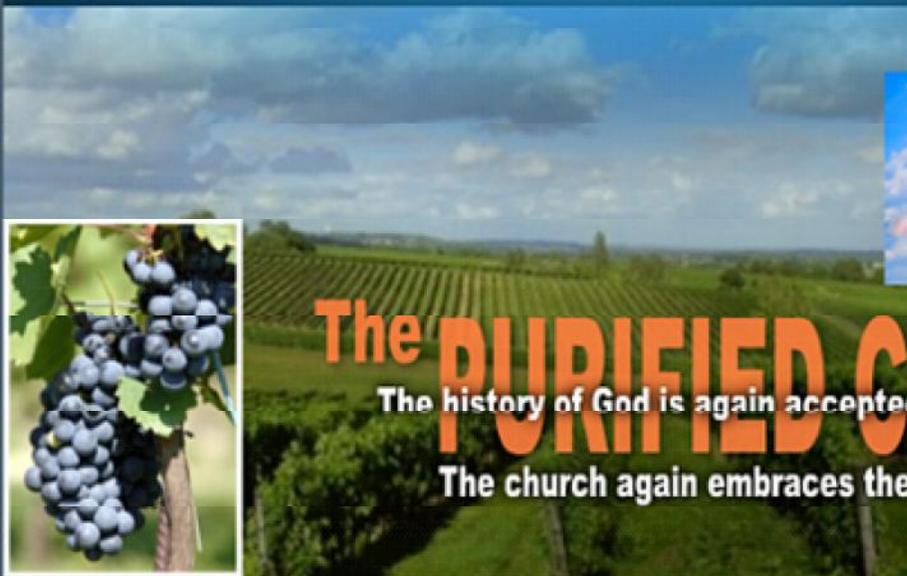


Volume 11

# Revelations on Revelation Series

Revelation 4:5-11



## The PURIFIED CHURCH

The history of God is again accepted as our true history.

The church again embraces the covenant.

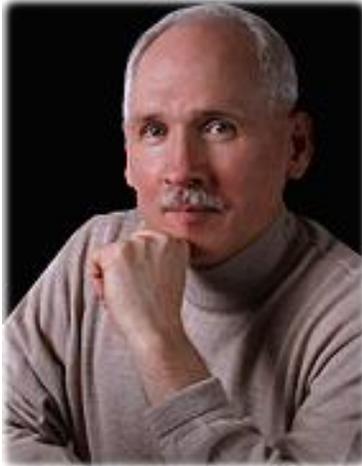
Apostle Eric vonAnderseck

Second 8th Week® Ministries



## Revelations on Revelation Series

By Apostle Eric vonAnderseck



*Apostle Eric vonAnderseck*

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

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

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

Demon locusts are released to plague mankind, angels pour out the judgment vials upon the earth, 1/3 of all waters are poisoned, earthquakes and 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 4:5-11

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## Revelation Chapter 4

(continued)

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*The history of God is again accepted as our true history as the church again embraces the covenant. As this restoration takes place we see that true praise is also returned to the church as believers rehearse in doxology the holy plan of God.*

*God is the history of our faith. He is the Alpha and Omega. He designed this history within our own conscience. And the gospel, being preached continually, challenges the sinner to reciprocate in kind to be healed.*

*The history of Satan, which is written in the hearts of the sinner, must be changed to reciprocate the conscience of God's history for faith to be born. Repentance has to show that there has to be change of your history, the change of your direction, from aspiration to faith, forever and ever.*

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

Before we start expounding more on that, concerning the voices of the Lord, before proceeding on, we'll see that the voices of the Lord did take different forms: in the form of a person, in the form of a power, in the form of a sound, and in the form of an object. The voice of the Lord communicates in this manner, as we see also in the first chapter here of Revelation, whereas he talks about:

*"And I heard behind me a voice",  
"and I turned to see the voice";* chapter 1, verses 10 & 12.<sup>1</sup> *"I turned to see the voice".*

The voice takes on the manifestation of a human form. We also see the voice taking on certain forms and impacting things natural and supernatural. As we see in the book of Psalms. Turning to chapter 29, you will see how the voice of the Lord takes these numerous forms and how it impacts things (Psalm 29).

*"The voice of the LORD",* in verse 3 he says,  
*"The voice of the LORD is upon the waters."*

It was the voice of the Lord that said it is good. It's the voice of the Lord that took the form of substance. The voice of the Lord brings equity of grace. The voice of the Lord impacts the soul.

We see that in verse 9: *"The voice of the LORD makes the hinds to calve"*<sup>2</sup>

It affects the patterns of nature, what we would call nature. It works with the signature of the beast, as well as also for the faith of the saints. And because of this voice, *"and in his temple doth every one speak of his glory."*

So we can see that the voice of the Lord manifests his word; the voice of the Lord is the oath of his word, it tethers everything to Christ, that which is natural and that which is supernatural. The voice of the Lord works with the signature of man as [it] also works with the faith of the saints and joining the oath of the saint to the oath of the Lord.

Now when this joining takes place, as our faith joins our oath to the Oath of the Lord, we are casting our crowns before his throne; we are removing the object of our principle and submitting it to the face of the Lord.

