

CONCLUDING CHAPTER

CONCLUSION ON MYSTERIES OF GOD

JESUS CHRIST IS THE MEANING, EMBODIMENT AND REPRESENTATION OF THE MYSTERIES OF GOD

When we comb the Scriptures and put all mysteries together we arrive at the conclusion that Jesus Christ is the sum total of all the **mysteries of God** entrusted to the Church for ministry and faithful stewardship (1 Cor. 4:1-2). This is very conclusive because the Bible speaks of **the immutability of God's promise on oath** as the two immutable things about our salvation planned and executed through Jesus Christ the Son of God (Heb. 6:17-20). We see this clearly from verses 17 and 18 as follows; *"¹⁷Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: ¹⁸That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:"* (Heb. 6:17, 18).

The promise of God in Christ is first and foremost towards the promise of eternal life for all humanity (Jn. 3:16; Tit. 1:2; 1 Jn. 2:24, 25). In addition, God *then* promised the gift of the Holy Spirit through Christ (Jn. 7:37-39; 14:12-26; 16:7-15; Acts 2:31-39; 5:29-32; Eph. 1:13, 14; Gal. 3:14-16; 1 Jn. 3:23, 24; 4:13-16) who comes to glorify Christ and to dispense all the gifts of God (Jn. 14:26; 16:7-15; Acts 2:16-21; 1 Cor. 1:4-10; 12:1-11, 28-31). And together with all these, **the promise of eternal life in Christ and the promise of the Holy Spirit through Christ**, *thereafter*, there is the promise of preservation of saints in Christ by God who is both unchanging and faithful (Deut. 7:9; Mal. 3:6; 1 Cor. 1:9; Phil. 1:6; 1 Thess. 5:23, 24; Tit. 1:2, 3; Heb. 13:8; Js. 1:17; 1 Pet. 1:5; 4:19; Jd. 1:24, 25). All these and even more are packaged as God's promise in the Person and Work of the Lord Jesus Christ through the gospel and dispensed by the coming of the Holy Spirit (Gal. 3:11-18; Eph. 3:4-6).

A. JESUS CHRIST IS THE MEANING TO ALL MYSTERIES OF GOD

The Bible from Genesis to Revelation as *the drama about Jesus Christ as His-story*, then is about God in reference to man; such that He God reveals who or what He is like, in clear step by step and non-speculative ways to humanity. Thus, God who is *transcendent* and *immanent* Spirit Supreme Being becomes a tangible Personal God in relation to man through the Incarnation of His Son in real human history. Every iota of Scripture which deals with Christ is an embodiment of the *Logos* Word and conveys revealed mystery

(Matt. 5:17, 18; Lk. 24:44-47; Jn. 1:1-5; 5:39-47; Heb. 4:12, 13; Rev. 19:13)! In his classic book, “The Book of Mysteries” published in 2016, Jonathan Cahn insightfully uses Hebrew word-meanings and phrases from the Bible to draw deeper understanding to seemingly hidden truths on Christology as mysteries of God throughout the Bible. Paul, therefore, admonishes that believers are to view true life as dealing with the **salvific (the saving) mysteries of God** (1 Cor. 4:1, 2, 15-17), especially the most basic (*protos*) message, the mystery of the gospel (Rom. 1:16, 17; 16:25-27; 1 Cor. 4: 15-20; 1 Cor. 2:1-12; 15:1-11; Eph. 6:18-20). The gospel - the death, burial and resurrection of Christ (1 Cor. 15:3-4), for instance, as a mystery (Rom. 16:25-26; Eph. 6:19, 20) unfolds and explains all salvific mysteries of God being also the means of declaring the eternal Sonship of Jesus Christ by His bodily resurrection from the death (Acts 13:33; Rom. 1:4; Heb. 1:5; 5:5; cf. Ps. 2:7).

The Incarnation of Christ through the gospel, hence, gives credence and meaning to all other revealed salvific mysteries of God (1 Cor. 4:1, 2, 15-20). This marks the beginning of the knowing and believing in God, the Father and the Son for eternal life termed the **mystery of God** (Col. 2:2, 3; Rev. 10:5-11 v. 7 see 1 Jn. 2:18-29 vv. 23-25; 4:12-16 v. 13). The **Word of God and the testimony of Jesus Christ, that is, the gospel** are the reasons for the Church which Christ is building together with the Holy Spirit as the Spirit of Promise (Matt. 16:18, 19; 14:12-26; 16:7-15; Acts 1:1-8, 21, 22; Acts 2:1-4, 14-21, 32-39; 5:29-32; 1 Cor. 1:6; 2:1-5; Gal. 3:1-17 v. 6; Eph. 1:13, 14; 1 Pet. 1:10-12; Rev. 1:2, 9-10; 6:9; 12:11, 17; 19:9, 10).

The mystery of God, Trinity revealed through Christ

The mystery of God, Trinity revealed for our salvation (Col. 2:1-10 vv. 2, 3) is the most important of all saving mysteries of God (1 Cor. 4:1, 2). It is as rooted in the Incarnation of Jesus attested in the unity of the three divine Persons of the Godhead in heaven and on earth (not as separate, localized and composite Individuals) (1 Jn. 5:6-8). The witness of Trinity about the Son on earth was during the baptism of Jesus by water (Matt. 3:16, 17) and during His death by blood (Jn. 19:5, 30). Trinity is revealed through Jesus Christ who is the proven Son of God by His resurrection (Acts 13:33; Rom. 1:4; Heb. 1:5; 5:5) and by the coming of the Holy Spirit (Jn. 14:15-23; 16:7-15; Acts 2:16-36 v. 33). Christ is accredited as God (Jn. 20:28; Rev. 1:8) and the means of understanding the mystery of God (Col. 2:2, 3; 4:3; 1 Tim. 3:16).

Together with all other salvific mysteries, especially the gospel (Rom. 16:25-27; Eph. 6:18-20) and the secrets or mysteries of the kingdom as principles and governing laws of the kingdom (Matt. 13:10, 11, 52), the mystery of God is now plainly taught in the Scriptures (Matt. 28:19; Acts 2:33; Eph. 3:14-21). It is the most important mystery revealed as the basis for saving faith and the overall believers' faith (Matt. 28:19; 2 Cor. 13:14; 1 Thess. 1:1-5). This is the sure and credible witness that we must believe and confess as saving

truth to be saved from sin (Rom. 10:9, 10; 1 Jn. 4:15; 5:1-5, 9-13, 20; cf. 1 Cor. 15:3, 4; Rom. 4:16-25).

The proof of Christ's Sonship is the accreditation to His divine power and authority by God, the Father (Acts 2:22), and then His sinless life, vicarious death and bodily resurrection (Acts 2:23-31). The divine power and bodily resurrection were with infallible proofs to which there were witnesses (Acts 1:1-3; 2:32; 10:36-43). Jesus of Nazareth was and is the accredited, Son of God, both Lord and Christ or Messiah (Acts 2:27-36). He has been begotten from the dead as the eternal Son of the living God and head of the Church (Col. 1:18; Rev. 1:5) by His resurrection and exaltation (Acts 13:33; Rom. 1:4; Heb. 1:5; 5:5 cf. Ps. 2:7, 8).

The foundational true evidence of truth about Trinity is about the truth of Jesus being the Son of God to reveal the love and light of God in believers (1 Jn. 2:3-11). Hitherto, true (Gk: *alethes* meaning true, the opposite of false – 1 Jn. 2:8), true (Gk: *alethos* meaning truly, really, in truth, certainly, surely, indeed – 1 Jn. 2:5), or true (Gk: *alethin* meaning the true, the genuine, the real – 1 Jn. 2:8) is truth about God. Such true beginning message (as the opposite of the unreal, the fictitious, the factitious, the counterfeit, the imaginary; the imperfect, defective, frail, uncertain) which defines the truth (Gk: *alethinia* meaning the truth, verity, reality – 1 Jn. 2:5, 8) of the Christian faith is that:

- a) *God is the **Truth** in His Person* (Is. 45:5; Jn. 3:33; Rom. 3:4; Tit. 1:2) such that *the Son is **Truth*** (Jn. 14:6), *the Holy Spirit is **Truth*** (Jn. 14:26), *the Word or the Gospel is **Truth*** (Jn. 17:17), and
- b) ***Truth** in His revelation* (Ps. 110:5, 43; Matt. 5:48; Jn. 3:16, 33; 14:6; 1 Pet. 1:25; 1 Jn. 2:8).

God and Truth are revealed as mystery but plainly in the Bible (2 Pet. 1:19-21); thus, God is not mysterious; not a mystic Being shrouded in mysticism (1 Cor. 2:1-13, 15-16 vv. 6, 7)! Thus, "the truth of the gospel" (Gal. 2:5) would mean the verity of the gospel and "the word of truth" simply means the true doctrine (Eph. 1:13; Col. 1:5; 2 Tim. 2:15; Js. 1:18). Jesus, the Son of God as the *Logos* or Word is the Truth, the *Living Truth* or *Living Logos* (Jn. 1:1-5, 9-14; 14:6; Rev. 19:13) and His Word is the *Written Truth* or *Written Logos* or the Scriptures (Jn. 5:39; 17:17; 2 Tim. 3:15-17).

In His Incarnation, Jesus was conceived by the Holy Spirit and was born not created or made the only begotten of the Father (Jn. 1:1-5, 14-18; 3:13-16; 1 Jn. 4:9). However, after His Water Baptism, and with the coming and settling on Him by the Holy Spirit followed by the voice of the Father from heaven declaring the divine or Trinitarian witness thereafter from the Godhead, Jesus Christ the Son was inseparably one with the Father (Matt. 3:16, 17; 4:1-17; 17:1-9; Mk. 1:1-13; Lk. 4:1-21; Jn. 1:31-34; 3:30-36; 10:30; Acts

10:36-38; 1 Jn. 5:6-8). Scripturally discerned, Jesus though physically on earth, He was now in the Father and the Father was in Him (Jn. 10:38; 14:9-11; 17:21); and thereafter until His ascension God, the Father was working with Him through the Holy Spirit (Jn. 5:18-30, 36, 37; 6:27-46; 8:16-18; 10:36-38; 14:24-26; Acts 1:1-3; 10:38; 2 Cor. 5:21; Heb. 9:11-14, 26-28).

The greatest discovery of spiritual truth about God, therefore, is to know and believe Trinity as the mystery of God revealed for salvation, true worship and eternal victory over sin in the world through the knowledge of Jesus Christ (Col. 2:1-7 vv. 2, 3; 1 Jn. 2:23-25; 4:1-21; 5:1-13, 18-21; 2 Jn. 2:1-11 v. 9; Rev. 9:20-10:11 v. 7). Such revelatory truth comes to us through the convicting and revelatory work of the Holy Spirit who is inseparably but distinctively present in the one indivisible God (Jn. 16:7-15; Acts 2:33; 1 Cor. 2:1-16; 1 Jn. 2:20-27; 3:9, 16-24; 4:12-16; 5:6-13, 20; Rev. 1:4-6; 3:1; 4:5; 5:6).

Jesus before leaving the earth plainly showed us that God is triune; yet being indivisible and indefinable infinite invisible Spirit will be made visible in the Coming of the Holy Spirit whom He called the Another Comforter or Advocate like Himself (Jn. 14:15-26 vv. 16-23; 15:26, 27; 16:7-15, 20-28; cf. Matt. 28:18-20; Acts 1:1-11). After, His exaltation, the Scriptures say time and again that the Holy Spirit was sent to the Church by Him and the Father as the promised permanent divine Advocate in the Church on Earth (Jn. 14:15-17; Acts 2:1-4, 33; Eph. 1:3-14; 4:30) while Jesus becomes the Advocate with the Father in Heaven (Acts 2:33; 1 Jn. 2:1, 2).

