spot, no blemish, no aspiration, no principle (12). Because "*without are dogs*", or evil workers, adulterers, murderers, as we read about these things in the

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8 [Heb 5:6](#) As he saith also in another [place], Thou [art] a priest for ever after the order of Melchisedec

9 [Eph 5:27](#) That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

book of Revelation <sup>10</sup>. Nothing except that which is perfect can remain in the presence of God.

*"That he" God "might present it to himself";* presenting it to himself has to do with the tokens which are taking route within us, God is going to receive to himself as part of his inheritance, because we are an inheritance of the Lord as the Lord is our inheritance. He is taking ownership of us for eternity, as we are taking ownership of him by faith.

But here the Apostle Paul brings out *"That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing"*. Any such thing, as concerning the flesh, the moral code<sup>11</sup>, or that of the first covenant; *"that it should be holy"*, using the second covenant tools of the priesthood, *without blemish*, being absent of any aspiration or guile. This is what Paul brings out in chapter 5 of Ephesians around verse 27.

And then with the understanding of your priesthood being spotless; spotless—without wrinkle and being without blemish, then they're able to stand in the strength of the Lord, which the Apostle John was bringing out, writing his letters to each of the seven churches.

*"Finally"*, he says, *"my brethren, be strong in the Lord"*, (Eph 6:10). Being strong in the Lord, this is the confidence. We have confidence of this point of access by his Spirit. That's what it means to be strong in the Lord—in the Lord.

Circle the word, in, there in verse Eph 6:10. The word, in, has to do with the point of access; our point of access is by the Lord, that Is, by the Spirit he provides for us. And this is what we are strong in. Our confidence is within the grace of God. This is the point of access into his throne.

And then he goes on right here:

*"and in the power of his might"*. What is the power of his might? Why, it's the tools of your priesthood (14). This is your strength, the tools of your priesthood, but again the priesthood must be in recognition to the stewardship or else it's a wandering priesthood. It's a wandering priesthood if it is not tethered to the stewardship.

Even as Melchisedec, when he met Abraham; Abraham tethered himself to Melchisedec showing that the perpetualness of the priesthood would be that of the Spirit of Melchisedec, and not that of the slaughter of animals, which would be in Abraham.

Abraham had the promise of covenant, but Melchisedec had no promise of covenant. The promise of covenant was not in Melchisedec. That's why when Abraham joined himself to Melchisedec, it was showing that Jesus Christ, when he would come, would carry the order of Melchisedec in himself. As children of Abraham we do the same thing. We are tethered

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<sup>10</sup> [Rev 21:8; 22:15](#) But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. (22:15) For without [are] dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

<sup>11</sup> Learn more about the "moral code" of man: <http://www.s8wministries.org/lesson.php?id=112&lesson=the-moral-code>



to Christ concerning the priesthood, which God gave to Abraham. So we're children of Abraham by faith in Jesus Christ.

So, the promise of covenant is through Abraham concerning kings and priests, but the priesthood was not to be carried forth with physical things. God showed us these things when Melchisedec met Abraham and shared with Abraham the knowledge of God, and Abraham reciprocated, giving him the tithe; the tithe was the tethering.

And we tether ourselves to God through the tithe of our prophecies, through the tithing of our priesthood, that we keep ourselves tethered to the things of the Spirit. But Melchisedec came to Abraham in whom was the promise of the covenant. So, the priesthood must be joined to the stewardship in order to be valid today.

If the priesthood is severed from the stewardship, then it's an invalid priesthood because it has estranged itself from the covenant of the promise; it's a wandering priesthood. But if the individual does not come into covenant with God, according to the revelation of the Spirit, according into the stewardship, then their priesthood is invalid.

So Paul goes on and he says (Eph 6:10), "*Finally, my brethren, be strong in the Lord, and in the power of his might*", using the tools of your priesthood, the priesthood of Christ (16). This is the rhythm of the Spirit. If you want the equity of peace you have to use the equity of the tools.

That's why when the children of Israel passed over Jordan they set up 12 stones in the middle of Jordan; it was a memorial concerning the passage. This was to represent that through this passage of water—it's like passing from the womb— this is a new point of beginning.

Now, Moses didn't take the children of Israel over the Jordan river, Joshua did, whose name was Jesus. And Jesus' ministry began being baptized in the river Jordan where the 12 stones were located. John the Baptist was in that same location, which shows a new beginning. That's why Jesus passed on to the other side in the wilderness, to set a new record.

