

# *Who Are We?*

*By*  
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*Chapter One*  
*A New Generation*

**Introduction**

Let us start by looking back. Then, we look at where we are as a people and where we are going. I have titled this discussion **Who Are We?** We will look at the book of Joshua 5. So much needs to be said within the allotted space and time because the question of our identity is all-encompassing. We will look at some dimensions of our core beliefs. We all came from diverse backgrounds and beliefs, but we have common beliefs. We are going to look at Where are we coming from? Where are we expected to be heading? What are those things that are common to us? As we look to the Lord to clarify these things, by the grace of God, those things that are not relevant, we shall set them aside; and those things that are relevant, we can go along with them.

### **A New Generation**

Joshua 5:1-5,

*And it came to pass, when all the kings of the Amorites, which were on the side of Jordan westward, and all the kings of the Canaanites, which were by the sea, heard that the LORD had dried up the waters of Jordan from before the children of Israel, until we were passed over; that their heart melted, neither was there spirit in them any more, because of the children of Israel.*

*2 At that time the LORD said unto Joshua, Make thee sharp knives, and circumcise again the children of Israel the second time.*

*3 And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins.*

*4 And this is the cause why Joshua did circumcise: All the people that came out of Egypt, that were males, even all the men of war, died in the wilderness by the way, after they came out of Egypt.*

*5 Now all the people that came out were circumcised: but all the people that were born in the wilderness by the way as they came forth out of Egypt, them they had not circumcised.*

I believe we are mostly conversant with this event. It was an event in the life of the Lord's people when the Lord spoke to Joshua to look into the affairs of Israel and provide leadership after Moses died. The Lord had given instructions regarding circumcision much earlier. At this time, however, they discovered that there was a new generation that had not been circumcised because most of those who had passed through the former circumcision had already died in the wilderness. This was a new generation, and we know that circumcision was very crucial and very vital for the people of God because it was the symbol of the covenant they had with God. I want us to note what the scripture says here.

The Lord said to Joshua, Take sharp knives; and we know what knife symbolises: *For the word of God is quick, and powerful, and sharper than any two-edged sword*, Hebrews 4:12. In the light of that interpretation, what is the Lord saying to us? The Lord is speaking to the leadership of this work that we should be conscious of the fact that we have people who have not been around for a while. And one of the characteristics of any work of the Spirit is that there is always a progression. You keep having new people born. We have to understand this. It is a principle of the kingdom.

If you have a fellowship, a local expression where the people that were there twenty-five years ago are still the people that are there today, then there is a big problem, because that means there is no multiplication, there is no birthing. The principle of birthing of new generation speaks about a good reproductive life.

We must therefore be conscious of the fact that we have amongst us people who

are asking questions. If you have not been asked, I have been asked several times. I remember there was a time I was asked to come and minister at Enugu some years ago, and a young man was asked to come and pick me from the airport. As we were going, my heart was on the meeting I was going for when he suddenly said, "Sorry, sir; I heard that you are Brother Kola."

"Oh yes, I heard it too", I joked.

He began to ask all sorts of questions. I could not answer most of the questions. I am sure most of the leaders here must have been asked questions that we can not answer, maybe for exigencies' sake.

However, we feel it is safe that for those in this forum with the maturity and heart for the kingdom, and the length of time we have been with the Lord, it is good for us to say the same thing so that the upcoming generation does not get a discordant message. Talking about the younger generation, I want to say that it is not all of them who are carnal. Many of them are firebrands, and they want to know. And some of them, when they ask questions, are not asking just to criticise. They are asking because they want to know.

### **What We Are Not**

Now, the Lord has been faithful to keep us these many years. So, we say, who are we? But let me start by talking about what we are not, then we can better say who we are. That can make us go a bit faster. I can tell you what I know we are not.

- 1) We are not a sect
- 2) We are not a denomination and
- 3) We are not another religion.

I mention the last one because it might surprise you that some people think we are another religion. Some people feel that we are a denomination. Yet others think we are a sect, but I remember one of the things Brother Besong kept saying several many years ago, and not only him but many of us, that we are not a sect. Furthermore, we are going to see, as we go on, the distinguishing characteristics between what the Lord is doing and what obtains in the present times in the church system.

So, we must make it clear we are not a sect because there are people who assume that we are. I remember several years ago, a lady had been coming to the Abuja church with her husband. She came to me one day and said,

"Brother Kola, one of my friends was asking me what this church we are going what is the name? Does it have a name, and what is the difference between your church and our church?"

I asked her, "So what did you answer?"

"I told her, in our church, you talk your own, I talk my own!"

That was all she knew as the difference between our church and the others.

It sounded funny, but it got us thinking when we discussed it at the leadership meeting. That is the perception! This places the responsibility on the emerging leadership that we have to keep rehearsing. One of the things we will remember is that an instruction from the Lord to the leaders in Israel was that they must keep rehearsing to the coming generations about the goodness and the works of the Lord.

The Israelites had two forms of traditions. There was the oral tradition and the

written tradition. So the Lord says, say it to your children. Let their children tell their children.

*Tell ye your children of it, and let your children tell their children, and their children another generation, Joel 1:3.*

So we should not just assume that because somebody has caught the language does not mean that he is grounded. One thing with us is that we can easily be carried away. Somebody comes and says certain things, and we assume he knows everything. For example, the other day I read a book about the forty-second generation, and we say, 'Ah, this man is in the kingdom!' We have to be sure that there are some highlights that we must not gloss over.

Another thing we are not is a **charity organisation**. We are not a charity organisation. Incidentally, we have also experienced that. One of the things I have noted about this work is that the Lord has given us a large heart. We have noted in Abuja that there were one or two persons who have come because people directed them. There was somebody who came sometime. After the first or second time, he needed transport and he was given. Before long, a brother in the fellowship who was in a position gave him a job. We later discovered that the man was a drunkard. He was always drunk on the job. Then he was asked how he came to the fellowship. He said 'Well, someone told me they help people in that church. So, I also just came here to get my own!'