Thus God, the Father and Son can be known and believed because the Holy Spirit will convict through the gospel, indwell believers permanently and reveal God in us and to us (Jn. 14:26; 15:26, 27; 16:12-15, 20-28; 17:1-26; 1 Cor. 2:6-13, 15, 16; 6:12:1-3; Gal. 1:3-16, 23-24; 4:4-6; Rom. 8:1-16; 1 Thess. 1:3-5; 1 Jn. 2:20-27; 4:12-16). The New Testament now reveals that the Holy Spirit, the third Person of the one indivisible triune God – the Father, the Son and the Holy Spirit (Matt. 3:16, 17; 16:13-16; 28:19; 2 Cor. 13:14) or Godhead (Acts 17:29; Rom. 1:20; Col. 2:9), is the only Lord or Spirit of God or the Spirit of Christ as the promised gift to the Church after believing the gospel to be saved (Matt. 3:11; Jn. 14:12-26; 15:26, 27; 16:7-15, 23, 24; Acts 1:5. 2:1-4, 16-21, 33, 38, 39; 3:19-21; 5:29-32; Gal. 3:1-17; Eph. 1:3-14; 1 Pet. 1:1-12; 1 Jn. 2:20-29; 3:21-24; 4:13).

The gospel as the primary mystery and mysteries revealed by the Holy Spirit

The gospel as the primary mystery revealed or primary key or message of first importance (1 Cor. 15:3, 4 see Rom. 16:25-27; Eph. 6:19, 20) of the kingdom of God commanded to be preached or taught (Matt. 16:16-19; 28:18-20; Mk. 16:14-20; Lk. 24:44-48; Jn. 15:26, 27; 16:7-15; 17:19-21; 20:19-23; Acts 13:26-39) is used with the master key, the power and presence the Holy Spirit (Acts 5:29-32; 1 Pet. 1:10-12; 1 Jn. 2:18-29 v. 27) to give credence

and meaning to all other mysteries of God (Matt. 16:16-19; 28:18-20; Jn. 16:7-15; Acts 13:26-39; 1 Cor. 2:1-16 v. 7; 4:1-20 v. 1; Eph. 3:1-12 v. 5). We obey the gospel to remain in eternal life (Acts 15:6-11; 2 Thess. 1:3-12 v. 8) but we obey God through the Holy Spirit to be in faithful ministry (Acts 5:29-32; 1 Cor. 4:1-20 vv. 1, 2; 1 Jn. 3:22-24).

There are the other indispensable mysteries of God revealed which add up to the *mystery of the gospel* (Rom. 1:16, 17; 16:25-27; 1 Cor. 4: 15-20; 1 Cor. 2:1-12; 15:1-11; Eph. 6:18-20) as the salvific or saving mysteries of God. These are namely:

- ☐ *the mystery of God* (Col. 2:2, 3);
- ☐ *the mystery of Christ* (Col. 4:3);
- ☐ *the mystery of the faith* (1 Tim. 3:9);
- ☐ *the mystery of godliness* (1 Tim. 3:16);
- ☐ *the mystery of His Will* (Eph. 1:9-11);
- ☐ *the mystery of His Wisdom* (1 Cor. 1:18, 24, 30; 2:6-13);
- ☐ *the mystery of Christ in forming the Church* (Eph. 3:4-6);
- ☐ *the mystery of Christ in you, the hope of glory* (Col. 1:26, 27);
- ☐ *the mystery of the spiritual kingdom of God on Earth* (Lk. 17:20, 21 cf. Matt. 6:10; 12:28; Lk. 2:11; Jn. 18:36; Acts 1:1-3; 28:30, 31; Rom. 14:7-17); and
- ☐ *the mystery of the Rapture of the Church saints* (1 Cor. 15:50-55; 1 Thess. 4:13-18).

When the gospel is preached aright, it is done in his name or on his authority (Acts 3:15, 16; 1 Cor. 6:11). When preached through the Holy Spirit with gifts, grace, and strength received from him (Jn. 15:26, 27; 16:7-15, 19-28; 17:19, 20; Acts 1:8; 5:32), and with a view to revealing the glory of Jesus (Jn. 16:14), the gospel has power to save (Rom. 1:16, 17; 16:25, 26; 1 Cor. 4:15-20; 6:9-11; Eph. 6:18-20; 1 Thess. 1:5, 6; 2:8-14; 1 Pet. 1:1-12, 18-25).

The gospel as the primary mystery and principles revealed by the Holy Spirit

There are also the other mysteries of God which are direct and indirect supportive principles to the salvific or saving mysteries. Some of these are stated in the Scriptures as follows:

- ☐ *the mysteries (as truths) about the kingdom of God* (Matt. 13:10, 11; Mk. 4:11),
- ☐ *the mystery of the Human Being - Origin, The Fall, Existence and Immortality of the Human Soul* (Gen. 1:1, 26-28; 2:7, 15-25; 3:1-25; 5:1-3; 8:22; Ps. 139:13-15; Eccl. 11:5; Jn. 10:10; Acts 17:26-30);
- ☐ *the mystery of the eternal Kingdom of God* (Matt. 6:9, 10; 13:10, 11; Mk. 4:11);
- ☐ *the mystery of the Church as the Bride and Body of Christ* (Eph. 5:25-33 vs 32),
- ☐ *the mysteries as Principles or Laws that govern the kingdom on Earth* (Matt. 13:11, 12, 52; Mk. 4:11; 1 Cor. 4:1-7);

- ❑ *the mysteries as Principles unearthing the nature and revelation of the kingdom* (Matt. 13:1-52 v. 11; Mk. 4:9-12 v. 11; 1 Cor. 4:1-2);
- ❑ *the mystery of the Blindness of Israel* (Rom. 11:1-33 v. 25),
- ❑ *The mystery of iniquity* (2 Thess. 2:1-4, 7-12);
- ❑ *the mystery of God and the Great Tribulation* (Rev. 10:17);
- ❑ *the mystery of the seven stars and seven lamp stands or candlesticks* (Rev. 1:20).

When these mysteries are understood as principles in the context of gospel and the Holy Spirit, they reveal Jesus Christ as presenting the kingdom of God meaningfully to us in the relation to the world and the Church (Matt. 13:10, 11, 52; 16:13-19; 28:14-20). While the gospel has divine light to cause divine change and transformation in the Church through principles of the kingdom for salvation (Matt. 13:10-11, 33-35, 52; Rom. 1:16, 17; 2 Cor. 4:3-7), the devil has divine permission for a short time as a defeated enemy to the world which lies in wickedness in darkness for damnation (Matt. 13:1-17, 24-30, 36-43; Rom. 1:18-23; 2 Cor. 4:3, 4; 1 Jn. 5:18, 19; Rev. 12:12; 20:7-15).

The gospel as the primary mystery and visible pictures revealed by the Holy Spirit

There are also the other mysteries of God which are direct and indirect visible similes or pictures to the salvific or saving mysteries. Some of these are stated in the Scriptures as follows:

- ❑ *the mysteries about God and Creation of the Universe – Heavens and Earth (Matter), Spiritual Worlds and Material World (Space), Time and Eternity (Time)* (Gen. 1:1-31; Eccl. 3:11; Is 57:15; Jn. 4:23, 24; 1 Cor. 15:35-49);
- ❑ *the mystery of Marriage on Earth* (Eph. 5:22-33 vs 32);
- ❑ *the mystery of the limited but corrupted wisdom and understanding or knowledge of all human beings* (Gen. 2:16-18; 3:1-11, 22; Deut. 29:29; Job 3:11; 11: 5, 7-9; Ps. 2:6, 26; Pro. 1:7; Eccl. 3:10, 11; 8:17; 11:5; Dan. 12:4, 9; Matt. 11:19, 25-30; 13:54; 1 Cor. 1:17-24, 30; 2:1-12 vv. 6, 7; 3:19-20; Col. 2: 2-3, 8-10; Js. 1:5-6; 3:13-18);
- ❑ *the mystery of the earthly kingdoms from Daniel's day* (Dan. 2:18, 19; 4:19; Rev. 11:15 cf. Ps 89:27-29, 35, 36; Lk. 1:32);
- ❑ *the mystery of the Woman (Mystery Babylon) and Beast* (Rev. 17:5-18 see Rev. 13:13-17; 14:8).

When these mysteries are understood as reality in the context of gospel and the Holy Spirit, they reveal Jesus Christ as presenting the kingdom of God meaningfully to us in the relation to the world and the Church (Matt. 13:10, 11, 52; 16:13-19; 28:14-20). While the gospel has divine power to cause divine change and transformation in the Church (Matt. 13:1-17, 33-35), the devil has divine permission for a short time as a defeated enemy to sow tares or evil in the world which lies in wickedness (Matt. 13:1-17, 24-30, 36-43; 1 Jn. 5:18, 19; Rev. 12:12).

B. JESUS CHRIST IS THE EMBODIMENT OF THE SALVIFIC MYSTERIES OF GOD

Jesus Christ is the embodiment of life in a mystery (Col. 2:1-7; 4:2-4; 1 Tim. 3:15-16) towards eternal life or salvation (Matt. 16:13-21; Jn. 1:1-5, 9-12, 14-18; 1 Jn. 1:1-3; 2: 20-26; 5:20; 2 Jn. 1:1-11 v. 9) for all humanity as gift from God (Matt. 1:1, 16, 18, 21-23; 28:18-20; Jn. 3:16; 5:24-29; 10:10; 14:6; 17:3; Rom. 6:23). To know and believe the truth about God and His love in Jesus as the Messiah or the Son of God is the embodiment of saving mysteries of God (Is. 43:10; Jn. 4:42; 10:38; 15:7; 1 Tim. 4:3; 1 Jn. 4:12-16 v. 16). In the Church Age, such mysteries of God about Christ and eternal life come through the gospel as the primary message in the Scriptures (Jn. 5:39; 1 Cor. 15:1-28 vv. 3, 4; 1 Jn. 5:1-21 vv. 1-5, 13, 18-20). This is also for believers to know first and foremost God, the Father as their Father and God (Jn. 17:3; 20:17). And to know the Father and the Son is to have known the Holy Spirit; for without the Holy Spirit you cannot truly know the Father and the Son who are in heaven (Jn. 14:15-26; 16:7-15; 17:19-26; Acts 2:1-4, 16-36 v. 33; 5:29-32; 1 Pet. 1:1-12; 1 Jn. 3:16-24; 4:12-21; 5:6-13).

In God's plan of salvation through Jesus Christ, the Father has become our adoptive heavenly Father (Matt. 6:9; Jn. 1:12, 13; 14:1-26; 15:1-17; 17:1-23; 20:17; Rom. 8:14-16; Gal. 4:4-6; Eph. 1:3-14 v. 5; 3:4-19 v. 14; 1 Jn. 2:1; 5:1-13, 20). Furthermore, to know the Father and the Son is to bear witness to Truth of salvation with the third Person of Trinity, the Holy Spirit who reveals all mysteries and Truth (Jn. 14:1-26 vv. 20-26; 15:26, 27; Acts 1:8; 5:29-32; 1 Cor. 2:10-13; Eph. 1:13, 14; 3:4-19 v. 5; Phil. 1:5-18; 1 Pet. 1:10-12; 1 Jn. 2:20-27; Rev. 22:6, 7, 17). Thus, the Person and Work of Jesus is the essence of all the salvific mysteries of God (1 Cor. 4:1), the Truth (Jn. 18:36-40 v. 38). The Lord Jesus referred to Himself as the Messiah (Jn. 4:19-26), the Son of God (Jn. 5:17, 18, 25-30; 10:27-38) and then also as the Way, the Truth and the Life to the Father in heaven (Jn. 14:1-11 v. 6). It is in Jesus that we get to know the true and living God as one indivisible, inseparable triune Godhead – the Father, the Son and the Holy Spirit (Jn. 14; 15; 16; 17; 20:17-22; Matt. 28:19; Acts 2:33; 2 Cor. 13:14; Eph. 1:3-14; 3:4-6, 14-19; 1 Tim. 2:5, 6; 3:16; 1 Jn. 2:20-27; 4:12-16; 5:1-13; Rev. 1:4-6; 22:12-21).