Moses' death was in the undisclosed area, not to be known of anybody, but only known to the angel, Michael, who buried him after he passed on. Jesus, going to the wilderness, was providing a new record, as if Moses was coming forth out of the wilderness again to meet the children of Israel. And passing over Jordan represents a baptism of a new beginning; the birth of waters (or the waters of birth), which accompanied Jesus.

John the Baptist's ministry ended at the Jordan river, and Jesus' ministry began in the Jordan river; as Jesus said himself "*Thus has becomes us to fulfil all righteousness*"<sup>12</sup>--us. The word, us—you, John, you are the concluding factor of all prophets confirming Moses 's record, and by confirming me, you have fulfilled your ministry, because Moses pointed to me.

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<sup>12</sup> [Mat 3:15](#) And Jesus answering said unto him, Suffer [it to be so] now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

As Moses said in Deut 18:18, *"The Lord your God will raise up a Prophet like unto myself; you are to listen to him"*<sup>13</sup>. "You are now to be joined to him". Moses also foresaw by the Spirit a transition that would take place concerning [meaning that] his ministry and stewardship will come to conclusion (18) while Jesus 's will be a new beginning, like a new Genesis.

Genesis: a new beginning, a new birth for a new heavens and a new earth, because the former heavens and the former earth will pass away by fire, but Jesus began a new ministry, new points of contact, a new stewardship, which will not be set within earthly things, but only in himself.

Your priesthood involves the armor that you put on. So, the armor is the shield of your priesthood. So, *"Put on the whole armor of God, that you may be able to stand against the wiles of the devil"* (Eph 6:11) (the wiles of the devil would direct you, not into the stewardship, but away from it.)

Now going back to Revelation chapter 4, we can see that when he says the words, after this (Chapter 4:1),

*"After this"*

after the correcting of the church

Now, we're going to notice in chapter 4 that he's going to mention the word, throne, 12 times, which represents government. The throne of God is our government; from the throne of God, from his throne he issues forth commandments for his apostles in order to direct the church. This is what's taking place right here.

If the stewardship is an unsanctified stewardship, then that stewardship is not receiving its orders from the throne of God, but it's tethered to a different throne, not to the throne of God. That would be the stewardship of unrighteousness.

But we can see the stewardship of righteousness here because the Apostle John is bringing people into the position of the holy, and we'll be getting to that here in this chapter.

*"After this I looked"* John said, *"and, behold, a door was opened in heaven:"* as was revealed by the Spirit unto the church of Philadelphia (20), whereas he says, *"behold, I have set before you an open door"*, Now, if you go to the church of Philadelphia, in chapter 3 verse 7, *"And to the angel of the church in Philadelphia write; (these things): These things saith he that has the key, that is true, he that has the key of David"*, which shows a new direction and sanctification in this new direction; as David also had provided

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<sup>13</sup> [Deut 18:15,18](#) The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

new direction for the pattern of the temple, from the tabernacle to the temple, from the skin to the stone.

Jesus also provided a new direction (as the key of David) from the stone to the flesh, into the heart of man. So, he that is true—that possesses the original pattern, “*he that has the key of David, he that opens, and no man shuts; and shuts, and no man opens*”. Here we can see the open door. When was the door opened? The door was opened right after the hour of temptation was upon the church. So, when the church comes to its point of perfection, when the vessels of faith possess all the tokens of God, then she is ready to be received of God.

The Apostle John here [back in Rev 4:1] was taken up, he was lifted up by the Spirit;

*"After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard",*

The voice of the Lord took on a form of a sound. You might want to highlight the word, voice, there because we will be talking about that a lot, concerning the voice of the Lord.

I brought this to your attention earlier in the book of Revelation, concerning that the voice of the Lord takes on different manifestations. It can take on a manifestation of a trumpet (the voice of a trumpet, the last trump), or a shout, or a person. It also initiates and works upon the habits of man; *"the voice of the Lord makes the hinds to calve, and discovers the forests:"* It can lead wildlife into streams; it teaches birds how to build their nests and how to care for their young, and also it moves upon the animals, concerning the time of their bearing. . . And not only does it work in the rhythm of nature, it works in the rhythm of our faith.

*"The voice of the LORD makes the hinds to calve, and discovers the forests: and in his temple (22) does everyone speak of his glory" Psalms 29:9.*

So, the voice of the Lord initiates and oversees all things concerning creation, not only as breaking asunder the trees of Lebanon... When it says, it breaks the trees of Lebanon, it's talking about that it's involved in the weather patterns. So, we can see that the Lord kills, and the Lord makes alive. The Lord wounds and the Lord heals<sup>14</sup>. The voice of the Lord carries these things.