Another thing we have to be careful of is the fact that people have been coming for a while does not mean that they are part of us. And it is safer for us at the earliest possible time to nip it in the bud. When people come in, let's find out about them. We have had instances where some people, after being with us for a long while, we realise we do not know who they are.

In the early church, it was really not so. Back then, they had what was referred to as letters of commendation. When you are moving from one place to another, the leadership would put it into writing, and they would write. Somebody was in the Abuja church sometime. He left his wife and left the fellowship. He then went somewhere else and wanted to marry in that church, but thank God for the pastor of that church. The pastor asked him who his pastor was. He said,

"We don't have a pastor."

"But who can I call?"

He gave Brother Richard's number. They would not allow him to marry without doing a background check. The pastor called Brother Richard,

"Please, I have someone here who gave your name as his former pastor. He wants to marry, and we are doing due diligence."

Brother Richard asked, "What is his name?" The pastor gave it. Brother Richard said,

"No, he has a wife here o! Don't let him marry another person."

The Lord will help us as leaders so that our eyes shall be open and alert.

### **We Are a Spiritual Movement**

So, we are not a sect; we are not a denomination. I want to dwell a little on this fact that we are a spiritual movement, and we are a body of believers who believe in following the pattern of the Lord. According to Acts 2, the Bible tells us that after the day of Pentecost, the disciples met together for fellowship, for breaking of bread, for the word of God and for prayers.

## Denomination

But let us first look at what a denomination is. That gives us an idea of what is obtaining, and what the difference is. So many people have asked questions relating to this issue. A sister came to me some years ago and said Brother Kola, in the other churches we are talking about, they sing, we sing. They pray, we pray. They read Bible, we read Bible. So what is the difference? Now, this sister was not a young person.

So, what is it about a denomination? Does God sanction it? What is all the fuss about denominations? One thing you will have to know is that denomination is a sect, clearly. And certain things characterise a denomination. Every denomination has a name and has a leadership structure that is apex in nature. That means that no matter who is serving or who is doing anything, there must be somebody at the top who calls the shots. I don't know of any denomination that does not have that.

However, I am aware that there are some that they call **egalitarian structures**. I heard this from a theologian. It is somewhat similar to plural leadership, but at the end of the day, it is really not plural leadership because there is somebody somewhere calling the shots.

One of the things Jesus Christ did among the disciples in Matthew 18, where they were asking who was going to be the greatest among them, has to do with what obtains in a denomination because one of the marks of a denomination is that there must be somebody greater than every other person. We are not talking about ministry now. Maybe we will get to that because the Lord has divided Himself among people and we must recognise graces and ministries.

In the case of the Lord Jesus Christ, He nipped it in the bud. They knew that He was going to be crucified; well, He told them. So they wanted to know, 'Now that this Man is leaving, who is He handing over to?' You remember, James and John were also involved in their own little scheme with their mother, trying to take the right and the left positions in the kingdom, and those symbolised the first prominent positions. They believed at that time that He was setting up a physical earthly kingdom. Jesus tried to let them know that this was not what He had in mind.

We must also get to understand, though we are a people who have come a long way, that we find ourselves saying these same things over and over again. Paul says *To write the same things to you, to me indeed is not grievous, but for you it is safe*. Phil 3:1. We just want to be sure that our hearts are together and we are all together.

So, in a denomination, there is a distinct structure peculiar to that denomination. There is a leadership which is apex in nature. There are distinct doctrinal beliefs that are different from others. These last two are the strongest characteristics:

- 1) Apex structure and
- 2) Doctrinal beliefs, and these doctrinal beliefs are sacrosanct.

You will hear we don't do this, we don't do that, and we must do this and that. Mind you, all these peculiarities are different from the word of God! I have come across some places where even some of the dos and don'ts are not traceable to the

word of God.

Before I go further, so that somebody would not say in this church we do not have any fear of such laws cropping up, someone came and was preaching some things in the Ajaokuta fellowship some years ago. He was saying that the Lord revealed to him that the sisters in the fellowship should stop going to salons because it is water spirits that are there; that we should employ a lady who would use thread to plait their hair the way they did in the village. By the way, women don't use thread again. I no longer see it.

This brother came up with so many strange doctrines. Some brothers in the fellowship agreed that this thing was getting out of hand, that we had to find a way to put a stop to it. He was very active in the church. All the while, any time the question was asked, 'does anyone have a witness of the Spirit?' He would put up his hand, thereby building a reputation as an active vessel in the house of God with the *rhema* for the moment. You see, we are learning. If you are in leadership, there is a purpose for it. But we allow so many things all in the name of being careful.

So this brother was carrying on these teachings and began to go into dangerous zones. Then one day, I called him. I said, 'Bro, some of these things you are teaching, what do you see as the bigger picture?' He said, 'Brother Kola, but you know we don't have a pastor? So what right do you have to correct me?' That was exactly the way he put it. I said, 'Is that so? Okay, we are going to correct you!' This went on for a while. Eventually, he was asked to stop coming to the fellowship for a while. After that, the whole noise just died down. If not, what you see in Ajaokuta today would have been rubbished long ago.

You know, some people among us do not even believe there is leadership at all. Somebody called me one time after one of our national conferences, a supposedly mature sister. She said, 'Brother Kola, I am seeing that after the worship sessions, someone gets up to preach. How do you get these people that preach?' I told her, the leadership meets every day, we look to the Lord, and in the process, vessels come forth with the word. She said, 'But this is not what the Lord is saying now. Why don't you just let us worship God; anybody that is moved of the Lord will share. Anybody can comment, and anybody can pray. We just share the grace, and God will just help us.' I said, 'No, that is irresponsibility. There are people whom God has given responsibility. We have it in the early church; we have it in church history.' So, over time, a lot of people have mixed up so many things.