It will not be out of the way to say that in the unfolding drama of redemption, by **theophany** we even see at times a servant of God such as **"the angel of the Lord"** identified as God Himself because such a divine messenger carried the name of God (Gen. 16:7-14; 22:11-18; 23:20-33 v. 21; 32:24-32; Ex. 3:2-6). Obvious **"the angel of the Lord"** was often the pre-Incarnate Son of God, the Word who was together with the Spirit and the Father at Creation as the triune God, Elohim by **Christophany** (Gen. 1:1-3; 18:1-19). Jesus Christ is the promised Redeemer-God, Jehovah Elohim (Gen. 2:4-24; 3:1, 8-25; 7:16; 9:26; 24:7; Heb. 2:9-18); also called the God of glory (Acts 7:2-4 see Jn. 17:1-5) who took

on flesh and became human, the only begotten Son, the only unique God-man of the Universe (Gen. 3:15; Jn. 1:1-4, 14; Gal. 4:4-6; Rev. 13:8).

Presently, Jesus Christ works through the Holy Spirit and with the Church (Jn. 15:26, 27; Acts 5:29-32; Rev. 22:17-21). The Church is the pillar and foundation of truth of the kingdom of God (1 Tim. 3:14-16) where its leaders become His credible under-rower ministers (*huperetes*) of Christ and faithful stewards (*oikonomous*) of the mysteries of God (1 Cor. 4:1-20 vv. 1, 2). The gospel as the message of first (*protos*) importance (1 Cor. 15:1-11 vv. 3, 4; Gal. 1:1-24 vv. 6-9) preached with the Holy Spirit is the only ancient landmark of Christianity (Prov. 22:28; 1 Pet. 1:1-12 v. 12; see Heb. 2:2, 3; 6:1, 2). Though the gospel is the only ancient landmark to save from sin and God's wrath that must not be removed (Rom. 1:16-18), there is the possibility of watering it down as the source of sound doctrine and good theology about Christ and salvation (1 Pet. 1:1-12 v. 12; see Prov. 22:28; Heb. 2:2, 3; 6:1, 2).

It is time for the Church to remember, repent and return to the unity of the faith and our first love through the gospel and the active presence of the Holy Spirit (Rev. 2:1-7 v. 5; see Eph. 3:4-12, 14-21; 4:1-13 v. 13; 1 Pet. 1:2-5, 7-12). All unwholesome or unhealthy mind-bothering debates in Christendom must give way to the mysteries of God towards the credible witness of the Lord Jesus Christ on earth (1 Cor. 1:6; 2:1; Rev. 1:2, 9-10; 12:11, 17; 19:10). There still exist unhealthy tensions between Arminianism and Calvinism, between Pre-millennialism and other schools of thought like Post-millennialism and A-millennialism, between Cessationism and Continuationism, Gospel thought and Humanistic Thinking including Secular Humanism and the many dilemmas or schools of thought. Most of them are outwardly great but in the light of mysteries of God are personal cisterns that do not hold the gospel or the saving, justifying and sanctifying power of the water of the Word (Jer. 2:13; Jn. 17:17-23; Eph. 5:25-27).

Surprisingly, since the Church has been polarized over the centuries, many Sects and Cults also have found entry into Christendom or under its umbrella but supposedly using the same Bible or some adulterated form of the Bible and not having the Spirit of God (Acts 20:28-30; 2 Pet. 2:1-3; Jd. 1:17-19). Such deviant preachers from the common faith make claims contrary (Rom. 16:17-18) to the mysteries of God that are already revealed in the Scriptures (Rom. 16:25-27; 1 Cor. 4:1-5, 15-20; Eph. 3:4-6) beginning with the gospel as the primary message (1 Cor. 15:3-4; Eph. 6:18-20). **In the seeming closing moments of the Church Age, therefore, the Church and all believers must return to the preaching, believing and obeying of the same gospel in the same power of the same Holy Spirit while looking to be part of the glorious Church of glorified and rewarded saints in Christ in heaven** (Acts 1:1-8; 2:16-21, 32-36, 38-47; 5:20, 29-32; 10:33-44; 1 Cor. 15:1-28; Eph. 3:4-12, 14-21; 5:25-27; 6:10-20; 2 Thess. 1:3-12 v. 8; 1 Tim. 3:14-16; 1

Pet. 1:10-12; 4:12-19 v. 17; Rev. 1:1-20 vv. 1-7, 9-11, 18-20; 12:11-12, 17; 19:7-10).

We must bear in mind that the Church as part of the heavenly Jerusalem (Heb. 12:22-24) will soon be caught up to become the glorious Bride of the Lamb in heaven (Rev. 1:1-7; 19:7-9). Subsequently the glorious Church from the marriage of the Lamb will be the reigning Bride with Christ as King of kings and Lord of lords and all other resurrected saints in the Millennium with the earthly kingdom returned to Israel in the period of the Tribulation after the Rapture of the saints in Christ (Rev. 19:11-16; 20:4-6; see Matt. 19:28; Jn. 14:1-3; Acts 1:1-11; Rom. 8:18-23; 11:22-33; Rev. 11:15-19). In the new creation of the eternal heavens and earth, the Church will be the exclusive adorned Bride of the Lamb from heaven as the eternal holy city and dwelling of God, the New or holy Jerusalem (Rev. 3:12; 20:1-2, 10-11, 22-27).

Since we are nearer to the Rapture than any generation on earth (Rom. 13:11-14), we must obey all what Christ commanded us (Matt. 28:14-20). This is possible and about to explode through the mysteries of God revealed (1 Cor. 4:1-2) beginning with the gospel (1 Cor. 15:3-4) as final proof that Jesus is the eternal Son of God (Acts 13:33; Rom. 1:4; Heb. 1:5; 5:5). Thereby, believers will hold the Word and testimony of Jesus on earth with the power of the Holy Spirit (Rev. 1:2, 9-10; 19:10) to lead all categories and classes of people globally to lay hold on eternal life (1 Tim. 6:1-20 vv. 12, 19).

The sevenfold Hallelujah praises to God and the reigning Lamb will sound in heaven after the defeat of evil and sin and with the marriage of the Lamb to the glorious Bride, the Church (Rev. 19:1-10)! Until then let the Spirit and the Church as bride say, something; *“And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.”* (Rev. 22:17).

C. A CASE FOR THE “FOURSQUARE” AND “FIVEFOLD” GOSPEL, RESPECTIVELY

The early Church dwelling on the Gospels (Matthew, Mark, Luke and John) and the additional evidence of the Apostles seemed to have generated the Four-square or Fivefold Christo-Centric message of the book of Acts to declare that Jesus of Nazareth has now become both Lord and Christ or Prince and Saviour or Saviour and Judge of the living and the dead (Acts 2:22-36 v. 36; 5:29-32; 10:34-43 vv. 36, 42; 13:26-39; 17:24-31). Hence, the Lord Jesus Christ, the Son of the living God with His kingdom is known and believed the book of Acts and elsewhere as the (Acts 1:1-11; 2:22-39; 3:19-26; 4:7-12, 23-31; etc.): ***Saviour, Healer, Baptizer with power, Apostle and High Priest and Returning or Soon Coming King.***

In the discovery for doctrinal emphasis in Christian history, the popular Foursquare or Fivefold Gospel became the core gospel message among some classical Pentecostals to preach and teach the gospel in a mystery (1 Cor. 2:1-7; 4:1-2, 15-20; 15:1-11), **the mystery of Christ** (Eph. 3:4-6; 6:18-20; Col. 1:23-28; 2:2-3; 4:2-4). This must be seen and used only as the summarized doctrine and practice about Christ and the kingdom of God (Heb. 6:1-2) as packaged together in the Synoptic Gospels and especially in the book of Acts by the early Church (Acts 1:1-11; 2:1-4, 14-42; 28:30, 31). Regardless of how we package the Christological gospel today, however, the gospel proper as the message of first importance which saves us from our sin(s) according to the Scriptures remains the message of the death, burial and resurrection of Jesus Christ (1 Cor. 15:3, 4).

The Origin And Use Of These Terms

Permit me to give the historical track of why the message of Christ was labelled the “Foursquare Gospel” or “Fivefold Gospel” to represent the gospel as the Full Gospel in Christendom, especially among classical Pentecostals. It is said that the concept of foursquare mission of Christ started with Albert Benjamin Simpson (1843-1919), the founder of the Christian and Missionary Alliance who in 1890 coined the motto “fourfold Gospel” to summarize the essential message of Christ as **Saviour, Sanctifier, Healer and Coming King**.

The concept in its origins is hence very evangelical in nature and truly biblical though not comprehensive in its outworking. I make this strong assertion because Jesus Christ is more than these as the incomparable, unspeakable, indescribable Gift of God to humanity (2 Cor. 9:15). He is the accredited Judge of the living and the dead; He is the Access, Advocate and Intercessor for the saints and many more (read Acts 10:42; Rom. 5:1, 2; 8:34; Eph. 2:18; 3:12; 2 Tim. 4:1, 2; Heb. 3:1; 7:25-27; 1 Jn. 2:1). Within the Pentecostal circles, credit is given to the Pentecostal Evangelist, Aimee Semple McPherson (1890-1944), who it is said borrowed and adapted (although there is the claim of revelation of) the motto in 1922 for the International Foursquare Gospel Church. In due time, George Jeffreys also claiming to have received direct inspiration from the Holy Spirit in less than two years after visiting the Angelus Temple in Los Angeles in 1924, changed the name of Elim Movement (now Elim Pentecostal Churches) to Elim Foursquare Gospel Alliance. The two Pentecostal leaders, McPherson and Jeffreys then substituted “baptism in the Holy Spirit” for “sanctification” in A. B. Simpson essential foursquare message of Christ.

Among most of the early classical Pentecostals from their apostolic roots, Christology became Jesus Christ – the Saviour, Healer, Baptizer with or in the Holy Spirit and Soon Coming or Returning King. Since the late 1930s, the founder of the Church of Pentecost, the Irish Missionary Emeritus James McKeown from his heritage to both the Elim Churches, UK and the Bradford Apostolic finally settled for a foursquare Christological

Gospel dubbed **Jesus Christ, the Son of God is – the Saviour, Healer, Baptizer with Holy Spirit power and Soon Coming or Soon Returning King.**

Even though this was simply dubbed the **foursquare gospel** in those days, Pastor James McKeown saw it as the biblical Christology of the entire book of Acts (Acts 1:1-11; ... 28:30, 31). He, however, preached the gospel, the death, burial and resurrection of Jesus or Christ and Him crucified (1 Cor. 2:1-7, 9-13; 15:1-11 vv. 3, 4) and taught such **foursquare gospel** as Christology with the Holy Spirit (Acts 1:1-8; 2:38-39; 3:19-21; 1 Cor. 6:9-11; Heb. 6:1, 2; 1 Pet. 1:12). His emphasis was on repentance from sin or dead works, conversion to the faith, the power of the Holy Spirit for holy living and gospel preaching and the imminent Rapture of the holy and spotless saints in Christ (2 Tim. 4:1-8; Heb. 9:14, 15; 1 Pet. 1:15-19).