The voice of the Lord is the Word of his Oath, and all things that God has set within himself, in the rhythm of himself, in the pattern of himself, in his own signature, (everything) is carried forth with great zeal; just as much as the animal kingdom follows the instinct of their signature. We, not following the instinct of our signature, we work by a higher power of knowledge, which is that of faith.

All those that work with the intuitive nature of their own instinct and signature are as the animal kingdom. Adamites who work with their intuitive nature of their signature are as a

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<sup>14</sup> [Deut 32:39](#) See now that I, [even] I, [am] he, and [there is] no god with me: I kill, and I make alive; I wound, and I heal: neither [is there any] that can deliver out of my hand.

brute beast. But all those that walk according to righteousness, according to the grace of God, are considered as sons of God. They're not considered as beasts of the field.

Of course, the Apostle James brings this out where he expounds on these things, that we are not to be as a brute beast, as a horse that needs a bridle in its mouth to be led about; we are not to be as an animal.

Many Christians want to bring God down to a level, to the point of not doing anything; they want God to do everything for them.

God will sustain us, and God will influence us, but he's not going to take your sovereignty away from you. He is not going to tell you what kind of herbal tea (24) to drink, or what kind of brand of coffee to buy, or what kind of fruit juice to buy (imitation or real). He's not going to tell you those things. But, as you pray in the Spirit, there will be certain influences there—that's true, there will be certain influences there. This is the promise of his involvement. We focus on the terms of the covenant, and God will uphold his word.

We don't have to force God to keep his word. To force God to keep his word is like affronting God, it's like a form of mistrust. This is what the murmurers and complainers did in the wilderness, they affronted God; when they affronted Moses, they affronted God. And they were murmurers and complainers because they always wanted God to involve himself in changing their circumstances of life. Instead of being thankful, they fell into unbelief.

Going back to Revelation:

*"After this I looked, and, behold, a door was opened in heaven:"*

(which no man can shut)

*"and the first voice which I heard"*

of the sound,

*"was as it were of a trumpet talking with me;"*

We see the voice of the Lord took on this form of a sound, of an announcement.

This trumpet—it sounded like a trumpet, but it was speaking a language

*"which said, Come up here, and I would show you things which must be hereafter."*

that is, after the church is purged.

Then immediately, as John 16:13 says, *"I will show you things to come"*.<sup>15</sup> And this is what John is seeing—*"the things which are"*, the condition of the church, *"that which is, and that which shall be"*, as he brings out there at the end of Revelation chapter 1: *"Write the things which thou have seen, and the things which are,"* (Rev 1:19). The things which are, at the present time of his writing, at the present time of this revelation in the first century church; *"and the things which shall be here after"*; the things hereafter, in my eternal plan (26) and concerning the holy city. The eternal plan is now going to be played out this way.

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<sup>15</sup> [Jn 16:13](#) Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, [that] shall he speak: and he will shew you things to come.

Everything we're reading right here is the history of God, and it can't be changed nor altered. And this is the conditions that are taking place in the economic situation of the world today: the high prices of gas, the high prices of food, the high prices of living; it's not by accident, it's by design. God is doing this to move everything, mostly to take the power of the imagination away and put everyone into subjection of the power of the beast.

Once your wheels are removed from you, you become isolated and immoveable. The Lord is paralyzing the first world, this world; like third world countries. Third world countries are supposed to be developing countries, and like second world countries, like those who are economically growing, and then we have the first world. Economists use this kind of language to try to depict regions of the world that are developing, and those that are lagging behind.

Well now, the reverse is happening. We, which were very wealthy in the manufacturing world are become increasingly isolated and paralyzed. And this is for the purpose of setting the stage for the white horse to be released; the seal as we will be reading about here in chapter 6.

The seal of the white horse will be released, so that we, in the position being paralyzed, will not be able to stop the events that are going to be flowing at that point of time— which also has to do with the first attack on Israel, the defeat of Gog, as well as also the establishment of the beast, the emergence of the beast.

As long as everybody is independent and self-sufficient (28) they will see no need to take the mark of the beast. So, you can see why God is paralyzing the European nations, paralyzing them economically and even socially, paralyzing and also the other events that are going to be taking place, concerning the smiting of God's rod and the judgments, which will be (as) wormwood and the daemon locusts, which will be coming out.