Another thing is that most denominations, if not all, have written codes, and you must abide by them. Some of them have succession codes. Who comes after this person? If this man dies, what happens? All those things. You have operational codes. You have laws and bylaws. However, one major aspect which I believe all these things point to is that denominations are very formalised, and spiritually speaking, regarding the progressive purposes of God, they are stagnant. They do not move along with what the Lord is saying at any point in time. Isaiah says,

*And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach. Isa 4:1*

Remember the two and the half tribes who made up their minds that they would not go to the Land of Promise. And the mystery of it was that they were even ready

to assist their brethren to conquer the Promise Land and turn back to the east bank! That is the mystery. That means we have to understand that denominationalism is supervised by a very terrible spirit. We also have to ensure that some of these marks do not find expression in our midst. If we look at Revelation 1, from verse 18 we see what the church was like at the very beginning. This is Jesus Christ speaking:

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

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

*20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.*

*2 Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; Rev 1:18-2:2*

We can see here what the structure of the church was at the beginning of the church age. This is how it was. The lampstand, some refer to it as the candlestick, symbolises the local assembly. That means the Lord does recognise the local assembly.

One of the marks of denomination is that everyone gathers together like chicks under a mother hen; and when it comes to matters of administration, matters of finance, matters of discipline and whatever, you must abide by what is written in a particular book or code. The financial one is very strong because that is where the emphasis is. You must remit a percentage to headquarters regularly. I was speaking to a former pastor of one of the major denominations recently, I said I know that a certain percentage is normally remitted to headquarters, right?

He said, before, when he was there, it was a percentage. He said, but what he now understands from his colleagues who are still in the system is that it is now a hundred per cent! I said then, what happens to the day-to-day upkeep of the branch? He said that was the business of the local pastor! He said they told them that even if somebody is dying, do not touch the tithes and offerings. Just send everything. Whatever you need, just find a way to raise it. So, we now see this is the reason why people had to raise this money anyhow. I am trying to let us know what we are not, and what we should never be, so that we can concentrate on what we are and what the Lord wants us to be.

## *Chapter Two*

### *A Spiritual Movement*

#### **Who Are We: We Are A Spiritual Movement**

We are a spiritual movement, which is a body of people who believe in the Lord Jesus Christ, who are called together by reason of a common light; a light, a vision that the Lord has shown them. Now, this is not the first movement. There have been several spiritual movements. And the Lord has indicated in Revelation 10 and many other scriptures that there is a body of people who the Lord will raise up at the time of the end whose life, ministry and activities would be instrumental in closing the age of the church. It is a prophetic body. That is my understanding of Revelations 10.

When you are talking about a spiritual movement, three things come to be as identifying marks and factors:

- 1) The vision
- 2) The people and
- 3) The persuasion

Those are the three vital things when you are talking about a spiritual movements. There has to be a vision, and there has to be a people that gather around that vision; and there are persuasions that are there. As we go on, we will get some of these things clearer.

We are a body of Christians with prophetic calling and identity. Prophetic is very important in that definition. We are sent on a definite kingdom mission to bring forth the word of God, the judgement of God and the order of God. This is very important.

#### **Who are we? We Are Not Another Religion**

We are not another religion, as it were. A lot of our brethren mix things up by

assuming that we are. I have heard some of our brethren say it and I have had reason to correct it a number of times. Some believe that when you are talking about church, as far as they are concerned, it is our movement. It is we. When people talk about other believers, they will tend to say, 'No, I am not talking about all those. I am talking about the real church.' Many of them run into some issues, and they are not able to give a living witness.

For example, people are working in places, or who are living in estates, and they cannot gather and pray with other believers who are not part of us. Brethren, as leaders, we must discourage it. If I am in an office and there is a body of believers there, unless there are other reasons, why can't I fellowship with them? Why can't I have lunch-hour prayer meetings with co-workers who belong to other places of worship? Somebody who worships with us was asked in his office, 'We know that you are a Christian; why is it that you don't gather with us?' He said, 'I am not a Christian, I am a son of God'.

He must have left those people more confused. He is not a Christian but a son of God; so, because of that, he can't gather with them when it is time for lunch-hour fellowship. Or maybe you are in an estate. Jesus Christ said Let your light so shine. No man lights a candle and puts it under a table. So, brethren, we are believers in the Lord Jesus Christ.

One of the indictments about the spirit of denominationalism is that it divides the people of God. Let us say, for example, I go to a particular denomination now, people are already putting on their goggles, and they ask you Who are you. Some even said recently that if you have not passed through their Bible school, you cannot share or even open your mouth and talk, whether you have the counsel of God or not. But we know that it shall not be so amongst us. May the Lord help us to free our spirits. Some of these entanglements are there somewhere along the line. But I trust the Lord that by the grace of God, the Lord will free us from them.

That is not to say we shall be careless, no! It is not the place for anything goes. But we must understand that you cannot put a label upon those that the blood of Jesus has washed that God has not put upon them. Some of our brethren use very derogatory words to describe believers who are not in our midst. Even within their families, while they are looking to the Lord to go to Saudi Arabia to convert all the Arabs, they have people in their families who are not born again. And they can't even give a witness. We have had siblings of some of our brethren complain about our brethren, that our brethren treated them like lepers!

Our brethren must understand what exactly this movement is about. We must understand what the vision is about. We must understand what the emphasis is about. We must understand that we have been called out so that the residue of men will seek after the Lord. You can find that in Acts 15:16-17,

*16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:*

*17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.*

### **A Body Raised For God's End-time Purpose**

So, if all that we are having is for us to fellowship together and seek the Lord and

all that, then we are fulfilling the mandate. Brethren, there is a light we have received. That is one thing about prophecy: there is a light. And this light is for us and the people of the Lord. We remember the very prominent scripture several years ago that the Lord brought forth amongst us in 1 Chronicles 12:23,

*32 And of the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do;*

So we are a body of people raised within the church at the time of the end in preparation for the move of the Lord to deliver the groaning creation and preparation for government in the kingdom age. We must therefore know where we are going. There is a groaning creation that is to be delivered from the bondage of corruption.