The evidence was seen in the nucleus of the Church he established where believers were washed, sanctified and justified to inherit the kingdom (1 Cor. 6:9-11). There was the radical turning from idolatry and impurity to serve the only living and true God (1 Thess. 1:9; 4:1-3; 1 Pet. 2:9-10). Worship and service were to be with holiness or both doctrinal and moral purity to see God (Matt. 5:8; 2 Cor. 11:2; Heb. 12:14) and be part of the ready Bride (Eph. 5:25-27; Rev. 19:7-10). This quest to seek God in holiness as Spirit-filled (Eph. 5:18-21) cum Word-full (Col. 3:15-17) then fired believers with boldness and power to declare the manifold wisdom of God concerning eternal life in Christ (Acts 2:16-21; 1 Cor. 1:24, 30-31; 2:1-13; Eph. 1:8, 13-19; 3:4-10, 14-21; Rev. 1:1-6, 9-10, 18-20; 19:10).

Before long, and by the description of what Peter meant to most of the Senior Pastors like Prophet Martinson Kwadwo Yeboah, **“all saints in Christ saw themselves as very peculiar people who are allowed to crawl where angels fear to even tread”** (1 Pet. 1:12). This is because the salvation of believers in Christ under the New Covenant asserted that Old Testament Prophets, saints and angels do not enjoy the full benefits of the gospel and the Holy Spirit send from heaven (1 Pet. 1:2-5, 9-12 see Rom. 15:18-19, 29-30). All issues of salvation and discerning of right and wrong for right decisions or judgment among believers due to the gospel were deemed to be truly backed by heaven as with the mind of Christ (Matt. 16:15-19; 18:15-20; Jn. 20:20-23; Rom. 1:11-12, 14-17; 1 Cor. 2:1-7, 15, 16; 14:20; Heb. 5:12-14).

The ancient landmark or biblical boundary stone for eternal life is set as plumb line by the gospel preached with the Holy Spirit (1 Pet. 1:2-5, 10-12; 1 Jn. 2:20-27). It is Christ as the chief corner stone, the foundation of the Church and the only door or gate of salvation that the gospel stands for (Ps. 118:19-22; Is. 28:16; Matt. 21:42, 43; Jn. 10:9-16; Acts 4:11-12; Eph. 2:20-22; 1 Pet. 2:6, 7). The gospel preached is the only way to mark, embrace and reveal all the kingdom landmarks of Christianity through the saving mysteries of God (1

Cor. 4:1-20 vv. 1-7, 15-20; 15:1-28 vv. 3-4). The gospel or the truth of the “Foursquare Gospel” or “Fivefold Gospel” held tenaciously as embodiment of mysteries of God stated to hold the needed kingdom spiritual plus supernatural provisions of God through the Holy Spirit must hence never be removed or misplaced (Prov. 22:1-29 v. 28; Acts 1:1-11; 1 Cor. 4:1-2, 15-17, 20; 15:1-11 vv. 3, 4; 1 Pet. 1: 9-12 v. 12). Such is the nature of eternal salvation under the New Covenant through the gospel and with the Rapture as the hope in view (1 Pet. 1: 1-5; 1 Jn. 3:1-3).

Very often in leadership judgments or decisions, there were the combination of Scriptures and the Holy Spirit as maturity in senses trained to discern between good and evil (Heb. 5:12-14) and the effective exercising of the gift of discerning of spirits (1 Cor. 12:8-10). All our human judgments today must be with the mind of Christ (1 Cor. 2:15, 16) and as righteous judgment (Jn. 7:24). Believers judging must be in anticipation of God’s righteous eternal judgments through the gospel (Rom. 2:5, 14-17; 1 Cor. 4:1-7, 15-20; 2 Thess. 1:3-12 vv. 5, 8). Believers were taught that as the Bride of Christ in the resurrection or regeneration in the next life represented by the 12 Apostles they will judge or show Israel and the nations true worship in the Millennium (Matt. 19:28-30; Rom. 8:18-25; Rev. 20:4-6). In the new creation, the glorious bride will direct as judges or show or lead all humanity and even angels in worship of God in all eternity (1 Cor. 6:3; Rev. 21:21-27).

By divine appointment, connection and direction from the Lord, I linked up to the Church of Pentecost in 1972 through James Smith Gyimah a year after I first saw the glorious appearing of Christ with His saints to the earth. As an ardent seeker I later became glued to the doctrine and practice of the Church of Pentecost at that time because of the gospel – the death, burial and resurrection of Jesus, the power of the Holy Spirit for holiness, evangelism and discipleship (Matt. 28:18-20). I also bought into the pre-Tribulation Rapture for the Church saints, together with pre-Millennial Return of Christ with the glorified Church saints (Jn. 14:1-3; Acts 1:1-11). To me at the time since my 1971 vision of the final Return of Christ to the earth with His glorified saints, there certainly was to be a period of Tribulation (Matt. 24:21, 29). This is not the normal tribulation that the Church must suffer as part of its destiny of suffering for the gospel or Christ (Matt. 6:33; Acts 14:22; Rom. 12:12; 1 Thess. 3:4; Rev. 2:10).

The end-time Tribulation will be in two parts of three-and-half years each (Rev. 11:3; 12:6). Such Tribulation could then begin just before or sometime just after the Rapture of the ready Church and lead to the Great Tribulation at mid-point (Matt. 24:29, 30). And the seven years of Tribulation on earth will end with the final Return of Christ. (Tribulation is the period covered in many Chapters of the book of Revelation - Rev. 6:1-19:21). Now, if the Church saints were not raptured to heaven earlier on (Rev. 1:1-7), the glorious Church of resurrected and glorified saints could also not follow Christ back to the earth as glorified

saints being His body and bride (Eph. 5:26-27, 32; Rev. 19:7-10) in His final Return (Rev. 19:11-16).

Though the eschatological positions were not discussed, the Church members could catch the imminent return of Christ as if the event was the next moment; and that drew them to holiness and the active presence of the Holy Spirit. I personally have lived this sound Christology, since I joined the Church of Pentecost, which is also the major Christology of the Book of Acts taught to and by the early Church. Jesus is indeed - the Saviour (Acts 2:21; 5:29-32; 10:36-43); the Healer (Acts 3:6; 4:7-10, 30; 14:6-10); the baptizer with power of the Holy Spirit (Acts 1:5; 2:1-4, 33, 38, 39; 11:15-18); and the Soon Coming King (Acts 1:1-11; 10:42-43).

The antecedent of the Foursquare Gospel in the Church of Pentecost

It is noteworthy that Pastor James McKeown, the founder of the Church of Pentecost, understood the Elim taught “foursquare gospel” to be all embracing due to his Bradford Apostolic roots and stressed on holiness as the prerequisite for going to heaven. To Rev. James McKeown the power of the Holy Spirit was for many things – *revelation of all needed truth about Christ to bring Him glory on earth, washing with justification for authentic conversion from sin and idolatry, instant and progressive sanctification, deep instant conviction of sin, deliverance from evil spirits and Satanic powers, genuine worship with giving of thanks and magnifying God, miraculous interventions and divine provisions* - and many more. He kept close to the preaching of the gospel - Christ and Him crucified (Rom. 1:1-5, 11-17; 1 Cor. 2:1-7; 6:9-11; 15:1-4) and expected the biblical outcomes of being washed, sanctified and justified in the Name of the Lord Jesus and by the Holy Spirit (1 Cor. 6:9-11).

Pastor James did not add on any unbiblical or extra-biblical thoughts and doctrines either from his mother churches or as borrowed from other sources but allowed the Lord Himself to chart a New Testament Type Church course for the Church of Pentecost. **Pastor James McKeown strictly leaned on obedience to the gospel, the faith of the gospel, the Word or the Scriptures, Christ and God through the revelation of the Holy Spirit for doctrine and practice.** He permitted God to reshape a Church culture dependent on the early Church as rooted in Churches founded in the book of Acts with both Jerusalem and Antioch approaches to community-based Church planting and Missions (Acts 2:38-47; 6:1-8; 11:19-26; 13:1-3; 15:6-11).

Some of the rich doctrinal legacies that defend the gospel as basic to the testimony of Christ were caught by Stephen Fred Safo (an ordained Apostle and former Chairman of the Church of Pentecost) and Martinson Kwadwo Yeboah (an ordained Prophet and former Chairman of the Church of Pentecost) and their apostolic team leadership, from

who my scholarly mind later caught the dependable biblical truths herein conveyed. I saw myself as an academician who was called or apprehended to be a gate-keeper for **the gospel and the mysteries of God taught by the Holy Spirit to the body of Christ in these last days**, similar to the call of Moses and Paul.

Between 1971 and 1975, in the Kwame Nkrumah University of Science and Technology, I was stripped of my academic and intelligence approach towards spiritual and religious truths to a zero base in my socio-cultural and religious truths. I was to now gain deep spiritual wisdom and revelatory knowledge of God through the Lord Jesus Christ, the gospel, the Word of God and in the school of the Holy Spirit. I was literally in my spiritual Arabia for the sake of all the revealed mysteries of God beginning with the gospel (1 Cor. 4:1-20 vv. 1-2, 15-20) just as the Apostle Paul for the sake of the Gentiles had to spent over three years physically in Arabia (Gal. 1:6-9, 15-18).

From then I settled in the Church of Pentecost as a Youth to test foundations in Christ through the gospel and the active presence of the Person and Work of the Holy Spirit. By this time, the doctrinal foundations of the Church of Pentecost were solidly laid but not written down in comprehensive theological terms! While I was battling through a mid-Tribulation Rapture in 1972 because I saw the wrath judgments of the great and awesome day of Lord starting mid-Tribulation in the book of Revelation and my tutors were Pentecostals who were also rather for mid-Tribulation Rapture. I could not at the time well coordinate a pre-Tribulation Rapture from the Jewish time-line in Dan. 9:23-27, but brother James Smith Gyimah (now also a retired minister, apostle of the gospel) appeared on the scene. He took me to seasoned ministers of the Church of Pentecost the Apostles F. D. Walker, Edward Dankyi and J. E. Painstil to name a few and who were settled for the biblically tenable pre-Tribulation Rapture with pre-Millennial Return of Christ. Thank God that now I know that “the great and awesome day of Lord” (Joel 2:31; Mal. 4:5; Acts 2:20) labelled the Great Tribulation is from the mid-point of “the day of the Lord” (Matt. 24:21; Rev. 7:14). We also know that “the day of the Lord” that is the seven-years of the Tribulation which also starts just after the Rapture but precedes the Millennium (Joel 1:15; 2:1; 3:14-21; Zeph. 1:7-10,14-18; Ob. 1:15-21).

Scripture teaches that it is the Holy Spirit who turns believing hearts to God through our preaching gospel since Pentecost and throughout the Church Age (Joel 2:31-32; Acts 2:20-21; 1 Pet. 1:10-12; 2:9-10; Rev. 1:4-6). The outpouring of the Holy Spirit marked for the last days in the Church Age is from the day of Pentecost to before “the great and awesome day of Lord” (Acts 2:16-21 v. 20; see Joel 2:28-32 v. 31). Similarly, the turning of the Jews back to the Lord in numbers to mark the times of restitution before “the great and awesome day of Lord” will occur around the Rapture of the Church (Acts 3:19-26 v. 21; see Mal. 4:1-6 v. 5).