So we see the voice of the Lord takes on these numerous forms of expression: sound, feeling, it takes on that which effects nature, the voice of the Lord causes the grass to grow, the voice of the Lord is upon the waters of this dimension as well

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1. [Rev 1:10,12](#) I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, (12) and I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

2. [Psm 29:9](#) The voice of the LORD maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of [his] glory.

as upon the waters (the physical substance). It was the voice of the Lord that stopped the troubling of the sea. It was Jesus' voice; that is, the voice of the Lord. The voice of the Lord also wrestles and settles the troubling of the soul, by giving us grace.

*"The voice of the LORD is upon the waters:"*

of this dimension (Psm 29:3),

*"the God of glory thunders:"*

it's identifying the voice with the divinity of God (4).

It carries the power of God into our very soul. The voice of the Lord also settles in our conscience; the voice of the Lord becomes the voice of our conscience and not the echo of the soul.

*"the voice of the LORD is upon the waters: the God of glory thunders:"*

Now we just read about that in Revelation, and we'll go back there and do some more expounding on that.

*"the LORD is upon many waters",*

as upon the souls of man.

Vs 4: *"The voice of the LORD is powerful;"*

because it effects change. It initiates, and it sustains. The voice of the Lord initiates, and the voice of the Lord sustains.

This is the Word of the Lord, the Apostle John wrote about in John chapter 1: *"In the beginning was the Word, and the Word was with God, and the Word was God."* the voice of the Lord,

The voice of the Lord had its beginning in the bosom of the Father as it identified and created all things visible and invisible. The voice of the Lord came into this dimension as a throne, as Christ himself, and everything by his voice was sustained by his oath, the Word of his Oath.

*"In the beginning was the Word",*

where the plan of God was initiated in the bosom of the Father,

*"and the Word was God",*

concerning the Father when he sent his Son into this world,

*"and the Word was God",*

concerning the sustaining factor of the comforter.

The comforter was a representation of God in this dimension upholding all things. So by him all things were created, and by him all things were sustained.

This is what the voice of the Lord said in the presence of the angels in the seventh heaven (6), called Arabot, where the Lord testified to his plan before his mighty angels, which we are reading about here; that "I created man. I created him, and I will sustain him."

That was God's testimony; the history, which he was setting forth before the minds of his angels, is what all the true prophets of God testify to. For the testimony of Jesus is the Spirit of prophesy<sup>3</sup>, and all true prophets continue to identify the history of God. And we speak of the history of God through our level one prophesy every day: we confirm Christ. This is the commandment that Jesus spoke to his apostles whereas he said: *"If you love me, keep my commandments"* (Jn 14:15).

The love of God must be expressed according to this pattern. This is what I command you. My love must take this form. What is that form? It is the form of my commandments (government, truth, Spirit, prayer, preaching, prophesy, gifts, callings, the graces of God); this is my gift to you, which you are to reflect me. So continue to do these things to reflect me. We will read about this at the end of this chapter here.

In verse 4 we see

*"the voice of the LORD is powerful; the voice of the Lord is (also) full of majesty."*  
We'll be reading about the majesty of the Lord here, and again in Revelation chapter 4.

Notice what else it does: The voice of the Lord carries forth God's judgments in hurricanes and tornadoes and earthquakes and tsunamis. We see this here in

Vs 5: *"The voice of the Lord breaks the cedars;" (8)*  
Yes, *"the Lord breaks the cedars of Lebanon."*

Even the strength and the pride of man, the voice of the Lord will break it in order to bring grace to the humble of heart, and to bring low the boasting of the sinner. Reading on:

Vs 7: *"The voice of the LORD divides the flames of fire"*

We'll be reading about that also in chapter 4 of Revelation.

[Now, I'm reading from Psalms 29 for those that just came in.]

In Psalms 29 God has assigned the ranks of the angels, dividing them into the portions of the orders, assigning their stations, giving them their particular instructions, the things that are unfolded, concerning his plan and the soul of Adam. Angels, authorities, and archons, the archangels, the dominions, the powers—the Seraphim, the cherubim, the thrones—all these are as flames of fire.

God divides them in their several ranks and assigns them their unique orders. And assigning them these things, they carry forth his Word to the righteous because his Word to the righteous is our salvation; as the Apostle Paul says in Heb 1:14: *"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"*

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<sup>3</sup> [Rev 19:10](#) And I fell at his feet to worship him. And he said unto me, See [thou do it] not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

And what does he say of his ministering spirits? We see that in verse 7. Heb 1:7, For he *"makes his angels spirits, and his ministers a flame of fire."* And we see this in Psalms 29 whereas he divides them.

*"The voice of the Lord divides the flames of fire"*

So he's making distinction, giving rank to his angels, his mighty angels (**10**), his ministering angels; as we call even the functional spirits and the starbursts. All these are ministering angels.

Vs 8: *"The voice of the LORD shakes the wilderness; the LORD shakes the wilderness of Kadesh"*

Concerning his judgments, fighting against the enemies of righteousness, removing the confidence of sinners. The voice of the Lord is in all these things. No one can deny the Word of the Lord, and neither can man stop it, and Satan can't remove it. God's Word is the ultimate authority.