There is ministry and administration in the age of the kingdom that very little is spoken about in the church today. Do you hear any denomination talking about the kingdom age? As far as they are concerned, everything ends once you pay your tithes, you attend church, you are faithful; and then once the trumpet sounds, you are lifted to heaven, and that is the end of the story.

But we know that in Luke 17, about the prophecy and the statement of the Lord Jesus Christ that two shall be on the bed, one shall be taken and one left and all that. Then we have Revelation 12 which speaks about the work of separation going on even at this time but which shall produce a fruit of a people that shall be tools in the hands of the Lord in the events and activities that shall close the age of the church and shall be useful in the spiritual administration in the coming age.

Please let our people know what we are, and what we are not. One thing about ministry is this. Whatever is inside you is what you minister, either the Spirit or the word. Jesus Christ said that the words that I speak to you are Spirit and they are life. Therefore, once we are as instructed by Christ in the kingdom of God are sound and balanced, whether formally or informally, we just bring out life. I trust the Lord that He will help us to take it to ourselves.

## ***Chapter Three***

### ***Our Corporate Identity***

#### **The Features of Our Corporate Identity**

The reason we need to look at the features of our corporate identity is that we are from diverse backgrounds. Though now that we have a number of children born in the wilderness, as we will always say, and some of these are our biological children, some of them are our spiritual children and all that, one thing is that quite a number of people here are from different backgrounds. There is an identity every believer must have as a child of God.

One thing that is a challenge for us now is social media. Of course, we know that another challenge of our youth at this time is the crisis of identity. Many do not even know who they are, and they are attempting to be what they should not be. As a spiritual body and movement, however, what are the features of our corporate identity, knowing that we come from different backgrounds and knowing that social media is encroaching?

I can assure you that some of these people who do not seem to listen well at fellowships are browsing all manner of things; they browse anything browseable, even about spiritual things. Some have gone into weird occultism. There are so many occult sites that merely browsing them is contaminating on their own!

YouTube is bizarre now. All manner of things is on YouTube and Facebook. Many preachers have gone on YouTube and Facebook, and all manner of things are happening. People pray with salt in water, and they will speak in tongues. They would do everything a believer should do. I am sure many of us know what I am talking about. One of them mentioned the other time that he went by the grave of William Branham to tap into Branham's anointing. He went and lay where the man was buried. He pulled grass from there, put it inside olive oil and anointed people with it!

Things are happening, and some of our people are in some of these places. Brother Richard and I had reasons to call some of our youths at the time because this person I am talking about happened to gather a lot of youths together, and he said he is a product of several anointings. He actually mentioned 'all manner of anointing', and some of them were very clearly not in the light. The question now is, at what point does one anointing get separated from the other?

Therefore, brethren, we have even more challenges than some of these denominations because their controlling factor and instrument is very clear. They have their structures in place. They have their gadgets in place to check in and check out. In our case, if you want to talk too much, they will intimidate you with what you said some time past. But the Lord will help us in the name of Jesus Christ.

Our corporate identity is much more than where we worship. I am talking about the physical location, whether in a sitting room, or we worship in a hall, under a tree or by the seaside. Do you know that there are still some people today who think we have derailed because some fellowships have built worship centres? My wife and I know about someone who left where he was fellowshipping with some of our brethren because he said, 'They said they will never build, but they have started building.' So, he left. He started attending a place where I think they are meeting in a sitting room. I have a strong feeling they will move from the sitting room, judging by the way they are. So he will probably leave again.

Some years ago, some people believed that meeting in a sitting room is what the vision is; for that reason, some of us never thought about building structured fellowship centres. But events are teaching us sense. We have gone beyond that.

### **What Define Our Corporate Identity**

Let us get to know the real thing that constitutes our corporate identity so that we shall not just waste time on things that are not. I want to mention two aspects.

- 1) Our belief and message
- 2) Our system of operation

### **Our Belief and Message**

That means when we talk about our corporate identity, there could be more, but these are two major classifications or elements that define our corporate identity. The first one is our belief and message. When you talk about people, whether in the spiritual sense or even social or political, there must be beliefs that are common to them. So we have beliefs that are common to us. I will mention four of them. They may not be exclusive. The following four elements form a significant portion of our core beliefs as a spiritual movement.

**The first one** is all critical beliefs common to all believers in Christ. I will read 1 Corinthians 15:1-4 for that because we must know that even our brethren who are not in this persuasion have these beliefs together with us.

*Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;*

*2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.*

*3 For I delivered unto you first of all that which I also received, how that*

*Christ died for our sins according to the scriptures;  
4 And that he was buried, and that he rose again the third day according to  
the scriptures:*

Paul was here recounting the core beliefs of the Christian faith that he preached to the people. The first is the fact that the Lord Jesus Christ came into the world, sent from above by the Father. He was born; He ministered. Acts 10:38 says,

*How God anointed Jesus of Nazareth with the Holy Ghost and with power:  
who went about doing good, and healing all that were oppressed of the  
devil; for God was with him.*

Paul talked about His crucifixion. His resurrection and His coming again. I am sure that is common to most, if not all, believers. That is what makes them believers in the first place. You are not a believer if you do not believe these basic things. So, put succinctly, we are talking about

- 1) The virgin birth of Jesus,
- 2) His ministry in the power of the Holy Spirit,
- 3) The resurrection of Christ and
- 4) The return of Christ.

These are crucial and common to all. Let us go to some other, more exclusive place now.