Here the Apostle John is being carried up, like the wind carries a leaf.

He felt an invisible force lifting him up

*"Come up here,"*

he heard this voice saying;

*"and I will show you things that must be hereafter"*

This is not spooky stuff. And when I say, spooky, it's not like new age philosophy.

New age doesn't even build on this. New age extrapolates from ancient religions, and they do use certain portions of the Bible to extrapolate regarding a sense of psychology with these things, mostly out of the old testament and things that they have no understanding of what they're doing. So, this is not new age because this is building upon a sound foundation of the covenant for our redemption.

Now look what happens in verse 2: after the church has been purged, in a flash, in a moment of time, immediately John was suddenly sailing through the air—



**2:** *"And immediately I was in the spirit:"*

he was sailing through the air; an invisible force just completely moved him from this position—from the body.

The Apostle Paul reflects on that: *"whether in the body, or out the body, I cannot tell: God knows"*, how he was caught up in the third heaven<sup>16</sup>.

We know there are more than three heavens. But the Apostle John did go through the different heavens and saw these manifestations. He was the one that stood on the mountain of no name (30), and he is the one that viewed the holy city, New Jerusalem. And these are tidings he brought back to the church, concerning the destiny of our salvation.

*"Come up here, and I will show you things which must be hereafter"* and then immediately...

*"And immediately I was in the spirit: and, behold, a throne was set in heaven,"*

Now we're going right back to the book of Genesis here in verse 2, because this is what God did when he came into the dimension of himself. God came into the dimension of himself, and he put a point of reference (which was his throne), and from that point of reference he called forth and brought light into this dimension. And he called forth and brought darkness into this dimension, and light and darkness unfolded the mysteries which were concealed in them of everything that is in existence today, from God himself.

We read in the book of Revelation, he says, *"And I was daily his delight, always before him"*<sup>17</sup>. *"And before there was even the highest dust of the world"*<sup>18</sup>, which means before the furthest star was even created, I was in his bosom. All things were by design and existed in his bosom; if we were to put a mark of time on it, it would be as eons, and eons ago; we're talking about trillions and billions of years ago, it already had the design within him.

All it needed now was for the purpose of consent and sovereignty attached to it, in order for it to come into its fullness, in this dimension. And that's what Christ did.

He brought it to its fullness, and everything came forth from him, and everything is going to go back by him. That's why he calls himself, the Alpha and the Omega. And we will be reading about that.

*"And immediately I was in the spirit: and behold, a throne was set in heaven, and one sat on the throne"*

not three—one—one sat upon the throne.

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16 [2Cor 12:2](#) I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.

17 [Prv 8:30](#) Then I was by him, [as] one brought up [with him]: and I was daily [his] delight, rejoicing always before him;

18 [Prv 8:26](#) While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.

Now a throne has to do with the intensity of light, of his will. That's why Jesus is called the power of God, and the will of God, and the wisdom of God (32). All wisdom and understanding is sealed and concealed within him, "*in whom are hid all the treasures of wisdom and knowledge*". This is what Paul said (Col 2:3), and then Paul says, "*Beware lest any man beguile you*"<sup>19</sup>, which means, he's resourcing a different system to understand the mysteries of God.

You can't understand the mysteries of God from another system. You can only understand the mysteries of God from God himself. That's why he says, "*in whom are hid all the treasures of wisdom and knowledge*"; hid from the carnal mind, but openly given and bestowed upon those that are hungering and thirsting after righteousness, the pure in heart.

*"And immediately I was in the spirit: and behold, a throne was set in heaven,"*  
a point of reference for John.

*"and behold, a throne was set in heaven,"*

as if God moved himself into a position to reveal these things to John;

*"and one sat on the throne."*

as in the very beginning, in Genesis

**3:** *"And he that sat was to look upon like a jasper and a sardine stone:"*

Now these (right here) are important elements because we see also these elements set within the ephod of the priesthood.

We see a king on a throne and a priesthood manifesting itself in colors, just like the starbursts we see. The starbursts we see, sometimes the starburst is gold and silver, sometimes it's purple and blue, sometimes it's green or turquoise color, sometimes it can be an intense blue, different colors and different shades of blue, every shade of the rainbow, as these angels in their different orders manifest themselves and take on different colors. Even as our soul does. It takes on different colors.

*"And he that sat was to look upon like a jasper and a sardine stone"*

Highlight the words, jasper and sardine, which means, Alpha and Omega.