We see in Verse 10: *"The LORD sits upon the flood;"*

In other words, his throne is upon this dimension of darkness, whereas the heavens are his throne and the earth is his footstool. Even the clouds of this dimension are as the dust of the feet. Then we go on

*"yes, the LORD sits King forever,"*

This is his dimension to rule, and he will not give his glory to another (regarding his plan), but he will share his glory as part of the inheritance of the saints because they that overcome shall inherit all things.<sup>4</sup>

Vs 11: *"The LORD will give strength unto his people;"*

I love this verse here in verse 11; the Spirit gives strength; that is, the strength of his grace, the voice of the Lord.

*"The LORD will give strength unto his people; the LORD will bless his people with peace."* Those that are of faith will enter into the strength of the Lord, and those who receive it will have his peace as a crown upon the soul.

In chapter 4 of Revelation we began around verse 5. And in verse 5 we see about the throne of God this taking place (**12**). All this activity is taking place in the seventh heaven. As we read about these things we can see that they're events that are unfolding in heaven, which are also unfolding in earth, even at the same time.

So as we read on through here, we can see that, that which takes place in heaven is unfolding in earth. And that's exactly what Jesus said: "Thy will be done in earth, as it is in heaven"<sup>5</sup>

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4 [Rev 21:7](#) He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

5 [Mat 6:10](#) Thy kingdom come. Thy will be done in earth, as it is in heaven.

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

Now the throne is not constructed of some kind of physical material. It's not some kind of fabric, not of wood, stone, or gold. The throne of the Lord is a light itself, and that's why we will partake of the inheritance of the saints in light. That light is the intensity of the throne. The throne is the will of God. That's why it says, "*Thy will be done*". The will of God is the power of the throne. As it takes place and unfolds within the heavenlies, so it takes place and unfolds in the soul of the righteous.

That's why we are going to cast our crowns before his throne. We are submitting our principle to his righteousness, so that we are meeting the standards of his righteousness in functioning within his oath.

The voice of the Lord is the Oath of his Word, and we carry it forth through our priesthood and prophesy, and in our manner of life concerning the three fold cord (government, truth and Spirit). That is the voice of the Lord. Prayer, preaching and prophesy, that is also the voice of the Lord. The gifts, and the callings, and the graces of God, this is also the voice of the Lord. These are the tokens of his grace that he gives to the saints, and with these our soul becomes **(14)** a habitation of his throne.

So, in vs 5 we can see that what's unfolding in heaven also unfolds within the heart

**"And out of the throne proceeded**

out of the orb of his throne, the intensity of his light, the will of the Lord, comes these things:

**"lightnings"**

These are spirits. This is not the residue of the spirit, this is the spirit itself—as lightnings. The angel of lightning is Baraqiel.

**"and thunderings"**

The angel of thunder is Raamiel

**"and voices"**

These are the powers of Christ which carry these things. All these entities manifest and communicate Christ. All the things that are proceeding from the throne are doing his will. As prophecy communicates the will of God, these angels and these spirits are visual tokens of the will of God, which also unfold in the earth. They unfold in the earth in the manner of judgments, of good and of evil; judgments of his wrath, which is evil, and judgments of good, which has to do with sending the dew upon the grass and removing kingdoms to establish righteousness.

**"thunderings, and voices",**

and then we are going to see another interesting thing here in verse 5:

**"and there were seven lamps of burning"**

Now the seven lamps of fire that were burning were represented in the construction of the tabernacle, which Moses received by the Spirit. The pattern he received by the Spirit was constructed within the token of the seven candlesticks (the seven lamps and the candlesticks), which represented the completion of God **(16)**, the

empowerment of the presence of God, and also represented the seven thousand years of God's communication. For within each week God communicates his grace, and that grace is the hope of man through each millennium.

We see seven lamps of fire burning. These seven lamps are also manifestations of these angels; these angels take these forms. When we look at the word, seven lamps, immediately we visualize something that was constructed out of metal, but these seven lamps right here are angels. They're not some kind of a constructed material; these are angels, and we call them starbursts.

Now, we know that they're not a comet or something that's blowing up, but a starburst is a ministering spirit. And that's what it is, a ministering spirit. Enoch called them lamps or torches because that's what they took the form of, they took the form of something of very great brightness.

Even the face of God looks like intense burning iron, which gives off all these sparks that are incandescent, burning and showing the power of his presence. But Enoch described the face of the Lord in this manner, that it's impossible to describe it in great detail because it's constantly changing.

In the face of the Lord is an image of all his creation. That's why he's the God of all things, the Lord of hosts (18). Everything he creates is in the image of himself, and everything is sustained by that image—the face of the Lord. That's why our faith is sustained by the face of the Lord, and by faith we behold him; we behold his face. We'll go on and we'll be reading more about that.

So here in verse 5:

*"and there were seven lamps of fire burning before the throne, which are the seven Spirits of God."*

The seven Spirits of God also are his portions and as all portions put together is his fullness. And his fullness is represented in Jesus Christ. All the angels are performing his voice, his oath, and his word.

As we read on here we see that these angels also have names, these are also the 8 great princes, sovereign princes called YHWHs, which means they also possess thrones of authority.