**Secondly**, common to us, we believe that there is the birthing and the emergence of a spiritual body of overcomers, a spiritual body of people that are called of the Lord from the denominations, from among men for the Lord and His purposes. These are people that God can lay claim to. Of course, when Jesus Christ was speaking in Luke 17:34-36, He said two shall be in one bed, one shall be taken and one left; two shall be grinding at the mill, one taken and one left and all that, they asked Him a question. Of course, people have interpreted that to mean that He was talking about the rapture.

They asked him, these people that are being taken, they are taken to where, Lord? His answer was 'where the body is, there will the eagles be gathered together'. So, He there spoke about the body and the eagles. That means the passage has nothing to do with what is preached as the rapture. The Greek word for the body there is *soma*, which speaks about a living, not a dead, body. So, where are these people going? They are being taken to a living body because at that time, the characteristics of the eagle have been worked into them. Therefore, there is the birthing and the emergence of a spiritual body who have an unfeigned love for the Lord and who are living by an overcoming spirit.

**Thirdly**, another core belief of ours is that a definite work of the Spirit is ongoing at this time of the end. It did not just begin five, ten years ago. Someone mentioned yesterday a book about this subject that George Warnock wrote in 1951, 'The Feast of Tabernacles'. We know that from the Azusa Street Revival, the Christian world entered into a particular phase. That outpouring marked an epoch, a significant aspect, and from then on, there has been a great work of the Spirit going on. And this comes in line with what Hosea prophesied in chapter 6,

*2 After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.*

*3 Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.*

So, there is a definite work of the Spirit that is ongoing. And there is a work of restoration that is ongoing. There is going to be a culmination of it in the deliverance of creation from the bondage of corruption, manifesting the sons of God. They are all part of the processes of the work of redemption for which the Lord Jesus Christ came.

**Number four** is that there is a glorious kingdom age in view beginning with the resurrection of the first fruits of the age of the church. You will find that in Revelation 20:1-6,

*And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.*

*2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,*

*3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.*

*4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.*

*5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.*

*6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years.*

### **Our System of Operation**

I am just trying to mention some of the features of our corporate identity, and we have just dealt with our beliefs and our message. The second aspect of the feature of our corporate identity is our system of operation. This is also very important. We are together as a people of God, and we have seen the features that bind us together. We are going into these so that we can know that, since we all do not dot every I and cross every T, brethren, some things identify our common relationship.

I believe that in such areas, we can, in gentleness and admonition, assist one another, knowing that we are not all at the same point in the journey of the kingdom. We are at different points. I am not sure that everyone of the fellowships will say the same thing on every topic of the Bible. For example, you go to Ilupeju Fellowship, and what is said there is exactly what they are saying in Gombe Fellowship on every issue of the Bible. If that were the case, then we have become a denomination, too!

Somebody mentioned recently, in indicting his general overseer, that he is a pastor too, but he cannot preach his message. It must be from headquarters. He is from one of the major denominations in the country. He said even the songs they sing in

some of these denominations on Sundays are part of a manual. These days, we have the internet. During the week, they send this material to you. He said any time he attempted to preach something the Lord has laid in his heart, which obviously would not be in tandem with the manual, he would receive calls from the GO to say, 'Who gave you what you preached? It is not in the manual that was sent to you. Stick to the manual.' However, we know that that is not so amongst us; and it can never be so.

When we are talking about our system of operation, there are four points I have to keep in line with it. **Number one** is that we believe in the concept of the priesthood of all believers according to Exodus 19:5-6 and 1 Peter 2:9-11.

Ex 19:5-6

*5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:*

*6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.*

That is what God had in mind. But in the process of time, in relating to them, they breached it. Then, when the Lord Jesus Christ came, we see the Lord returning to that aspect again. So, we believe in the concept of the priesthood of all believers, knowing that 1 Peter 2:5 says,

*5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.*

Anyone who is in the Lord has equal access to the throne of grace. There is no useless part of the body of Christ. Everyone has the potential to function, to bring life and to bring service that will further the purposes of God. This concept of the priesthood of all believers is there. These are things we can use to call ourselves to order.

**Number two** is, how do we function? We function as led by the Holy Spirit. But in physical administration, we function by a body of spiritual leadership, plural in nature. I know that that aspect of plural leadership has been a high point of our core beliefs and our system of operation. When it comes to how we operate, it is by the Holy Spirit. We all submit to the Holy Spirit, believing that the Lord has distributed Himself and expressed Himself in the church in the gifts of the Spirit and in the ministries of the Holy Spirit. We have the fivefold ministries; we have other areas and aspects of ministries.

One of the things we have looked to the Lord, and shall still look to the Lord to hold on to, is that if you see the Spirit of God in operation, you submit to it irrespective of the one through whom it is coming. Whether young or old, whether a youth or an adult, whether a woman or a man, once you see the finger of God or the operation of the Holy Spirit, we submit to it. That I believe remains; and the Lord will help us to uphold it.

This aspect of the plurality of leadership is very key. We do not have the space to talk much about it today, but it is one of the foundations that the Lord set in place for us. But what some of the people hold onto that I have been correcting and some others have been correcting is that there is a difference between having leaders and

having a body of leaders. There is spiritual leadership under the auspices of the Holy Spirit, but often plural. The direction is plurality in the nature, or spiritual leadership, apart from even what the scripture has emphasised, which we should know is there. The Lord has made us know that it has a whole lot of safety gadgets in it, which we have proved over these many years that we have been together.

**Number three** is that we believe in divine order and government of the Holy Spirit over the lives of His people and the local assembly, the local expression. When we look at 1 Chronicles 13:1-13, it makes us know what happened when the ark was being returned in the days of David, how he attempted to return the ark by building a new cart, and the Lord made a bridge.