After the Rapture of the Church, however, one of two special witnesses working with the spirit of Elijah sent by God will turn the hearts of 144,000 Jewish evangelists to the Lord before the great and terrible day of the Lord comes during the Tribulation (Mal. 4:5-6; Acts 2:20-21; see Rev. 1:1-7; 11:1-13). The kingdoms of this world will then become the kingdoms of our Lord and of His Christ in the regeneration to begin the Millennial rule from Jerusalem on the throne of David in the Father's kingdom (Matt. 19:28; 26:29; Lk. 1:31-33; 12:32; Acts 1:6-7; 3:22-26; 13:26-41; Rom. 9:1-16; 11:22-36; Rev. 11:15-19; 19:11-20:6). This conversion of Jews is linked to the "mystery of the blindness of Israel" when the full number of Gentiles are gathering in the kingdom through the Church (Rom. 11:25-26). This will occur at the time of the Rapture of the Church during the first part of the Lord's appearing in the clouds to take away the Church to Himself when He pours the spirit of grace and supplication on Israel (Zech. 12:10; Rev. 1:7).

Having been apprehended to accept to be a full-time Minister while completing my Post-Graduate Certificate in Education during the turbulent times in Ghana in 1979, the Lord further proved me in Evangelism and Discipleship in villages, towns and cities in Ghana until 1991. After attending the International Charismatic Consultation on World Evangelization in Brighton UK in 1991, (and of-course, to-date I do not know who registered me for that global Conference) the global horizon was now open to me and my wife Esther to **live, learn, love and leave a legacy of the discovery of the mysteries of God**, especially the mystery of the gospel to the Church of God.

I was privileged, to lay hands on handed down information and notes compiled on Church distinctiveness as a scholar who diligently investigated these things for transfer of truth in the Church of Pentecost and very undoubtedly to the doctrinal truth of Christendom in general through travels and connectedness of the globe in my generation. From 1991 while serving as Evangelism cum Youth Director of the Church, I gained access to the Church's Organogram after serving on working committee upon committee in the Church and in Evangelistic Bodies in Ghana.

After being a sitting member on the expanded Constitution of the Church in 1995. I have since 1992 taught on some of these, through the lessons in **Basic Christian Doctrines** developed since 1983 after my first Bible Training Centre to reshape our core beliefs as part of material used in the Church of Pentecost Bible Training Institute until 2015. I was thus also privileged to be part of the first ever write-up and compilation of the Doctrinal Heritage of the Church of Pentecost in 2002 as the doctrinal basis for Tenets as core beliefs or biblical statement of faith of the Church's Constitution. In this official write-up, **the Church of Pentecost was still holding on to the pre-Tribulation Rapture cum pre-**

Millennium Return view of the two-phases of the Second Coming of the Lord in reference to the Rapture of and Return with the Church, the Body and Bride of Christ.

In any case while concluding on these writings, I have also extensively up-dated the Basic Christian Doctrines into Sound Doctrinal Teaching Material where gleanings from these identified **mysteries of God** in the 66 books of the Canon Scriptures are shaped into elaborate Bible Doctrines. In 1983 after attending the Church's Bible Training Course for Ministers, I got a glimpse of the Biblical View of the Church of Pentecost doctrinal positions that were around the gospel preached with the Holy Spirit. Little did I know that my attachment to the Foursquare Gospel of the founding fathers was going to assist me to investigate the sound doctrines based on the mysteries of God.

I, however, began compiling these sound doctrines acquired since my divine encounter in 1971 into formal graded New Converts and Discipleship Study Outlines since 1986. This was while pastoring in the historic Church of Pentecost at the Central Church in Kaneshie-Accra; and serving as the closest scholar pastor to the then Church Executive at the Transit Quarters in Accra. Well, divinely it was from Kaneshie-Accra, Ghana that the Lord began linking me physically or otherwise now through the Church of Pentecost platform after serving for only a few weeks at the then Chairman's Office as Personal Assistance to the global Christian world. Interestingly, by this time I knew much about the global Christian world to which I was already connected by correspondence since my ongoing involvement in the then three Ghanaian University Christian Fellowships in Accra, Kumasi, and then Cape Coast. Of-course my joining the Church of Pentecost enabled me to sustain the tensions between the Intelligentsia and the Unschooled as an unending paradigm in Christendom for Churches to stay with **Pastoral Theology** as the middle line between **Folklore Theology** and comparative views of **Academic Theology**.

Hitherto **folk theology** is the non-reflective theology that embraces simplistic acceptance of religious traditions as beliefs and practices from handed down or denominational assumptions, clichés and legends; **pastoral or ministerial theology** is the theology of reflective faith on doctrine and practice by trained ministers and teachers (both ordained full-time and lay preachers) of the gospel in Christian churches; and **academic theology** is theology beyond the professional level and completely at the opposite end of folk theology such that it becomes highly speculative, often philosophical theology aimed at other theologians and not based entirely on the gospel of the kingdom.

Since the Scriptures apply the **law of double or multiple occurrences** of Biblical prophetic messages before their final fulfilment, we may apply both Old Testament and New Testament analogies and prophecies as references to the **mysteries of God** in every generation and locality of the world in the Church Age (Matt. 24:1-15; 28:18-20; Lk. 17:26-

33; Acts 1:1-11; 2:16-21; 5:29-32; 1 Pet. 1:1-12; Rev. 1:1-20). We may boldly then say that since the end times are comparable to the days of Noah and Lot, **the preaching of the mystery of the gospel as the testimony of Jesus Christ with the Holy Spirit** becomes the most essential duty of the Church in this and succeeding generations (Matt. 24:37-39; Acts 1:4-8; 5:29-32; 1 Thess. 4:13-5:9; 1 Pet. 1:10-12; 2 Pet. 2:5; Rev. 1:9, 10; 19:10). I am bold to assert now that any revelations, prophetic utterances or even dreams and visions not rooted in the **gospel as the testimony of Jesus Christ, which is the spirit of prophecy** must not be entertained in among believers as coming from the Holy Spirit regardless of its seeming authenticity (Acts 2:14-21; 19:10). The Holy Spirit has come to reveal, glorify, magnify and witness only to glorified Jesus as the Son of God on earth through the Church until the end of the world (Jn. 14:26; 16:14; 1 Thess. 2:3-5, 8-13; Eph. 3:20-21; 2 Pet. 3:17-18).

The doctrinal cum practical legacies of Rev. James McKeown (Missionary to Gold Coast in 1937 and founder with classical Pentecostal roots of both Elim Churches – UK and the Bradford Apostolic Church), Rev. Stephen Fred Safo (Apostle, first indigenous chairman) and Rev. Martinson Kwadwo Yeboah (Prophet, second indigenous or African chairman) have gone down in history as comparable to *the example of John's life and ministry to the Church who saw himself as a **brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, for the word of God, and the testimony of Jesus Christ, the gospel in the fullness of the Spirit*** (Rev. 1: 1-2, 9-10).

The Church of Pentecost founded since 1953 from its 1937 Apostolic roots was given its current name in 1962 through prophetic revelation. By the time Prophet M K Yeboah was retiring in 1998, The Church of Pentecost was not just a 20th Century classical Pentecostal Church but a near New Testament Church. The doctrines in the Ten Tenets were settled or grounded as dependent solely on the gospel and the active presence of the Holy Spirit (Acts 1:1-11; 2:1-4, 16-21, 32-36, 38-47; 5:20, 29-32; 1 Pet. 1:2-5, 9-12).

From 1998, "The Church" that is, The Church of Pentecost entered a Covenant Renewal phase. This phase and thereafter was or is to deal with systems and structures to hold the national and global super structures; but not to change doctrines! New Testament doctrines are always the elementary teachings of the Apostles about Christ and the kingdom (Acts 2:38-42; 6:7; 28:30, 31; Rom. 6:17; Heb. 6:1, 2) as revealed in the mysteries of God beginning from the mystery of the gospel (Rom. 16:25-27; 1 Cor. 4:1-7, 15-20; 15:1-11; Eph. 6:18-23).

It had by this time in 1998 expanded the Constitution and discovered some more of the **mysteries of God** beyond the discoveries attached to the then popular Foursquare or Fivefold Full Gospel. The Foursquare Gospel summarized and made Christological truth

through classical Pentecostals meaningful at the time. It depended on and supported the six elementary truths of *repentance from dead works, faith towards God, the doctrine of baptisms, laying on of hands, the resurrection of the dead and eternal judgment* (Heb. 6:1-2). To Pastor James McKeown and his African brethren the Foursquare Gospel was now to be personally modelled by every true believer through the transliterated song – **“He came to save me; He came to heal me; He came to fill me with His power. Let’s praise the Lord; He is coming back again, to take me home forever.”** (see Jn. 14:1-3; Acts 1:1-11; 2:16-21, 32-36, 38-47; 1 Cor. 1:4-9; 4:1-5; 6:9-11; 15:1-28, 45-58; 1 Thess. 4:13-18; Rev. 1:1-11, 18-20; 9:7-16).

The doctrinal base of the Church became the Foursquare Christological Gospel now refined to be centered on the gospel preached with the Holy Spirit as the song above indicated with Kingdom cum Rapture-mentality. Thus, **Jesus Christ, the Son of God is – the Saviour, Healer, Baptizer with Holy Spirit power and Soon Coming Lord to take us to heaven.** In the understanding of Pastor McKeown, the Rapture of the saints in Christ was mystery unlike the entire final Return (1 Cor. 15:51-58; 1 Thess. 4:13-5:4; 2 Thess. 2:1, 2). The Rapture was thus not only imminent and certain as conclusive to elementary doctrines about Christ (Heb. 6:1-2); it was a pre-Tribulation Rapture with pre-Millennium Return of Christ (1 Thess. 1:9-10; 2:8-13; 2 Thess. 2:1-14; Rev. 1:1-7; 19:11-20:6).

The Rapture as mystery thus precedes the Bema Judgment (Rom. 14:10-12; 1 Cor. 4:1-7; 2 Cor. 5:8-10), Marriage of the Lamb in heaven (Rev. 19:7-10), the Millennium (Rev. 20:4-6), the Great White Throne Judgment and Hell Fire (Rev. 20:7-15) and the New Creation (2 Pet. 3:11-13; Rev. 21:1-2). The New Creation of the New Universe will include the descent of the New Jerusalem from heaven, being the adorned eternal bride of the Lamb (Rev. 21:1-7, 21-27; 22:1-5). The Church as bride must look forward to the Rapture holding forth the water of life from Christ through the abiding Holy Spirit (Rev. 22:16-21 v. 17). Pastor James McKeown in his pre-Millennialist belief used to very often say at Church before pronouncing the closing Benediction that, “if the Lord tarries” we shall meet tomorrow.

Pastor McKeown’s philosophy of ministry was also for all to discover truth individually as was the Berean Way of life in Acts 17:11 at the time of Paul. He would declare; “The Bible says”. Both the literate and the unschooled were to know Biblical Meditation as a way of life (Josh. 1:6-8; Ps. 1:1-6) using simple cross-referencing of Scriptures and saving truths as the whole counsel of God (Acts 20:27). Even though they did not know about all the saving mysteries of God, Pastor McKeown’s gospel cum eschatology was indirectly dependent on being stewards of mysteries revealed (1 Cor. 4:1-20 vv. 1, 2). Pastor James regularly wrote both Circular and Pastoral letters to streamline Church doctrine and

practice based on the gospel, Christ and Him crucified to be preached with the power of the Holy Spirit (Acts 1:1-8; 28:26-31; 1 Cor. 2:1-7, 10-16; 6:9-13, 15-17, 19-20; 15:1-4).