We will be possessing the same thing; *"he that overcomes are grant to sit with me in my throne"*, now we read about that in chapter 3 of Revelation, unto the church of Laodicea. *To him that overcomes will I grant to sit with me in my throne"*, (vs 21), *"even as I also overcome."*

Now Jesus overcame in the portions of fulfillment. We overcome in submission to these portions of the fulfillment. These portions are his fullness, which is his grace. He gives his grace unto us by measure, but this measure is ever increasing, which represents Christ. He is ever increasing. So, *"I will grant him to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne"* (20). As we go on we'll talk more about that too.

Now the angels that are before him in portions (of his portion), which represent him in part, we can see that everything that Moses designed in that first covenant were portions of God himself. That's why everything was in a form of percentage, a part, a weight, measure, and rule. And that's why Jesus says, *"And of his fullness have all we received, and grace for grace"* (Jn 1:16), *"For the law was given by Moses, but grace and truth came by Jesus Christ."* (vs 17).

So we see here the angel, Radweriel. He's the angel that's without pier, and he has access to the library and into the seals. We'll be seeing this in chapter 5: *"And I beheld a strong angel"*<sup>6</sup>. He received the scroll right from the hand of God, but no one was able to open this scroll.

We also see the angel, Serapiel. He is the chief angel of all the Seraphim, the flaming Seraphim, the lightning-flashing and the smoldering Ophanim, and the lightning-flashing, even of the Cherubim. We can see that all these angels had different manifestations; even though there were similarities, yet there were different manifestations, from fire to flame, to burning coals, to lightning, also to vapors of smoke.

We can also see in Revelation chapter 10 where the Apostle John saw an angel whose feet were as flames of fire and pillars of smoke, and its face itself shined like the sun, and (there was) a rainbow around it<sup>7</sup>. This is a great, powerful angel, one of the higher orders.

So, we see four of them [angels] here, and another one is Hayliel (22). He is in charge of the holy timing, and he's the conductor of the Qedussah, which has to do with the Holy. We'll be reading about this here in this chapter today, about the Holy; that these cherubim (with four faces) about the throne are constantly speaking the doxologies of God. And every doxology that's spoken is identifying his plan; the history of God is spoken through their lips. And the Lord takes great delight in that because they are reciprocating to God his plan.

And that's what we do. We reciprocate the Holy to the Lord through our doxologies and prophesies of faith; we are saying the Holy as they are saying the Holy. So, we are in agreement with them, and being in agreement we receive the benefits of his throne.

Hayliel is orchestrating the timing concerning the Qedussah. And Rikbiel, he's in charge of the Lord's limousine service, the 82 wheels of the chariot.

Now, the word, wheels, here are not tires. Rikbiel is not kicking the tires of the limousine. What he does is he continually establishes the glory of these entities;

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6 [Rev 5:2](#) And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

7 [Rev 10:1](#) ¶ And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow [was] upon his head, and his face [was] as it were the sun, and his feet as pillars of fire:

these [wheels] are angels. We see this in the book of Ezekiel, where Ezekiel saw like a wheel within a wheel<sup>8</sup>. He saw these spirits that were in the center of the wheel, which is the soul of the cherubim carrying it<sup>9</sup>.

So, we can see here how these spirits, how the soul of the angels is outside of the angel, and whatever the soul and will determine, the angel goes. This is teaching us how God comes out from himself (24); a wheel within a wheel, as a dimension within a dimension, and how the brightness of Adam was the light of God within him that actually shown outside the flesh.

Jesus' divinity shown outside his flesh after he came down from Mount Hermon. Moses' soul also was about him (outside of him).

This is what Adam looked like. The skin of his body was as incandescent, it showed forth (like) a fire, and it was very amazing and marvel. That's why Moses put the veil over his face because this is equal to God. When Moses went into the temple before the Lord, he removed the veil, which shows equality. This was a symbolism of what Christ would do within the inner man in bringing us back to our inheritance.

Faith unto faith, grace unto grace, glory unto glory, honor unto honor. And we'll go on here concerning his pleasures carried forth through this equal reciprocation. Faith makes us equal with God. That's what Jesus said; *"Be ye perfect, even as your Father which is in heaven is perfect."*

Then we see another angel here called, Soperiel YHWY. It's Soperiel YHWH that makes alive, and it's Soperiel YHWH that puts to death. These two enmities are one and the same, which is (again) teaching us truth and charity. It's also teaching us how God makes a bridge and brings a breach; Soperiel YHWY that makes alive is a bridge; Soperiel YHWY that puts to death is the breach. And God puts these two things together.

Fire within the midst of water, and water in the midst of fire (26); we will see these two things manifested in chapter 8, as we read on concerning the judgments; these judgments with which God smites the earth, has to do with the transgression of his divinity, and also the changing of the testimony of God into the history of man; that God smites man for his indifference and arrogance in trying to change the history of God into his own history.

So, these angels carry a pure portion of God's essence, expressing that virtue as God himself, but in part. Even as the design of the tabernacle carried each portion of God's divinity, but in portions, from the apothecary of the incense to the construction and composition of the anointing oil. We see the composition of one in portions of five, and the other in portions of four, which represents fruit and

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8 [Ezek 1:16](#) The appearance of the wheels and their work [was] like unto the colour of a beryl: and they four had one likeness: and their appearance and their work [was] as it were a wheel in the middle of a wheel.