We can see these same stones in the holy city, new Jerusalem, which are also set in the ephod of Aaron. The holy city, new Jerusalem is also the stones which are built within the strata (34) of the 12 foundations in the wall of the holy city, and it's also in the shield of the breastplate; the 12 stones.

*"And he that sat was to look upon like a jasper"*

Put, Alpha, over that

*"and a sardine stone:"*

and put, Omega, over that

These stones sparkle like diamonds in the light

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<sup>19</sup> [Col 2:4](#) And this I say, lest any man should beguile you with enticing words.

*"and there was a rainbow round about the throne,"*

which means, there was a ray of different angels of different colors surrounding the throne, which were in the orb of God; they were in his light.

This is what John saw right here. When we think of a rainbow, we think of something—a phenomena of vapor, like when you're watering your lawn, and the sun and the vapor of the water acts as a prism, and it breaks down the light into different colors. But this is not the rainbow that is about the throne of God. It wasn't a manufactured type of color, but these were angels of different ranking that had different colors.

The colors represented their orders, so they stood within their orders: the orders of the green, the orders of the blue, the orders of the yellow, the orders of the indigo, the orders of reds; the reds, the oranges, the yellows, these are all different groupings of the orders of the angels and their stations—that means, their assigned place is their station. And all of them were under archangels; all the angels stood round about the throne here.

*"and there was a rainbow round about the throne, in sight like unto an emerald."*

or a diamond under a light that shines. They all were sparkling in bright, intense colors, in their ranks, round about the throne.

As John entered into this experience (36), he's describing it in the sense of a rainbow because the bow of God is his peace. And it is his Spirit that resides within our temples as the peace of God.

God put the symbolism of his throne in this dimension. And when God said, *"when I see the bow in the cloud, I will no longer flood the earth again"*<sup>20</sup>, it goes all the way back to Noah. God put a reflection of his throne in this dimension for our peace, and God gave us the tokens of his throne in the dimension of our soul for peace, joining the soul and the spirit together, so that the crown of truth is in our minds, and the crown of peace is upon our heart, in order to unite these two powers of water and fire together, so that there would be no longer any hostility.

We also see the fire of the throne in the seventh heaven and in the first heaven, which we're in right here. When the holy city comes down here we're going to see also the presence of the water. God is going to unite these two powers together again and sanctify them. Uniting them together he sanctifies, because God, who is fire, will be sitting upon the waters again, as the scripture says: *"the Lord sits upon the flood, yea the Lord sits upon the flood of waters."*<sup>21</sup> We see this in Psalm 29. *"The Lord sits upon the flood;"* the fire sits upon the water, as the seventh heaven sits upon the first heaven.

Now we've got 7, and we've got 1; 7+1= 8. So that which is the 7th heaven (which is fire), enjoins that which is the first heaven (which is the water), we see the eternal plan

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<sup>20</sup> [Gen 9:15](#) And I will remember my covenant, which [is] between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

<sup>21</sup> [Psm 29:10](#) The LORD sitteth upon the flood; yea, the LORD sitteth King for ever.

being carried forth called, the 8th day. And we'll be reading more upon that when we get to Revelation 22.

So the word, throne, right here is a reference point of revelation (**38**), a place of authority, *"round about the throne, and in sight unto an emerald"* which sparkled and glimmered and shined like a diamond in a display case at a jewelry store.

#### **4: "And round about the throne"**

he saw this: surrounding the throne (which were in his orb of light, which is the dimension of himself), John says, I observed twenty four seats, which were of a lesser brightness, but within these dimensions of lesser brightness there was also a substance that looked like chairs, or thrones. They were also thrones, or seats, he called them.

Now only those that are of a privilege can sit this close to God, as Enoch also viewed it in the 7th heaven, when he saw the holy Watchers and the holy ones standing in the courts of the Lord. There would be a holy one, and there would be a watcher coming forth. And as they came forth they would discuss the events that would take place within the next twenty four hours. And the Lord, sitting on the throne (which we'll be reading about right here in chapter 5); *"I saw a one come forth and give to him that sat upon the throne, the scrolls."* (Rev 5:1-6)

The Lord would receive the scrolls from the hand of Radweriel, which is the angel that had access to the libraries, and he had access (security access) into the sealed vaults. Yet his security clearance only went so far because only the Lamb of God can interpret what's written in these things. He sealed them with himself. That's why no man, no angel, no power could open these things; he sealed these with his own presence.

We're going to see how the angels minister to God as he is on the throne, and how everything is discussed within the next twenty four hour period (**40**).