### 1 Chron 13

*And David consulted with the captains of thousands and hundreds, and with every leader.*

*2 And David said unto all the congregation of Israel, If it seem good unto you, and that it be of the Lord our God, let us send abroad unto our brethren every where, that are left in all the land of Israel, and with them also to the priests and Levites which are in their cities and suburbs, that they may gather themselves unto us:*

*3 And let us bring again the ark of our God to us: for we inquired not at it in the days of Saul.*

*4 And all the congregation said that they would do so: for the thing was right in the eyes of all the people.*

*5 So David gathered all Israel together, from Shihor of Egypt even unto the entering of Hamath, to bring the ark of God from Kirjath-jearim.*

*6 And David went up, and all Israel, to Baalah, that is, to Kirjath-jearim, which belonged to Judah, to bring up thence the ark of God the Lord, that dwelleth between the cherubims, whose name is called on it.*

*7 And they carried the ark of God in a new cart out of the house of Abinadab: and Uzza and Ahio drave the cart.*

*8 And David and all Israel played before God with all their might, and with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets.*

*9 And when they came unto the threshingfloor of Chidon, Uzza put forth his hand to hold the ark; for the oxen stumbled.*

*10 And the anger of the Lord was kindled against Uzza, and he smote him, because he put his hand to the ark: and there he died before God.*

*11 And David was displeased, because the Lord had made a breach upon Uzza: wherefore that place is called Perez-uzza to this day.*

*12 And David was afraid of God that day, saying, How shall I bring the ark of God home to me?*

*13 So David brought not the ark home to himself to the city of David, but carried it aside into the house of Obed-edom the Gittite.*

The Lord emphasised the extent and the level of His displeasure, to the extent that Uzza had to die to get the attention of at least the king, so the people would do due diligence. God finally got the full focus and attention of David. He had to seek the face of the Lord, and he got to know that it was because he did not seek Him according to due order.

One of the reasons why that happened was that it was a season when new things happened. Bringing back the ark symbolises the presence of God, the glory of God and the word of God. Therefore, the Lord would not take just anything. Someone

could say many outrageous things are happening in many other denominations out there. Why is He not doing anything to them? The Lord said,

*Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. Lev 10:3*

Others can see the glory of God. They can see the works, the signs and the wonders. But among them that draw near to Him, He will be sanctified. That is one of the reasons why God, as it were, did not bother about what others were doing, but when Nadab and Abihu brought strange fire, they had to die. And the Lord even told their father not to cry. The reason is that the Lord had told all the tribes to keep a distance from the tabernacle of God, from the tent of meeting. He said you can stay away. Whatever you do, you are on your own. But the closer you are to God, the more relevant you are to the purposes of God, the more cautious you should be. The Lord has taught us this over time.

The Lord has therefore emphasised divine order in our midst all along, and that the government of God in His church is that of the Holy Spirit. Also, there are no special positions according to Matthew 20:25-28, but there are functions and ministries,

Matt 20:25-28

*25 But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.*

*26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;*

*27 And whosoever will be chief among you, let him be your servant:*

*28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*

We have to get that clear. There are no special positions, but there are functions and there are ministries. One of the reasons I will be quiet even if I have brought forth an opinion and another person brings forth, is when I see and I judge the Lord in terms of the other being superior to my own. The word enjoins us to submit to one another in the fear of God, *but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word, Isa 66:2.*

Therefore, even if you may as a human being have an opinion, or have an understanding, the Spirit of Christ in you will let you know that this person talking has a superior judgment on the matter. So we need to discern and judge what is beyond what we have. Let me put it that way. And it is not inferiority; it is spiritual wisdom on your part.

**Number four** is that we believe in the independence of every local expression under God in matters of day-to-day administration, ministry and such things. We see that in Revelation 1 and 2:1, where the Lord Jesus Christ introduces Himself as the One in the midst of the seven golden candlesticks,

Rev 2:1

*Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the*

*seven golden candlesticks;*

The Lord has taught us, and also from the epistles in the New Testament, the independence of every local church. This is one of the cardinal things in the denominations. When you talk about denominations, you cannot be independent. If you are not performing well and depending on what headquarters sees as performance, either in the number of members or the value of your remittance, you stand to be sanctioned.

I spoke with a particular pastor, and he told me that the evaluation of the performance of local assemblies is on two parameters:

- 1) The number and
- 2) The offering.

He said if your number is not increasing, you are not fruitful, irrespective of who is there. Also, if your offering is not increasing, they can call you to a meeting and ask you what is happening. So, you just have to find a way to increase both because the zonal pastor will certainly let you know. He has a chart that tells him what is what. However, in the context of the work of the Lord, every local expression is independent under God.

Attached to that is interdependence. There is independence, but there is also interdependence of one assembly on the others. What is the purpose? It is so that to receive a rich supply of divine light through the ministry of the Holy Spirit in the church. So, you cannot say, well, we don't want anybody; we are on our own. You will just die because the church of God is very rich. There is no point dying of thirst when you live by a river! This also means that we have to open ourselves up to available ministries in the body of Christ.

We see this in one of the epistles where Apostle John was rebuking Diotriphus

*9 I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not.*

*10 Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church. 3 John 9-11*

Apostle John was an aged man with a lot of experience. At that time, he had been in Pentecost for about sixty-two years, and he had a lot of missionaries that he had sent forth, not to make a gain but to minister and ensure that the people of the Lord, the churches, were established. And someone was there trying to prove like he was an *iroko* tree! He would not only disallow them but would even deal with those who received the missionaries. We saw that he received an apostolic rebuke.

I believe that some of these things, we need to, by the help of the Lord, rehearse among ourselves from time to time, and get it across to our people. I believe that we, as leaders, should take what we are receiving in these ministrations back to the brethren.

I am deliberately trying to leave off the aspect of the historical background of how we started and came together, and how we got to where we are. I left all those aside

because they are not as important as our corporate identity.

## ***Chapter Four*** ***The Present Truth***

### **The Burden and the Vision of the End Time Truth**

There can be multiple entrances to these themes from various angles, so I just called it the burden and the vision of the end-time truth because the burden and the vision for the present truth are the same as the vision from God for the last days. So, when you keep hearing about end-time vision, and the vision of the last days, they are the focus of Old Testament prophecies and prophets.