9 [Ezek 10:9,10](#): And when I looked, behold the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels (was) as the colour of a beryl stone. (10) And (as for) their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel.

healing; that through your prayers and your sacrifices, accompanied with grace and faith, it would bring forth fruit in your life and illumination in your mind, and bring healing to your body.

This is what Jesus did. God's presence in Jesus Christ was showing us his fullness, concerning fruit bearing and healing, that the flesh itself would be saved in the last days. God would raise us up, that we (even in the form of flesh) can enter into the intensity of his light of his throne. And we can carry still this essence in all dimensions, and it will be equal with God. This was the plan of God because God had to make us equal to himself, but he had to do this with first testing and proving, concerning your choices of life.

If our choices of life do not exhibit faith (28), then we are not worthy to be partakers of the inheritance, and we would be cast into outer darkness where the devil and his angels will be cast out, and death and hell, the first beast and the second beast.

Let's go on in verse 6 here.

We talked about some of these angels, and now we're going to also talk about why these cherubim possess these four faces. There are cherubim that have numerous faces. God has millions of faces. That's why the face of the Lord cannot be described; it's description is beyond that which is of our own language.

We do not possess the vocabulary to describe the face of the Lord; it's beyond any kind of description and language of our dimension. So, God gives us this gift with faith, and he also gives us the tongues of angels in order that we can communicate with him on the level of faith and not on the level of our frailty.

That's why this gift is so important for us. This token is relevant for today to bring us into that inheritance as we speak in the language of angels.

**6:** *"And before the throne there was a sea of glass like unto crystal:"*

This is very similar to what Enoch saw. He saw rivers of fire that were also before the throne, and these seven rivers were coupled together with also the waters. The waters and the fires were together around about the throne of the Lord. (And we'll be getting to more detail on that as we go on, and I will explain to you why this was necessary.)

*"And before the throne there was a sea of glass like unto crystal"*

This is how John described this crystal, but when he means crystal, he's not talking about something of an earthly value (30), he's talking about something that would shimmer and glitter from the presence of God, as a lake reflects the setting sun; you can see the colors of the sun reflected on the lake. Well, the lake before God, as crystal, also reflects the face of God. Everything [every place] he looks he sees himself. So, the Apostle John was witnessing this even as Enoch witnessed this.

*"And before the throne there was a sea of glass like unto crystal"*

The crystal was like, it looked like...he calls it a sea, not only (because) of its vastness, but it was liquid crystal; a liquid crystal, it was solidified water, as crystal and ice. Yet it was moving, it was living, and it was moving, and it was reflecting the face of God.

*"and in the midst of the throne, and round about the throne,"*

(We'll be reading more about this in Revelation chapter 21.)

Why is it that the tree of life is in the midst of this activity? (And when we get to that I'll explain it to you, of how this entity continually expands and increases.) But let's talk about this right now.

*"there was a sea of glass like unto crystal; and in the midst of the throne"*

Which means, it was coming forth out and proceeding endlessly, proceeding from the throne, constantly expanding, constantly reflecting, constantly moving like the waves the sea moving. This crystal lake, which was solid, was constantly moving, even as the walls of the Holy city constantly will expand; so also this river of crystal and ice, moved like a liquid (32), but it was a solid, and it constantly reflected the life of God (concerning fire and water, and water and fire). This is the composition of our spirit and our soul. The composition of our spirit and our soul is put in the symbolism that's living; it's a living entity that is about the throne of God.

*"and round about the throne"*

There was also other powers. Just like the fruit of a tree exists even within the shadow; the sun shines on the fruit on one side, and it casts a shadow on the other. This is the same thing in the presence of God. All these creatures that are standing before him are under the shadow of his wings, and all things possess his light.

*"and round about the throne, were four beasts, full of eyes before and behind."*

What necessitated these angels to be so full of eyes? Because these eyes are beholding all the things of God's creation in other dimensions; that's why. Even God himself is full of eyes. He sees everything. There is nothing that escapes him.

Even presently right now the eye of the Lord is present beholding the good and the evil. And he rewards those of good; those who possess faith, the judgments of God are favorable towards you. But those that are in doubt and unbelief, he assigns judgments to correct that form of thinking. So we go on here:

They were full of eyes—not just a couple eyes, not just four eyes. But we're talking about something in the millions of eyes, like a jar full of marbles, or like a jar full of olives (34), or something that looks like eyeballs. So, here was like a jar full of marbles or an entity full of eyes; you could see right through his flesh and see all these orbs of eyes looking around. They were looking in other dimensions.

Not only do they see right through the flesh because the flesh itself is like a visible barrier; you can see right through it. And God sees our hearts because the veil of our flesh is just like glass; you can see right through it.

*"and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind."*

So, these eyes were like floating orbs, going in and out and all about this angel, this cherub.

**7: "And the first beast"**

As we go on, you see, Why is the Apostle John giving this detail of these angels? Because these angels carry the plan of God in their construction, that's why.

So, let me describe to you Jesus Christ. Well, Jesus Christ is described as this: a tabernacle of skin, which surrounds the inner court, which surrounds the holy of holies, which wherein there's a veil between the ark of the covenant and the altar of incense, the table of display bread, and also the candlesticks. This is Jesus Christ.