Now, a twenty four hour period means, in a few seconds, up there; everything is discussed. And everything that unfolds down here is by decree of the watchers and the holy ones.

The Lord allows the exchange of the power and cognitive knowledge, which the angels have with himself, because he created them. And he is revealing to his angels concerning his clemency, his great wisdom, the depth of his understanding, and the foresight of his knowledge in all his creation. Everything that God is speaking to them is with regards to those things that are past, because God requires that which is past, as the scriptures say in the book of Ecclesiastes.<sup>22</sup>

*"And round about the throne were four and twenty (24) seats:"*

or, lesser thrones of light

*"and upon the (24) seats I saw four and twenty (24) elders sitting,"*

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<sup>22</sup> [Ecc 3:15](#) That which hath been is now; and that which is to be hath already been; and God requireth that which is past.

that means, those whom God selected at the time to witness his judgments, which would be unfolding in the earth—they are his witnesses.

Now these twenty four elders, being witnesses, will also.... everything is being recorded that God does, so that during the time of the millennium, as well as in the museum of the holy city, there will be standing there forever a memorial of God's justice, so that no creature (as Satan did), no creature can charge God with folly, regarding using his aspirations and principle to dominate and to crush everything lower than himself.

God is revealing to his creatures his fairness, and that he doesn't destroy the things he created with whole-sale destruction, because even the souls of the sinners will continue to exist, but in a different dimension. He even allows Satan to exist, but Satan looks at his existence, or of God's allowance of it, as if God was weak.

But even the angels understand the fairness of God (42). Even the angels (at one point in time) were trying to instruct their creator, saying, "Lord didn't we tell you that you should not create man, that we (of the flame) are much far superior than him? and that you could really trust us with this creation down here that you're making in this other dimension? Didn't we warn you not to do this?"

You know what the Lord said?. He said, "I've had enough of you counsel. I created him, and I will sustain him. My plan is going to be unfolded through him."

The angels only knew as much as God revealed to them, or as much as the books they had access to in the libraries of heaven. They only knew as much as that. But regarding God's fairness, Satan continually charges God with being a spiritual bully: God, you created me with all these potentials and these powers; you created me as an archangel over all the orders, which you assigned to me.

You call me a general, but you only give me a squad to work with. It doesn't make sense; a general isn't over a squad, a general is over a whole core. He could be over a million employees, over millions and hundreds of thousands and tens of thousands. (Here, regarding Satan), God did this intentionally for the purpose of bringing something to the attention of this angel.

Adamites feel the same thing today; Adamites feel very frustrated; they say, Why are things not unfolding the way that I expect them, seeing that I am a god? I possess in myself all this potential. I can go to any university or any school; I can learn any trade. Why am I so restricted?

There are mental restrictions, and there are physical restrictions, but whatever God has assigned to you is what God wants you to work with (44). And God assigned Satan as a archangel over 1/3<sup>rd</sup> of the angels, and yet Satan was not satisfied with that, and he protested against God about creating man as a second angel over this other dimension.

You can see how fast he worked in order to persuade 1/3<sup>rd</sup> of the angels (Seraphim and Cherubim and Ophanim) to stand on behalf of his wisdom.



God put a lot of wisdom in Satan (Satanael); he put wisdom in him, he put beauty in him, he put brightness in him, and he gave him a position of power. But again, like Adamites today who are under his [Satan's] spell, they feel that they're qualified to affront God to change God's direction. Even theologians think the same way; they study the scriptures, and they immediately feel they can instruct God.

This was the struggle with Nicodemus, when Jesus came to him; Nicodemus looked at it (from the point of saying), "*No man can do the things that you do except God be with him*"<sup>23</sup>, "but I really just don't understand these things."

And Jesus said, "You're a doctor of the law and you can't understand these simple things? yet you have access to all this knowledge and all these books, but you can't understand this time."<sup>24</sup> "Look at the simple things concerning the path of the sun and the moon, and how they fulfill their order, even as God has assigned them. You might be able to distinguish the weather pattern, but why can't you understand this time?"

Jesus said this on more than one occasion. On numerous occasions he was bringing this to the attention of the Pharisees because the Pharisees always boasted of their intellectual prowess, or being of penetrating mind. They try to penetrate the mysteries of God with the key of flesh, and you can never do it. It's the key of the Spirit, which is why he says, "*He that has an ear let him hear what the Spirit says*"—not the key of the flesh.