Many of them would say on that day, this will happen. There are several such. Isaiah had a lot. The Lord gave him grace to see so much into the last days to the end of the times that we are in right now. They prophesied about the vicarious suffering of Christ. Isaiah 61, 63 and even 65 prophesied about the things of the time of the end. The New Testament testimonies of the apostles help us to understand that there are some events and there are some works of the Spirit that will close the age of the church and open us into the age of the kingdom. Let us read Isaiah 2

Isa 2:1-3

*The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.*  
*2 And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.*  
*3 And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.*

Quite a number of things come after that. Then in Isaiah 65:17, it says,

*17 For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.*  
*18 But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.*

Then, let us look at 2 Peter 1:10-12.

*10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:*  
*11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.*  
*12 Wherefore I will not be negligent to put you always in remembrance of*

*these things, though ye know them, and be established in **the present truth**.*

One of the expressions that has been quite prominent amongst us is the present truth. So, what exactly does the Lord have in mind to do as Isaiah saw it in the last days? The word mountain speaks about government, authority, and power. He says *that the mountain of the Lord's house shall be established in the top of the mountains*. The Lord is talking there about one of the aspects of the work of the Spirit at the time of the end, which is a declaration and a demonstration of superiority of the house of the Lord over others.

We must understand that there are powers. There are powers of darkness. We have the power of the Lord. One of the prophecies that excite me through Isaiah is that one of the work of the Spirit is that at the time of the end, there shall be a declaration of supremacy of the power and authority of the Lord and His people over every other one; and this will motivate people to flow into the house or power of the Lord. They will identify with the authority of the Lord. We see the similitude of it in what happened in Egypt when Moses said to Pharaoh, 'Thus saith the LORD. Let My people go that they may worship Me.'

Pharaoh said I don't know the LORD. And I will not let them go. Moses was therefore constrained to bring forth a sign. He threw down a rod, and the rod became a serpent. Pharaoh said This is a small thing. I have people who can do more. He called a whole barrage of magicians. Moses was alone, with only Aaron by his side. Pharaoh's magicians did the miracle with their own rods. However, the mountain of the Lord's house, represented by Moses' rod, swallowed up all the rods of Pharaoh's magicians.

This is a case of 'you can do it, and I can do it also'. But there is a superiority. There is supremacy. Brethren, one of the things the Lord is saying is that at this time we are in, in this closing stage of the church age, there shall be demonstration and declaration of superiority. In the house of the Lord, there shall be no controversy or contest of being supreme or superior to every other one. And this demonstration shall be through His people. This is one of the things that we look forward to.

So, the crux of the burden and the vision of the last days is centred on two elements,

- 1) The person of the Lord Jesus Christ and His redemptive work, and
- 2) The kingdom of our Lord Jesus Christ in both its present and future expressions.

The crux of the vision is centred on the Person and His Kingdom. Therefore, you cannot move away from the person of Christ. That is the vision. The vision is a person. The vision is the Lord Jesus Christ. Furthermore, the vision is the establishment of His kingdom. The establishment of this kingdom has two expressions also.

- 1) There is the present expression of the kingdom. Jesus said the kingdom is within you.
- 2) There is also a future expression of the kingdom.

I want to say, brethren, no matter the name that we are called, are we the Emergent Church? Are we The Present Truth? Are we End Time People? I think anyone can

use any nomenclature, and I am sure no one has been forbidden from using any name. So, whatever name you want to call your people, you can call yourselves House Fellowship, fine! Some people even said they are called Churchless People. Whatever it is, all well and good. There are what we call ourselves, and there are what people call us. Some even say we are cultic people; they say no one knows what is in our minds. The most important thing is for us to know that the vision is Christ, and the people are called to be like Him, to conform to Him.

Furthermore, Christ has a kingdom. In Matthew 4:17, He began His ministry by announcing the kingdom,

*17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.*

Then, in Luke 10, when He sent out the seventy to go and preach, He said,

*3 Go your ways: behold, I send you forth as lambs among wolves...  
9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.*

We must understand, we are not to declare ourselves. We are to declare the kingdom. We are to declare the Lord and His kingdom, which is contrary to what is generally predominant in what is being done today. Quite some people, after being empowered by the Lord and having a few resources, declare themselves, they declare their denomination. People preach more of their denomination, themselves and their plans more than anything else. Now, the Lord has said, *But so shall it not be among you: Mark 10:43.*

We must know that we are different. We are different not because we have a different religion or a different sect. We are different because we seek to follow the Lord. We seek to conform to His image, His likeness. We seek to follow what He wants us to be, His own pattern. Even if it takes us a while to harmonise ourselves, we thank the Lord that a lot of the work of grace has been accomplished in these thirty-five years.

We may not be very aware of some of the things going on. Some things are going on, on the other side, that some of us don't even know. Some of those things would make your head swell. Would you believe that within this year, 2025, which is only three months old, some bishops and GOs have killer squads? There are some of them, you don't mess around with them. And these are people that others are holding in very high esteem. That is why the Bible says the Lord knows those who are His, and let everyone who names the name of Christ depart from iniquity. So, the emphasis of the present truth is Christ and His kingdom, and as we focus our attention on this, the vision will become clearer.

### **Five Highlights-Summary**

These are five points to emphasise the work of God's kingdom reflecting the present truth. When we are talking about truth, truth has two dimensions. There is

1) Constant truth, and there is

## 2) Present truth.

There is the truth that is for all times and all seasons. Salvation of souls is a constant truth. It has always been, it is, and it shall continue to be. There is no revelation you have that condemns salvation. There is no revelation you have that will make you say, 'No, in our church, we don't preach salvation. We just preach the kingdom.' And what is the kingdom, anyway? We need to understand that.