These four beasts:

*"the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle."*

The description of these, is identifying Christ in his plan. We can see the four beasts--the number four itself represents healing and wholesomeness. The four beasts that have four faces represent the healing of God's plan. The healing of the soul comes through reciprocation, and their doxologies (36) and their prophecies are for the healing of those that hear: *"He that has an ear let him hear"*, as the Spirit says.

So the lion (face) represents the crown of his plan, the authority of the throne.

The face of the calf represents the plan of redemption in the flesh, concerning Jesus' suffrage as the lamb.

The face of a man represents the enlightenment in the pillar of the house of God; the house of the righteous is the face of a man; even as the symbolism of the pillars of Solomon's temple—the one pillar was Boaz, and the other pillar was Jachin<sup>10</sup>.

These two pillars represented the house of Judah and the house of Levi, which by two houses, Christ would come. Because Christ would be born of Judah and called after the order of Melchisedec. A priesthood would be born through him, a superior priesthood, because it didn't require physical things; after the order of Melchisedec, and not after the order of Aaron. Physical things was Aaron. But the priesthood was joined to the stewardship, which shows these two will be united together.

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10 [1Ki 7:21](#) And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof Jachin: and he set up the left pillar, and called the name thereof Boaz.

Now the next face we see is that of an eagle, the flying eagle, which also represents the power of the Spirit and his resurrection; that man would have to go from his lowness to greatness. Man in his greatness would be small, but man in his lowness would be great. This was the plan of God, that the pride of man must be subdued because the aspiration and the principle is his wickedness.

When his wickedness is subdued, then righteousness is born, and upon the ashes of Satan's kingdom Christ will rule. These are the crowns of the righteous; we put on that crown of truth upon the head, as the Levitical priests also had a mitre with a crown of gold (38), which said "holiness unto the Lord". You must think his thoughts, you must come in contact with him; "*Be ye holy as I am holy,*" saith the Lord. "I'm your point of contact for holiness. Those that come in contact with me shall be holy as I am holy."

This is the priesthood of the saints. This is the path of righteousness. The path of righteousness is the way of the Lord. What is the way of the Lord? The covenant. The covenant is the way of the Lord.

There are many people who proclaim the way of the Lord, but they walk not in the covenant because they think the way of the Lord is the precept. The precept is not the covenant, Jesus Christ is the covenant. It was his blood that was shed. If the blood of the animal was shed, then the covenant would be joined to precept. But the covenant is joined to Jesus Christ. He is our covenant. He says, "This is my blood, drink ye all of it. No longer shall you drink portions of me; drink ye all of it; this is me."

Let's go on here. We've talked about why the eyes were on the beasts, and how they behold all the dimensions, and the faces of these beasts. Now let's see what they are going to say here: What is the lion, the calf, the face of the man, and the flying eagle? What are they going to be speaking in unison of. They are going to speak in unison of the doxologies of the Lord, never ceasing, never resting, ever speaking, ever singing. These are the tireless ones called, the sleepless ones. It doesn't mean insomniacs, they don't need to rest. The sleepless ones have to do with that there is no breach of death present in the doxology of God.

**8:** *"And the four beasts had each of them six wings about him"*

We'll talk here about what the six wings means (40).

*"and they were full of eyes within: and they rest not, day and night,"*

These are the sleepless ones; they labor constantly before the throne of God.

As we partake of the bread of God we also labor ceaselessly because the Spirit of the Lord, the Comforter, constantly works within us when we are awake and when we are asleep. When we are asleep the Lord speaks to us by his voice in dreams

and visions. Even when we are awake he speaks to us his word; his voice continually rings loud within our conscience: "*This is the way, walk ye in it*"<sup>11</sup>.

What is the way of the Lord? Covenant is the way of the Lord. Covenant represents the tools he has provided for our reciprocation. What are these tools of the covenant? They're in groups of three: The gifts, callings, graces of God, this is the covenant. Prayer, preaching, and prophesy, this is your charity. "*If you love me keep my commandments*" (Jn 14:15).

It's grouped together. So we see in these groupings the incense of the altar and the anointing oil. My commandments is the ordered activity in the terms of this covenant. "*This is the way, walk ye in it.*"

Let's go on in verse 8 here:

*"And the four beasts had each of them six wings about him;"*

which also represented the frailty of man, but the frailty of man shall be conquered by the power of God.

And they speak holy. The Apostle John identifies this. They stay here before the Lord, day and night, through the passage of time. They're continually reciprocating his history. This is a true prophet of the Lord.

*"Holy, holy, holy"*

which has to do with the Father, the Son, and the Holy Ghost. They all agree to his glory (42), the glory of his Oath and the Word of his voice.

*"Holy, holy, holy, Lord God Almighty"*

the superior one who rules over all things. It is his virtue we express; the divine authority and the virtue of his holiness.

*"Holy, holy, holy Lord, God Almighty"*

*"which was"*

this was his plan.

*"which was, and is, and is to come"*

This is an endless doxology of the holy knowledge. This is reflected in our hearts. The things the beasts speak around the throne of God is also reflected within our heart daily. As we speak charity to one another, this is the commandment Jesus gave to us, which we keep, and that's why we're partakers of his holiness.