The key of the flesh you are trying to use your own intellectual prowess and study, your scholastic understanding, you're trying to piece together (46) what God's plan is, and you never see it that way. As Jesus said again to Nicodemus, "*The Spirit [wind] blows where it lists, and you don't know when it comes neither when it goes: so also is the kingdom of heaven.*"<sup>25</sup>

Jesus was teaching Nicodemus the basics, 101, concerning the move of the Spirit. The rhythm of the Spirit far exceeds that of man's security zone, because man's security zone has to do with his traditions of the moral code. Once Adamites feel secure within their comfort zones, they begin to imprint [as upon] the concrete the law of their survival, which is the history of man. And God says, "I don't want you to do that; I don't want you to imprint in the concrete of your life, your history—a memorial of you folly. You're not to take on the history of man, you're to take on the history of my kingdom.

So, there are 24 seats and 24 elders sitting upon the seats, and there were given on to them crowns of gold (vs 4).

*"clothed in white raiment; and they had on their heads crowns of gold."*

They were sitting.

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23 [Jn 3:2](#) The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

24 [Jn 3:10](#) Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

25 [Jn 3:8](#) The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

No orders—let's put it this way—any orders, any angels that come before the presence of God are not allowed to sit; they're always, they're only to stand before the presence of his throne in order to have discourse with the Almighty God. And they can't even get into the course of the Lord except they first pass through the seven palaces, and then they have to get up to the ten tiers; there's even ten tiers--seven palaces and ten tiers. And in each palace there is a door.; there's a point of access that is guarded by Seraphim and Cherubim. They can't even get past the Seraphim unless they have the password, and the password has to be granted to them by God, even to get there.

In other words they have to have an open invitation, and they have to have their names inscribed on the who's who book before they can even get in there. So, they stand before the presence of the Lord.

Did you know that your prayers supersede the seven palaces and the ten tiers and come before the presence of the Lord **(48)** every day? Our access to him is immediately. This is why God teaches why prayer is so important; "Your prayer is an invitation for me; I am giving you an invitation of prayer to set a pattern for your presence in my presence, that we can communicate and commune with each other; whereas the angels have to go through a protocol. The only protocol I ask you to do is keep faith with me; keep my commandments, and I will be your advocate."

**5: "And out of the throne proceeded"**

...these things.....

Look at all these powers.

**"Out of the throne"**

the throne in his presence

The throne was in a form of suspension, which means it looked like it was floating there, but the throne of the Lord himself extends from the 7<sup>th</sup> heaven to the 10<sup>th</sup> heaven, from Arabot all the way up to the 10<sup>th</sup> heaven. There is nothing there in the 10<sup>th</sup> heaven, but the Lord's throne itself.

And around the throne we can see all the things that Enoch saw. The Apostle John saw the same thing. So [we can see that] the Apostle John is confirming the book of Enoch, that it's valid, and it's sound, and that it's not of a man that's under the spell of some kind of sorcery, or some kind of drug-induced vision.

Drug-induced visions do not produce these kinds of clarity and understanding; neither do drug-induced visions follow a pattern, other than the hallucinations, which have to do with your own state of mind; not revelation, as this.

**"And out of the throne"**

that means, there was a roaring and rumbling; there was a flashing and voices.

The voices came out of these entities, these forms of light, that were coming forth right out from God, right out of the orb of the light of the throne **(50)**, the intensity of the throne; he saw this-- there were

**"lightning's and thunderings and voices:"**

We're not talking about...

When we talk about lighting, we're not talking about a spark of electricity, we're talking about entities. These are angels, angels in the form of lightning, just like even that which flashes in the sky of our dimension is not just an electrical charge, it's a spirit that's producing this.

The angel of lightning is Baraqiel; as the angel of thunder is Raamiel. And here, we have voices. These are spirits, which manifest these powers...just like the angels of a cloud—the vapor that we see in the air is the result of a presence of an entity, even though we don't see the entity behind it.

It's just like your perfume or the cologne you put on; the cologne isn't you, but it's a manifestation of your presence. That means, when you walk by, people are able to pick up your presence by this manifestation. Well, these are manifestations of the presence of entities that are proceeding out right from God; this is out of the throne. These are intelligent beings.

*"proceeded lightnings and thunderings and voices: and there were seven lamps burning before the throne, which are the seven Spirits of God."*

We will talk about that in more detail here, next time.

But the seven spirits of God are also listed in the book of Enoch: Radweriel, Serapiel, which is the chief angel over the Seraphim, and there is Opanniel, the chief angel over the Ophanim, and Kerubiel, which is the chief angel over the Cherubim.