Though Pastor McKeown did not attempt to sort out schools of thought on eschatology, his belief was in the imminent return of Christ (Jn. 14:1-3; Acts 1:9-11). Such imminence was in the rapture of His saints (1 Cor. 15:51-58; 1 Thess. 4:13-18) before the wrath of God (1 Thess. 1:3-10; 5:1-11). Though, Pastor McKeown and the founding fathers (and mothers) of the Church of Pentecost were not great scholars in academics, they all were great scholars in the School of the Holy Spirit having been with Jesus like Peter and John. I had the privilege like Paul to add scholastic deductions to the truth of the gospel by the re-discovery of the mysteries of God (1 Cor. 4:1-7, 15-20).

After tasting all forms of doctrines in the Christian divide and taking pains to study both the Scriptures and credible sources of written materials I am convinced that the mysteries of God point the Church to the eternal life and glory of God in the Son (Jn. 17:1-26 vv.3- 5, 17-24; Rev. 1:1-20; 19:1-16). I see the Parousia cum the period of the Tribulation in a snapshot of Rev. 6:12-19:16 as a picture indelibly engrained in me. I also now see or know that heaven and eternity are not about gold but the self-existent life and glory of God which we will share in Christ (Eph. 5:25-27, 32) as the prepared bride of the Lamb (Rev. 19:1-10; 21:1-7, 21-27; 22:1-5).

The writer of Hebrews requires that the Church teaches the doctrine of Christ on our great salvation with emphasis on *the resurrection of the death* and *eternal judgment* (Heb. 2:3, 4; 6:1, 2). A little bit of seeking the whole counsel of God (Acts 20:27) with diligent biblical study on the mysteries of God will lead to faithful stewardship (1 Cor. 4:1-7, 15-20; 2 Tim. 2:15). The Bible must speak for itself on eternal life or salvation in Christ the truth beginning with the gospel (Jn. 14:6; Eph. 1:13, 14; 2 Tim. 3:15-17).

We do not need Church dogma or scientific research or schools of thought based on experience, culture and ecclesiastical traditions (1 Tim. 6:11-21; 2 Tim. 2:19-26). What we need is biblical traditions in the Scriptures beginning with the gospel taught by word or epistle (1 Cor. 15:1-11 vv. 3, 4; 2 Thess. 2:13-17 v. 15). 2 Thess. 2:15 reads; *“Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.”* Today, in the wake of Knowledge Intensification, and unlike in the days of the Enlightenment when only a few Scholars had access to the Bible, God has divinely preserved the Word for reading, hearing and meditative study by every believer (Ps. 1:1-3; 1 Tim. 4:14-16; 2 Tim. 2:2, 9, 15; Rev. 1:3).

Every believer must turn a Bible Scholar not through Folklore Theology or Academic Theology but by intensive use of available WordStudy or WordSearch tools now available

in Complete Word Search Bibles CWSB (electronically and in print). There is also the Enhance Strong's Concordance and many other Bible Study and Search Tools. Schools of Thought in Christendom or personal experiences, cultural hang-ups and ecclesiastical traditions must give way to the gospel preached and obeyed with the Holy Spirit sent from heaven (Acts 5:20, 29-32; 1 Pet. 1:12; Rev. 1:1-6, 9-11, 18-20; 19:10). Paul and John have taught on all mysteries of God including the mystery of the Rapture, a good and easy discovery in the Bible for the Church in every generation and locality (Eph. 3:1-10; Rev. 1:1-7, 17-20).

This kind of Pauline Rapture mentality as mystery but expected possibly in his lifetime (1 Thess. 4:16-17) is what attracted me and others to embrace the gospel and the message about Christ that Pastor James preached (1 Cor. 2:1-7; 6:9-11; 15:1-11). This was the message about Christ that *saves, heals, delivers, sanctifies and provides* avenue for the presence and power of the Holy Spirit (Acts 2:1-4, 16-21, 32-36, 38-39). This is to be so until Christ calls us home to be at rest in heaven or returns for the Church, to be the eternal glorious Bride (Jn. 14:1-3; Acts 1:1-11; 1 Cor. 1:4-9; 6:9-11, 19-20; 15:3-4; 2 Cor. 5:1-21; Eph. 1:3-19; 3:4-10, 14-21; 4:11-13; 5:14-27; Rev. 19:7-10). The basic doctrines of the Church of Pentecost, like any of the older classical Pentecostal Churches, to cover its Original Tenets were therefore compiled for the first time in 2003 as "Basic Church Doctrine (Our Core Beliefs)".

Though Pastor James McKeown and his African brethren adhered and modelled their biblically sound doctrine that is gospel oriented, kingdom concerned, Holy Spirit directed and imminent Rapture minded doctrinal Foursquare Gospel, they however still sang melodies that were not scripturally tenable and yet transliterated from past Pentecostal songs. Or else they even sang new songs either from their Bradford Apostolic and Elim Pentecostal Churches - UK roots or from local prophetic voices. This has been a great legacy to worship and inspirational gifts. However, some of these songs were still tainted by **personal** or **experiential, cultural** and **ecclesiastical traditions** that carried distorted truths on divergent doctrinal non-gospel cum Rapture based eschatological positions that have crept into Christendom.

We must understand that humanity and Church in the midst of unity in diversity (1 Cor. 12:12-27) will be prone to divergent views as schools of thought even though Truth is truth in Christ or the faith (Jn. 14:6-9; 1 Tim. 3:9, 14-16; 1 Jn. 2:3-8). This is due to the baggage of human knowledge of truth about Christ towards salvation. These are the six foundational but irreversible truths or the elementary teachings and principles about the Lord Jesus (see Heb. 6:1-2). The divergent views arise from faulty or insufficient dividing of the Word of truth (2 Tim. 2:15), especially if such dividing into truths from the Truth are not dependent on the mysteries of God (1 Cor. 4:1-2).

The mysteries of God (1 Cor. 4:1-2) also depend on the gospel as the message of first importance (1 Cor. 15:3-4) or primary mystery of salvation (Rom. 16:25-27; Eph. 6:18-20) beginning with resurrection as final proof that Jesus is the Son of God (Acts 13:33; Rom. 1:4; Heb. 1:5; 5:5 cf. Ps. 2:7). These are the foundational truths of the gospel and the sound doctrine and practice of **repentance from sin, faith in God and the Lord Jesus Christ, doctrine of baptisms, laying on of hands, resurrection of the dead and eternal judgment** that no longer bothered even Church leaders, members and participants in Churches as Church-goers (Heb. 6:1-2; see 1 Cor. 2:1-16; 4:1-20; 15:1-28, 33-35, 45-58; 1 Tim. 6:3-21).

Individual teachings and songs or any other revelatory means are like prophecies that are not **inerrant, infallible and authoritative as the Word of God**; and thus they do not serve as doctrinal guide but rather serve as worship tools under the doctrinal truth of the written Holy Scriptures (2 Tim. 3:15-17; 2 Pet. 1:20-21). “If Jesus shall reign on earth” as song writers have it, it is not before the Second Coming and the Millennium when He literally takes over the kingdoms of the world (Rev. 11:15-19; 19:11- 20:6). For His reign today is only spiritual through the Church, His body (Eph. 1:19-23) until God makes His enemies His footstool (Heb. 1:13; 10:13).

The Scriptures teach that “the last enemy *that* shall be destroyed *is* death” (1 Cor. 15:26). The implication is that God has a time line for humanity, Israel and the Church on planet earth (Acts 1:6, 7; 2:16-21; 3:19-26 v. 21) until after Satan is overthrown and thrown into Hell Fire (Rev. 20:7-12). Presently, in the Church Age and particularly in the Tribulation, Satan is permitted to work on earth as a defeated foe, knowing that his time is short for deceiving the whole world (Rev. 12:1-17 vv. 9, 12). The Bible further teaches that Anti-Christ and the False Prophet shall be the first rational or/and human beings to be thrown into literal Hell Fire while Satan is chained in the bottomless pit before the Millennium (Rev. 19:20-20:3). The Millennium of normal human beings after the battle of Armageddon will not know the influence of Satan but of Christ and the first resurrection saints (the Church as Bride, Old Testament, Tribulation and all others now resurrected saints) (Rev. 20:4-6; see Matt. 19:28; Rom. 8:18-23).

Now, even after the literal Millennium or in the Regeneration after the Second Coming (Matt. 19:28-30; Rev. 19:7-16; 20:4-6), Satan and death as enemies will be allowed to work for a short while (1 Cor. 15:24-28; Rev. 20:7-15). Satan, evil spirits and unbelieving human beings, then death and hades will be thrown into Hell Fire where Anti-Christ and the False Prophet would have been thrown a thousand years earlier (Rev. 19:20; 20:10, 14-15). Thus, both **Post-Millennialism and A-Millennialism have no gospel claims** towards the Rapture of saints in Christ in reference to Christ’s bodily resurrection and biblical faith (Acts

4:1-12 vv. 1-4, 12). Thus, these millennium positions do not lay the foundations about Christ that teach repentance from dead works and faith towards God; doctrine of baptisms and laying on of hands for Church life and business; and resurrection and eternal judgment (Heb. 6:1, 2; Rev. 11:15-19; 21:21-27). The unique Foursquare Gospel of Pastor James McKeown was sound doctrine and good theology that always maintained and preached only the gospel of salvation, the power of the Holy Spirit and the Rapture as Imminent Second Coming together (1 Cor. 2:1-7, 9-13, 15-16; Col. 1:3-6, 21-29). It became the means to hold the Word and the testimony of Jesus in the faith and hope of the gospel (1 Cor. 2:1-7; Col. 1: 21-29; Rev. 1:1-7, 9-11, 17-20).

For instance, there is the beautiful song which starts off with **“Jesus Christ as the One Coming; with the saints before Him”**; it originated in Psalms 68:11-25 that models a battle song for believers with singers going before the Lord as preachers of the gospel after sending the power through the coming of the Holy Spirit. And this Scripture is restated in the parallel New Testament Scripture of Eph. 4:7-13. However; just following the melody it is now used as an eschatological funeral song of the return of Christ as in Rev. 19:11-16. Yet the truth is that in the final return *Parousia* it is the Lord who leads as King of kings and Lord of lords and with the glorified saints and armies of heaven following Him; and not vice versa.

From the Psalms we read; ***“Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them. Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. Selah. He that is our God is the God of salvation; and unto GOD the Lord belong the issues from death. But God shall wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his trespasses. The Lord said, I will bring again from Bashan, I will bring my people again from the depths of the sea: That thy foot may be dipped in the blood of thine enemies, and the tongue of thy dogs in the same. They have seen thy goings, O God; even the goings of my God, my King, in the sanctuary. The singers went before, the players on instruments followed after; among them were the damsels playing with timbrels.”*** (Ps. 68:18-25).

Paul writes on biblical faith and the purpose of the Church towards the gospel today; *“But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.* (Rom. 10:6-10).

... *"And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God."* (Rom. 10:15-17).

Paul follows up on the purpose of the Church towards the gospel today as a direct quote from Psalm 68 in Ephesians saying; *"But unto every one of us is given grace according to the measure of the gift of Christ. **Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.** (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:"* (Eph. 4:7-13)

We then read from the book of Revelation as follows; *"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. **And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.** And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS."* (Rev. 19:11-16).