Our names are inscribed in the Lamb's Book of Life; because we carry this doxology, that *IS* the face of the Lord.

Now look what else in verse 9 here: When those four beasts

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<sup>11</sup> [Isa 30:21](#) And thine ears shall hear a word behind thee, saying, This [is] the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.

**9:** *"And when those beasts give glory and honour and thanks to him that sat on the throne, who lives forever and ever,"*

Highlight the word, sat, there. The Lord has entered into his rest, and by this doxology we no longer are wrestling with our imagination because our imagination now is tethered to faith. And being tethered to faith, it no longer wanders. So we replace our aspiration with faith, we replace our principle with the truth, and our covetousness with his temperance. The temperament of the mind of God is the temperament of the righteous.

*"glory and honor and thanks to him that sat on the throne"*

This is the house of life. This is the will of God. This is the power we are joined to by faith.

As the four beasts were singing their doxology, look what happened (44). Everything began to get brighter. Each angel also was displaying the power of God in their incorporeal ranks.

He goes on,  
*"glory"*

As they were saying the holy here, they continued to shimmer and get brighter; they were glowing brightly, saying loudly, flashing more brightly in reciprocation to God

*"that sat on the throne, who lives forever and ever"*

He is the history of our faith, the Alpha and Omega.

He has designed this history within our own conscience. And the gospel, being preached continually, challenges the sinner to reciprocate in kind to be healed.

The history of Satan, which is written in the hearts of the sinner, must be changed and reciprocate the conscience of God's history for faith to be born. Repentance has to show that. There has to be change of your history, the change of your direction, from aspiration to faith, forever and ever.

**10:** *"The four and twenty elders"*

The twenty four elders, which are about the throne, God selected them for this time. Who these twenty four elders are remains a mystery, but the twenty four elder were assigned this position at the time of this event.

This is what the Apostle John saw. They remain a mystery because at this time when the twenty four elders are about the throne we know Enoch is not there, and Elijah is not there because they immediately descend in this dimension as the two witnesses. But we know that at the time of this reciprocation, the 24 elders will be identified.

*"The four and twenty elder fall down before him"*

Which means, they're responding by going down lower (46), and they worship before him to reflect his virtue (48).

Only the humble in heart reflect his virtue. And these twenty four elders, and even the four beasts all had to reciprocate by humbleness of mind. There's no reciprocation with the aspiration because the aspiration does not carry the voice of the Lord, nor does God see his face in their faith. Therefore, when the sinner tries to reciprocate to God with his aspiration, saying, "God is my witness", that God stands in a part of my aspiration, that is an abomination, because it does not carry the power of God, nor his virtue, nor his light, nor faith. God doesn't see his face in your tabernacle.

*"The four and twenty elders fall down before him that sat on the throne, and worship him"*

The word, worship, is the form of reciprocation. That's what we do every day. We worship before him; we take on the yoke of his knowledge and reciprocate with his grace, so he continually beholds his face within us; so therefore we have the title as sons of God.

*"and worship him that lives forever and ever,"*

because his history is eternal (the Alpha and Omega)

*"and cast their crowns before the throne, saying" this:*

They cast their crowns before the throne, worshiping him.

Look how their reciprocation is communicated here as they worship before him, saying:

**11:** *"Thou are worthy, O Lord",*

God, you sustain all life; your Oath is what we're made of; your Word is what we obey; your Voice is what we hear.

*"You are worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for your pleasure they are and were created."*

Now the twenty four elders, why did they say this? The twenty four elders said this; We reflect to you your virtue by which we overcame. We reflect to you your virtue by which we overcame. They cast their crowns before the throne.

Get your highlighter and your pen, highlight or underline these words right here, four and twenty elders, and, casting their crowns.

Now, casting their crown before the throne was not in defiance, but an acknowledgment of his power because all things proceeded from his throne, and all things return to him, showing a divine holy cycle: we came out from him; we're going back to him.

Christ came out from the bosom of the Father to show us this path. And now we are in reciprocation, Yes, Lord, I agree with this path. This is the true history of God. This is our true origin of beginning.

Our true origin of beginning was not with sin, our true origin of beginning was with righteousness. And with righteousness we will prevail, and with righteousness we will be rewarded forever and ever because the garments that we wear are the garments of his virtue, these linen garments, which we put on, is the righteousness

of the saints. And by this righteousness is the covering of our holy city, our mother, the holy city, New Jerusalem.

*"all things"*

showing the divine holy cycle. The names of the elders are still, at this point, concealed, but now let's (52) underline the word, worthy.

Worthy, glory, honor, power, and pleasure; we take pleasure in these things, don't we; they meet our expectation, and faith meets Gods expectation. So, we're supping, we're fellowshiping, we're dining at the same table of the Lord. We are truly, at this point in time, in fellowship, eating every word of God—*"For man shall not live by bread alone"* because the flesh perishes, *"but by every word of God"*. By dining on these spiritual things we are sustained forever (50).

So he says here, worthy, as to merit. So, I'm going to talk about the words, worthy, glory, honor, power and pleasure, these five words right here. So, highlight these as we bring [the teaching to] conclusion here.