So I want to conclude with these five highlights, which could be more, that form the emphasis of the work of God's kingdom, reflecting the present truth. In 2 Peter 1:12, Peter was talking about establishment in the present truth. Therefore, we don't only have to know about the present truth, which is the present work of the Spirit revealing Christ and His kingdom. We also need to be established, and we need to assist our brethren over whom the Lord has made us overseers to ensure that they are established in the present truth.

Many know about the present truth. Quite a number are not established, and the danger is this. We have quite a lot of ravaging wolves in ministry going around now. And some of us don't even know what some of our brethren believe. It is when there are crises that we get to know. Some of them believe so many very dangerous things. It is one thing to know about the present truth. It is quite another to get established in it.

It is the establishment in the present truth that will assist the brethren that we shall not be tossed to and fro by every wind of doctrine. Like now, many of the leaders are not going to be around in their various fellowships tomorrow, Sunday. It is during some of those times that people with questionable teachings seize the opportunity to spread their doctrines. Well, pray that there will be no crisis. The devil, at times, comes around when you are not around. And that is when you get to know. Some of them will go and preach some things to the people.

However, when people are established in the present truth, even if all the leadership travel, or you can throw that believer to Kilimanjaro, he will survive. That should be the quality of men and women we should be proud to be raising under the power and the presence of the Holy Spirit.

### **The Five Points of Emphasis**

1. God is finalising His program for the church age, and there is an ongoing restoration work to close the age of the church.

2. The general atmosphere in the church of Christ has been characterised by backsliding and apostasy. Apostasy is a departure from the truth. And one of the highlights of the work of the Lord is that God is calling the church to repentance for falling from grace into sin and wickedness. We have Isaiah 1:21; Isaiah 2:6-8; Philippians 3:17-19, and Revelation 3:14-18. The last reference is Christ's admonition to the Laodicea church.

God is displeased with the general atmosphere of backsliding and apostasy in the church, and He is calling to repentance for falling from grace. We mentioned earlier that some GOs have killer squads as we are speaking. I have listened to some people who are still in some denominations, even pastors, not because they are persuaded, not because they are serving the Lord, but because they fear for

their lives. If they drop out of the system, they will go after them. They have gone after some of their colleagues who left, and they would just disappear.

One was talking, and he was caught on tape, and he was warning one of his pastors. He said, 'I can make you disappear!' Well, he could deny and say you don't know what he meant by disappearing. But some people have disappeared before.

These are things God is calling the church to repent of. And the thing is so bad now that you don't even know at times who to call a minister of God because the table is full of vomit.

3. God is calling the remnant out of the perversion in the world and church systems. That is a very key highlight of the present truth. God is calling the remnant from the perversion prevailing in the world and the church systems. Isaiah 1:9 says,

*9 Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.*

So, there is a remnant. A remnant speaks about the few that remain with the Lord when others go astray. That is the concept of a remnant. This concept is very clear in the Old Testament, very particularly ascribed unto us. We see it in Luke 17; Revelation 17 talks about the system of Babylon; in Revelation 18, there is a definite voice of the Lord calling His people out of Babylon. So, it is a highlight of the present truth that cannot be compromised or wished away. There is a call out from the system that is corrupted in the world and the church.

It is not only in the church but also in the world. Some systems of the world can corrupt you, that even some of us have no business associating with. There are so many bodies that are dead bodies that do not add to you. You remember the principle where if you come across a dead body, you are also defiled. That is how they are dead.

4. God is restoring the glory of His house. And He is doing this by cleansing His house by the Spirit of judgement, drawing a surveyor's line. I always like that phrase, surveyor's line. According to Zechariah 1:16,

*"Therefore, thus says the Lord:  
"I am returning to Jerusalem with mercy;  
My house shall be built in it," says the Lord of hosts,  
"And a surveyor's line shall be stretched out over Jerusalem." NKJV*

It is only the New King James that calls that line a surveyor's line, which makes it clear that there is a demarcation. This is important because the Bible says they call evil good, and good evil,

*Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Isa 5:20*

It is where the line of the surveyor is not clear that you call good evil, and evil good. So, one of the works of the Lord at this time in restoring the glory of His

house is that He is making the surveyor's line very bold and clear. That is done by the work of the ministry of the word, bringing knowledge and light to the people of God, so that it is not a case of managing some deeds and calling them what they are not. The Lord wants us to know that whatever is bad is bad. Whatever is not good is not good. It is the ministry of the word and the Spirit that will draw that line and make it very bold and clear.

5. God is also restoring the glory of His house by restoring divine order and government in His church. These four, the cleansing, the Spirit of judgement and the surveyor's line, the restoration of divine order and government, constitute the means of restoration of the glory of God in His house. This aspect of divine order and government is there. And it is in contrast to the present human government among His people in the systems of the denominations.

I believe we should keep these highlights in view. They are to assist us in also knowing and ensuring that we are not veering off.

### **Conclusion**

God is presently anointing and crowning the overcomers of this end times with grace and with power. We draw inspiration from Revelation 2 and 3. There is a present work of separation; there is a present work of anointing and crowning of the people that will separate themselves from the abominations that will focus upon the Lord and consecrate themselves unto Him to serve Him with the totality of their hearts and their lives.

What is the importance of knowing all this? It is so that we will be able to discern the proper way for the church of Christ and be prepared for the challenges of warfare at the end times. The Lord is making things so clear. We are beginning to see the signs in the nations that there is a lot of warfare at this time of the end. We are already there, and it is going to intensify. It is not localised. It is global.

There is preparation for the priesthood. One of the essentials of anointing and crowning the overcomers is to prepare us for the challenges and warfare of this time of the end, which is already ongoing but will intensify. Some of them are coming from angles we could least expect and imagine. It is not just talking about the small struggling fellowships. The Lord is now making us know that there are dominions seeking to take control of the entire world system. It is as serious as that.

The Lord is anointing and crowning the overcomers to prepare the priesthood for the age that is to come.

The Lord blesses our hearts, brethren.