There is also the popular Pentecostal eschatological song which start off with "The King of kings is the One Coming in deed; His mighty power will shake the world. ..." This song rather mixes the Rapture with the final Appearing as One Event. It is hence now used as an eschatological funeral song of the final return of Christ to the earth as in Rev. 19:11-16, but not as an eschatological funeral song of the return of Christ to catch away the saints in Christ as in the Rapture - Rev. 1:1-20 v. 7. The distinctiveness in the Rapture as the initial *Parousia* preceding the Tribulation before the resurrection of Old Testament and Tribulation saints at the final return *Parousia* of Christ before the Millennial Reign of Christ is only known through the study of the mysteries of God (1 Cor. 4:1-2; 2 Tim. 2:15).

This is especially true about the catching up of saints and the return with saints in two phases of the *Parousia* as the return of Christ (1 Thess. 2:1-2). The Church in Thessalonica under intense persecution thought they had missed the Rapture! Yet, without the Rapture

and the falling away, the son of perdition cannot be revealed; and there will not be Tribulation and issues of Anti-Christ rule over the world, 666 and diabolic plans of Satan. *"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; ... For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:"* (2 Thess. 1:1-12 vv. 3, 7-8). Since, the world stage towards a One World Order will be set before the day of the Lord comes, believers must rather seek holiness, love and exercise the supernatural ability of God (2 Tim. 1:5-14; 2 Pet. 1:1-11) and get ourselves pure in these last days (1 Pet. 1:15-23; 1 Jn. 3:1-3).

It is only the Return of Christ at the Rapture which is a mystery (1 Cor. 15:50-55; 1 Thess. 4:13-18) that involves the resurrection and translation of Church saints to precede the Tribulation on earth (and not the final Return of Christ to the earth) (2 Thess. 2:1-12). And the Rapture will be followed by actual marriage of the glorious Bride of the Lamb in heaven (Rev. 19:1-10). The Tribulation on earth will be concluded with the final return of Christ to destroy the son of perdition, the Anti-Christ (2 Thess. 2:1-12; Rev. 19:11-21). The Rapture is a mystery based on the gospel as the message of first importance according to the Scriptures (1 Cor. 15:3-4, 45, 50-58). The Rapture is dependent on and is guaranteed after the resurrection of Christ as firstfruits of those that sleep (1 Cor. 15:20-24) and as the very first resurrection of those who have the firstfruits of the Spirit (Rom. 8:21-23).

Salvation in the Church Age is all revealed as mystery and understood by only believers (Eph. 3:1-10). Our salvation leading to the resurrection of believers in Christ at the Rapture is not understood by Old Testament Prophets and angels (1 Pet. 1:12). This is because it is packed in the joint activity of the gospel preached to represent Christ as the risen Son of God and the active permanent or abiding presence of the Holy Spirit (1 Pet. 1:2-5, 9-12). While all other saints in human history only enjoy the presence of the Word with a temporary activity of the Holy Spirit in their hearts, saints in Christ become a new creation (2 Cor. 5:17) as the beginning of future new creation of the New Heavens and New Earth (2 Pet. 3:12-18). This is because of the permanent dwelling of Christ in the hearts of all believers (Eph. 3:16-17). Such indwelling of God in the Church and individuals comes through the re-birthing activity of the gospel or the word and the active permanent presence of the Holy Spirit (1 Pet. 1:2-5, 9-12; 1 Jn. 2:20-27; 4:12-16; 5:1-13, 20).

This is the great mystery of godliness that defines and distinguishes the Church saints from all other saints as the mystery of Christ (Eph. 3:4-21 v. 6; 1 Tim. 3:14-16). All other saints in human history – Old Testament, Tribulation and any other saints only receive the Word and the temporary presence not the permanent dwelling of the Holy Spirit (Acts

2:1-4, 16-21; Heb. 13:39-12:2; 1 Pet. 1:2-5, 7-12; Rev. 1:4-7). All dead saints will be part of the first resurrection in the Millennium with the glorious Church (Rev. 20:4-6); but they will not be part of the glorious Church after her Rapture as the Bride of the Lamb (Eph. 5:25-27; Rev. 19:7-9; 21:1-7). It is only the Church as mystery that bears or holds Word and the testimony of Jesus with the promised Holy Spirit on earth (1 Cor. 1:4-10 v. 6; 2:1-13 v. 1; 4:1-5, 15-20; 2 Tim. 8-14; 1 Pet. 1:12; Rev. 1:2, 9-10; 19:10; 22:17). The final *Parousia* as the return of Christ to land on the earth is not itself a mystery (1 Thess. 2:1-2; Rev. 19:11-16).

Through the long absence of the study of the mysteries of God handed down to the Church by the early Apostles and Prophets, the message of Christ is often not rightly divided from the Word of truth (1 Cor. 4:1-2; Eph. 2:20-22; 3:4-21; 4:8, 11-13; 2 Tim. 2:15; 2 Pet. 3:9-18; Rev. 1:1-20; 19:1-10). The gospel believed and preached by all believers and the entire Church with the Holy Spirit as commanded by the Lord is now not treated or believed as the primary mystery revealed (Matt. 28:18-20; Acts 2:16-21, 32-36, 38-42; 5:20, 29-32; 10:33-44; 1 Pet. 1:2-3, 10-12; Rev. 1:1-3, 9-11, 18-20; 19:7-10). The truth is that until recently almost everybody including me and great Church leaders with the few exceptions like Selwyn Hughes believed that the Church was born on the day of Pentecost! Now, I do not think that way anymore by reading from the Scriptures in the light of the mysteries of God; and especially the mysteries revealed by the Holy Spirit about the Church through Christ by the gospel (Eph. 3:4-6; see Jn. 20:17-23; Acts 1:1-22; 2:1-47; 1 Cor. 4:1-20; 15:1-11; Eph. 1:3-23; 5:25-27, 31-32). The Scriptures teach that the Church was born through being born again by the resurrection (Matt. 16:15-21; Eph. 3:4-6; 6:18-20; Col. 4:2-4; 1 Pet. 1:2-5, 10-12, 18-25). But the Church was certainly inaugurated or out-doored on the day of Pentecost in the light of the kingdom of God (Acts 2:1-4, 16-21, 33; Rev. 1:1-20 vv. 1-2, 9-11, 19).

From Eph. 3:1-21, we discover that the Church was in the mind of Christ in eternity past and impregnated at the cross (Eph. 3:1-3, 7-13 see Matt. 16:16-18), born after the resurrection through the gospel (Eph. 3:4-6 see Matt. 16:18-21) but inaugurated or out-doored on named on the day of Pentecost (Eph. 3:10-12, 14-21)! From 1 Pet. 1:1-25, we discover that the Church was impregnated at the cross (1 Pet. 1:18-19), born after the resurrection (1 Pet. 1:2-3) but inaugurated or out-doored on named on the day of Pentecost (1 Pet. 1:10-12)!

The long road of rediscovery of the Church towards a return to the gospel preached with the Holy Spirit has left unhealthy, lingering and mind-bothering debates in Christendom. Some of these debates are still around between Arminianism and Calvinism, between Pre-millennialism and other schools of thought like Mid-tribulation millennialism, Post-

millennialism and A-millennialism, between Cessationism and Continuationism, and the many dilemmas or schools of thought now on hand.

These debates “*outside what is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called* – 1 Tim. 6:20” are yet threatening. Without the cutting edge of the gospel and the searching light of the Holy Spirit have gripped individuals and Churches from generation to generation. They are being daily entrenched globally by socio-cultural humanistic national preferences and ecclesiastical assumptions. The needed approach is a return of today’s Church regardless of ecclesiastical assumptions to the gospel or the Word and the testimony of Jesus held with the Holy Spirit sent from heaven (1 Pet. 1:9-12; Rev. 1:1-6, 9-11, 18-20). The gospel or the Word and the active presence and power of the Holy Spirit must be the only divine resources of the revived Church (Eph. 5:18-27; Col. 3:15-17) in preparation for the Rapture preceding the marriage of the Lamb in heaven (Rev. 19:7-10).

Today, having carefully followed the Lord to unearth the mysteries of God (1 Cor. 4:1-2) to support the foundational and other teachings about Christ (Heb. 6:1-3), I gladly challenge myself and the Church to look for and beyond the Rapture (Rev. 1:7) in its day-to-day generational and global expansion (Rev. 1; 2; 3; see Ps. 2:7-8; Matt. 28:18-20; Jn. 17:17-26; Acts 1:1-8; 2:1-4, 16-21, 32-39). We may need to grasp the two kinds of suffering, first for all humanity and second for believers in Christ, on earth at this time of inevitable intense groaning on earth (Rom. 8:17-23). There are sufferings from calamities and all other end-time signs awaiting the regeneration of the earth (Matt. 19:28; 24:3ff). While the Church perseveres in these hard times, the Sovereign Lord has left us the Person and Work of the Holy Spirit who groans in us in prayer to do the Will of God in the supply of good things in Christ (Rom. 8:24-32; see Jn. 16:7-15; Eph. 1:13-19; 3:4-10, 14-21; Phil. 1:19).

The Church must continue to employ the mystery of the gospel and the active presence of the Holy Spirit to see itself as better placed in eternal life or salvation beyond prophets (all Old Testament saints, Tribulation saints and any other saints) and angels in God’s kingdom agenda (Matt. 16:13-19; 1 Pet. 1:2-5, 9-12). With the permanent indwelling of God in all believers in Christ, the Church to be presented as the glorious Body and Bride of Christ (Eph. 3:4-10, 14-21; 5:25-27, 32). We may need create the sustained spiritual and supernatural atmosphere of faith, hope and love (1 Cor. 13:4-13; 1 Thess. 1:3-10) to see beyond dying and going to be with the Lord (2 Cor. 5:1-10). Enoch in his day saw the glorious return of Christ with His saints (Jd. 1:14) and was caught away by God by faith (Heb. 11:5, 6).

We must learn by faith and through the rediscovery of the mysteries of God (1 Cor. 4:1, 2) to envision in a snap-shot the Rapture (Rev. 1:7), the up-coming Tribulation on earth leading to the defeat of earthly kingdoms at the time of the Anti-Christ and wedding in heaven (Rev. 10:5-7; 11:15-19; 19:1-10, 17-21). We must further envision the Final Return of Christ and the Millennium as stated in the Scriptures (Rev. 19:11-16; 20:4-6; see Matt. 19:28-30; Rom. 8:17-25). All these faith visions of the future are necessary in order to draw on our eternal state in the New Universe as the adorned bride of the Lamb, the holy city called the New Jerusalem (Rev. 21:1-7, 9-11, 21-27; 22:1-5).

D. PASTORAL THEOLOGY IS THE GOSPEL PEACHED WITH THE HOLY SPIRIT

This African based Church though originated through the work of the Bradford Apostolic Missionary cum Elim Churches adherent, Pastor James McKeown; the Church of Pentecost seemingly divinely had hidden a special covenantal assignment to the world towards the Rapture of the Church saints. The Church of Pentecost has a special global calling to the preaching and obeying of the gospel with the Holy Spirit but without much Academic and Emergent or Contemporary Theology. By divine hand of the Sovereign Lord The Church of Pentecost though dwelt much on Folklore Theology of classical Pentecostalism has now gone past into the New Testament Type Evangelistic church that is gospel-believing, Christ-Centered, kingdom-minded, Spirit-filled, missions-driven and God glorifying (Eph. 3:4-12, 14-21; 5:18-27, 32).