The word, worthy, as to merit this expression of your craftsmanship from us in the form of virtues of light, is the likeness of Christ. An all-recognition of worship and praise as a force of authorized influence, a multiplied equal quality. Our faith gives you great delight as you see your face in us. So, the word, worthy, is to merit this expression, and, glory, is concerning the craftsmanship of his virtue, and, honor, as an oral recognition of worship and praise and power; an authorized force of influence to multiply continually. This is Gods pleasure.

That's what Jesus said; *"unless a corn of wheat die, it remains alone"*<sup>12</sup>. "But when I am planted in the soil for three days, when I arise again, it will be forever." This is a pattern, that if we suffer with him, we shall reign with him, but if we deny the history of God for the history of death, then we will also be denied the reward of the inheritance, because the promise is connected to the covenant. (54)

The preachers today that preach the promise apart from covenant are not giving you the total picture; what they're promising you they cannot perform. Even as Satan promised Adam in the garden of Eden, that they could take a short cut to divinity, but first they must take on this particular form of knowledge to know good and evil, and to be as God.

You can't ascend Adam because you are not as God as yet, but once you partake of this, then you shall be as gods, knowing good and evil. Then God will give you the consent to ascend to the heavens (52) to be as himself and to know all things. You will be able to ascend with the angels after singing the Qedussah.

Adam experienced the Qedussah when he was on earth, when he was in paradise in that light. He experienced that of the angels, and his praise was far above the

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12 [Jn 12:24](#) Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

angels. But now, since that was lost, and also since Satan's acculturation of all societies of today, God is now restoring his culture through the culture of truth so that we now know what it means to be in his light.

When we were born in the flesh we were strangers to righteousness. But now we're born in the Spirit, and we are now strangers to the flesh, because "we are strangers and sojourners, passing through this dimension"<sup>13</sup>, preparing us for the testings of our faith to be the children of the eternal inheritance. Verse 11:

*"Thou art worthy, O Lord, to receive glory,"*

Highlight the word, glory, highlight the word, honor, highlight the word, power. This power is your Christ.

Through humbleness of mind, through subduing of our own principle, we will take on the virtue of God and live forever with you; for this is your delight. *"For the Lord God Almighty (56) and the Lamb is the light thereof" (of the holy city).*<sup>14</sup>

The city is the seed in the womb of our mother by which we will continue to increase and multiply, as you placed in the symbolism of the virgin Mary and her consent to that of the Spirit overshadowing her; *"Be it unto me according to thy word, O Lord."*

And we consent to this form of exchange, to this form intercourse with the Spirit, that we will also bear within our bosom the likeness of God to continue to increase now in his virtue, and increase the power of God in his likeness, through all dimensions and forever, and forever and ever, Amen.

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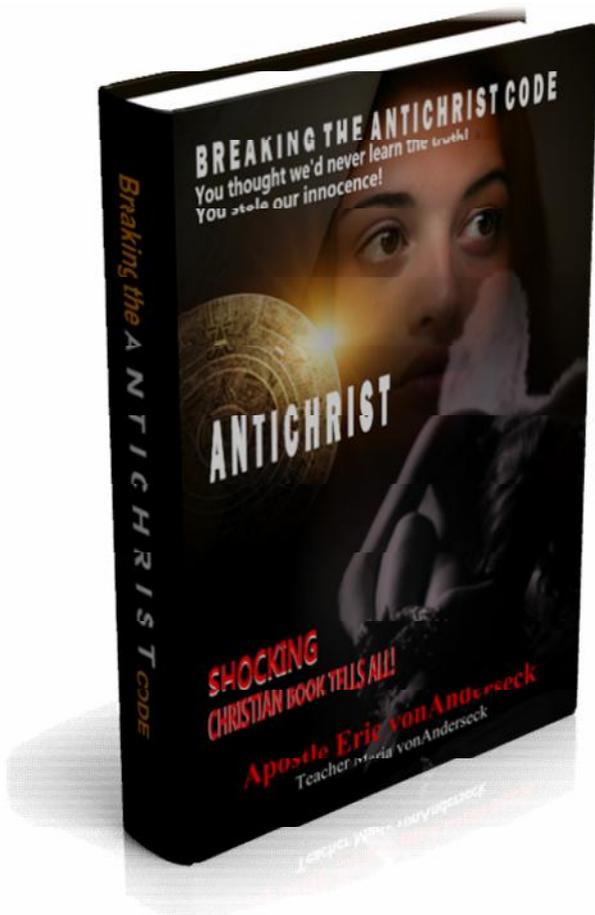
13 [1Chr 29:15](#) For we [are] strangers before thee, and sojourners, as [were] all our fathers: our days on the earth [are] as a shadow, and [there is] none abiding.

14 [Rev 21:22,23](#) ¶ And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. (23) And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb (is) the light thereof.

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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.

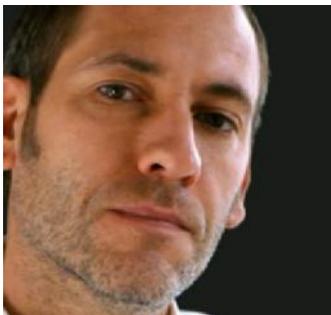
### ***Step One: Understand Where You Are Spiritually and How You Got There***

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.

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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