We see the different angels with different powers, concerning lightning... we see that these angels, like the Seraphim, flashed as lightning (52), as the Ophanim were as smoldering Ophanim, like thunders (like thundering), and Kerubiel had a particular manifestation of fire. And some of them, some of these angels possessed multiple manifestations; these were the powers God gave to them.

Then you see Hayliel; he's in charge of holy and the timing. (We're going to see this in a moment here in verse 8 of this chapter.)

Then we see Rikbiel; he's in charge of the 82 wheels of the chariot—these are the angels of God's limousine service—not wheels in the sense of tires of a car; but these are angels, spirits, which the Lord flies upon, as the scriptures say; *"And the Lord flew upon the wings of the cherub."*<sup>26</sup> So here is Rikbiel, God's limousine service, which carries him from dimension to dimension. Whatever he thinks, they do; where ever he looks, they go.

Then we see Soperiel YHWY that puts to life, and Soperiel YHWY that puts to death.

These are the seven angels, or the seven spirits of God. Each angel right here, which we see, is a portion of God himself—just like your soul is a portion of yourself, and your spirit

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26 [Psm 18:10](#) And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind.

is a portion of yourself, and your will is a portion of yourself. They can function independently of themselves, and they can function together.

That's why when God takes you in the spirit, your body continually remains sustained because he takes a portion of yourself from yourself, but your will goes with it, so that you're able to comprehend everything that's taking place and unfolding before you- by your will. So, when God takes you in the spirit, he separates the soul (or the spirit) from the body; your body still remains living, but these others powers continually work with you.

Look what else he says.

We talked about the seven spirits, which is the virtues of his powers. Every angel is a token of himself, a portion of himself; just like the vestments of the priesthood: each vestment was designed of a portion and then put into whole.

Aaron was the whole. Aaron had all the portions of the vestments put in himself, and he became a living entity within the tabernacle. Even the tabernacle was constructed by different hands, and each construction there represented a portion. So, when Jesus walked into the temple that was built by Solomon, everything he [Jesus] looked at was a mirror of himself, but everything he looked at also was a portion of himself because he was the fullness of everything.

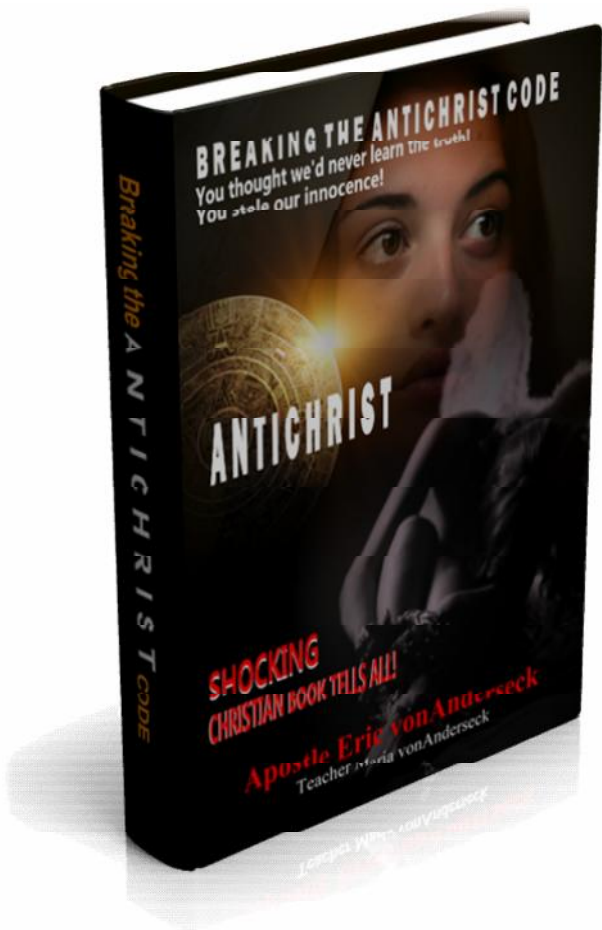
This is a mystery, concerning who God is, and these are the things that I will be sharing later on as we continue to proceed through the book of Revelation.

So in conclusion right here we can see that there is divine order in the courts of God. And everything in the presence of God continues to function in perfect equity. So, as Jesus prayed, "*Lord, your will be done in earth as it is in heaven*" (Mat 6:10); as long as the earth has faith within it, it reflects the portion. We are a reflection and a portion of that which is considered and functioning within the courts of God.

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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.

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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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