Beginning with the gospel, the founding fathers grasped the most important mystery concerning the teaching of the doctrine of God in the distinctive functions of each member of the Godhead, Trinity (Acts 17:29; Rom. 1:20; Col. 2:9). This is Biblical Theology as rooted in the gospel and the coming of the Holy Spirit to reveal **God as the co-equal, co-eternal triune God**, Trinity (Matt. 28:18-20; Acts 2:33; 5:30-32; 2 Cor. 13:14; Eph. 3:14-19; 1 Pet. 1:2; Rev. 1:9, 10; 19:9, 10). The mystery of God, of the Father and of the Son (Col. 2:1-7 vv. 2, 3; Rev. 10:5-11 v. 7) is thus known and believed as both the love of God and the holiness of God displayed on earth (1 Jn. 4:12-21 v. 16).

The mystery of God grasped as the gospel is preached with the Holy Spirit (Col. 2:3, 4; 4:2-4; 1 Pet. 1:12) is understood, ascertained, enhanced and displayed as the most important mystery for salvation (Col. 2:2, 3). The mystery of God revealed through the mystery of the gospel (Rom. 16:25-27; Eph. 6:18-20) and in the mystery of Christ (Col. 2:2, 3; 4:2-4) together serve as both eternal salvation from sin for redemption and judgment of sin on Christ (Gen. 3:15-19; Jn. 3:13-18; 5:22-29; 12:30, 31; 16:7-11; Rom. 1:11-23; 8:1-17; Gal. 4:4-6; Eph. 1:3-23).

The mystery of God is thus known and believed as the love of God and the most important mystery of all the mysteries of God for eternal salvation from sin presently (Col. 2:2-3). Such eternal salvation for believers will be the mystery of God for victory cum eternal judgment by God on evil and sin on earth during the Tribulation (Rev. 10:5-7). Both the goodness and severity of God in respect of faith and faithlessness must happen on earth through the Lord Jesus Christ, the Son of God who is the Saviour and also the Judge (Jn. 5:22-29; 12:31-32; 16:8-11; Acts 10:33-43; Rom. 1:11-23; 2 Cor. 5:14-21; Gal. 4:4-6; Eph. 1:3-23; 6:18-20; 1 Jn. 4:12-21 v. 16).

Hitherto, the biblical teaching of the doctrine of God with the distinctive functions of each member of the Trinity as rooted in the gospel and the coming of the Holy Spirit must always reveal God as the co-equal, co-eternal divine nature, being, essence and character of the members of the triune God (Matt. 28:18-20; Acts 2:33; 5:30-32; 2 Cor. 13:14; Eph. 3:14-19; 1 Pet. 1:2; Rev. 1:4-6). The mystery of God, of the Father and of the Son (Col. 2:1-7 vv. 2, 3; Rev. 10:5-11 v. 7) is the display of both the goodness and severity of God towards belief and unbelief in Christ, respectively (Jn. 5:22-25; Rom. 11:19-22). To this end Jesus Christ as the Son of God is both the Saviour and Judge of the living and the dead (Jn. 5:22-29; Acts 10:42-43; 2 Tim. 4:1-2).

The voice of this Church may not have been heard but for championing the example of being called by special covenant to stand **for the Word and the testimony mystery of Christ, beginning from the gospel preached with the same Holy Spirit as on the day of Pentecost** (Jn. 17:17-26; Acts 1:8; 2:1-4, 16-21, 32-36, 38-47; 5:20, 29-32; 1 Pet. 1:12). It is this truth which is now well known globally beyond the borders of Ghana and Africa! I am personally convinced that after the global occurrences in exponential increase since 1900 until 2019 with COVID 19 Pandemic when the world is now shivering for perilous times of the last days, a gospel believing and obeying remnant is going to be released like in the early Church (Acts 2:16-21). The purpose is for the servants of Christ across the globe to hold the Word and the testimony of Jesus as the spirit of prophecy (Rev. 1:1-2, 9-11, 17-20; 19:10).

It is like the example of John from the Patmos solitude; *"¹The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: ²Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. ³Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand. ... ⁹I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. ¹⁰I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, ¹¹Saying, I am Alpha and*

Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.”(Rev. 1:1-3, 9-11).

Pastor James McKeown and Apostolic Doctrine

Pastor James McKeown the Irish Missionary Emeritus of our day to Ghana, then Gold Coast in 1937, was unschooled in the academic sense of formal Education but he was in the topmost School of the Holy Spirit like Peter and John. *“Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.”* (Acts 4:13). The founder of the Church of Pentecost, Pastor James McKeown therefore did not carry over the culture, personal but non-scriptural experiences and even his ecclesiastic understanding from Elim – UK and Bradford Apostolic unto the new mission field to establish the Church in African context. **He preached Christ and Him crucified in content and stressed on holiness in context;** for to him the believer in Christ regardless of his or her background was now washed, sanctified and justified (1 Cor. 2:1-5; 6:9-11; Heb. 12:1-14).

The preaching of the gospel, Christ, the Word and the message of the cross and the kingdom gave place to sound teaching from the apostles (Acts 1:1-8; 2:22-36, 38-42; 6:7; 28:30-31) and got sinful people from being servants of sin to sound doctrine (Rom. 6:17). Soon there were signs of victory over sin, the world and Satan including freedom from bondage to fear of death (Matt. 28:14-20; Col. 2:13-15; Heb. 2:9-18; 1 Jn. 3:4-10). The preaching and teaching of basic Church doctrine with practice showed the evidence of grace and faith as repentance unto life in the local congregations (Acts 11:13-18, 20-26). All that exemplified or embraced all the six elementary teachings about Christ; namely: *repentance from dead works, faith towards God, doctrine of baptisms, laying on of hands, resurrection of the dead and eternal judgment* (Heb. 6:1-2).

The emphasis of Pastor James McKeown and the founding fathers and mothers of the Church of Pentecost majored on eternal life in Christ (Jn. 1:1-5, 11-18; 3:3-6, 13-16) as what every believer needed to lay hold on (1 Tim. 6:1-21 v. 12, 19). He allowed the Holy Spirit to direct the Church but based everything on the gospel (1 Cor. 15:3-4) as the only kingdom way to gain eternal life and a place in heaven (Matt. 6:24-33; 1 Tim. 6:1-19). Everything he did in preaching, teaching and Church Administration revolved around the mysteries of God revealed to the Church with emphasis on: *for the sake the gospel or Christ* (Mk. 10:29), *the kingdom* (Lk. 18:29) and *the name of Jesus* (Matt. 19:29).

To Pastor James McKeown funerals, all non-salvific issues, non-gospel cultural orientations and public admiration were not of much importance as the preaching or teaching of the gospel or the Word and prayer (Acts 6:4; 2 Tim. 1:11. Some of his popular

sayings were: *“Prayer is the work and the work is prayer”; “Preach the gospel or the word and about Christ; not about rats”; “Spiritual things produce physical things and not vice versa; so, seek first the kingdom of God”; “The Pastor is called to be the frontman to lead not just show people the way to heaven”.*

Men of God like Apostles Edward Dankyi and Fred Diabene Walker imparted manifestation gifts to me, and later others like J Egyir Paintsil, Josiah Quaye, A T Nartey, F S Safo, M K Yeboah, Apau Asante, E D Aninkorah, Thomas Nyarko, L A Nyarko, Alfonse Woode, D Y A Owusu, C C A Hushie and others among the pillars at the time with Pastor James McKeown taught us kingdom precepts and principles. While both Apostles Edward Dankyi and Fred Diabene Walker grounded me in the things of power ministry, Apostle Edward Dankyi was my main spiritual father from the Church of Pentecost since 1972. In 1980 a year into ministry, I caught my burden for the destiny for Ghana and as linked to the Church of Pentecost from Apostles J Egyir Paintsil and Josiah Quaye at Sekondi in the Western Regional Officers Retreat. Apostle Paintsil like with an eagle voice cried out; “I do not want to live to see any more Coups in Ghana”; while Apostle Quaye mournfully announced; “The anointing is upon me but my body is weak and cannot carry it any longer; so where are the young men with receptacles to receive it”.

Passionately, my heart yearned for both until quite lately before retirement I was running with such vision, mission, passion and burden. I strengthened my link with the World Intercessors Groups as an Intercessors and Gospel Preacher and other global Ministries from there; and I carried over my rich experiences in the GHAFES, Ghana Fellowship of Evangelical Students. There was no good Ghanaian Training or International Christian Conference (Evangelical, Pentecostal, Charismatic and allied Ministries) organized in Ghana I did not attend. Then miraculously, God opened the door for me to attend the International Consultation on World Evangelization in 1991 in Brighton – UK. I state this because to-date, I do not know who took my name there and invited me to this Conference; for thereafter many global doors opened with easy travels around the globe until today. In any case, I did not go about sharing publicly what the Lord revealed from time to time either about individuals or the nations I am directed to intercede for; except to prayer partners. I did not so learn Christ and in the New Testament; where the testimony of Jesus is the spirit of prophecy (Acts 2:16-21; Rev. 19:10)! Well to check these, I was literary conscripted to be the Chairperson of the Intercessors for the historic Bonnke Crusade in Accra-Ghana in 2013 just a year before retiring from active ministerial service in 2014.

Anyway, I openly did not discuss with people about this very difficult and near risky task of discovering New Testament doctrines based on the mysteries of God. Anyway, in the midst of all threats and critical misunderstandings for these mysteries of God, I humbled myself to learn from the Lord and work closely with all the Chairmen, General Secretaries

and Internal Missions Directors of the Church of Pentecost and other gospel minded African and global leaders in Christendom.

I give God all the glory and thank Him that in 1998, while in a mysterious way the Church of Pentecost unearthed the peculiar Covenant Relations with the Lord, from 2018, there is the Possessing the nations Agenda aimed at reviving the gospel and kingdom roots in Christendom. Surely in the midst of global pandemics, political confusion and the extreme wake in humanism with secular humanism and the emergence of the New Age Movement the Church has no option but a dramatic return to the Sovereign Lord. I humbly submit that I saw the glorious end of the ministry of the Church of Pentecost just before elections in 2018.

Prophet M. K. Yeboah the deep seated prophet-teacher later bequeathed sound doctrines based on **mysteries of God** to us through his direct tutelage and unpublished notes. Some of these are the repentance from dead works and faith towards God with doctrine of baptisms (Heb. 6:1-2). His emphasis was to streamline the doctrine on gifts of God in general in the three distinctive areas of: a) **people given by Christ as Ministerial gifts** (*domata from Eph. 4:8, 11-13*), b) **functions by all members of the body** (*praxis from Rom. 12:4*) **as Ministry gifts** (*charismata from Rom. 12:6-8; 1 Cor. 12:18, 28-31; 1 Pet. 4:10, 11*) and c) **gifts of the Holy Spirit for all believers as Manifestation gifts or tools** (1 Cor. 12:7-11). Thereby, the apostolic and prophetic callings as foundation layers in the context of providing doctrinal **protection, equipping, imparting and direction** to the Church in the gospel passion and with Kingdom cum imminent Rapture mentality and spirit are maintained (Rom. 1:1-17; 1 Cor. 1:4-10; 12:1-11, 18, 28-31; Eph. 4:11-13); and many more.

After comparing with others globally across the wider Christian divide especially from the Evangelical, Baptist, some Pentecostal, Charismatic and Third Wave streams, I saw that his classification of gifts of God is more New Testament than the many other classifications of all gifts in Christendom. There are the two popular other classifications of all gifts; namely: either classified under one umbrella as **Spiritual Gifts** totalling over 27 listed gifts or placed under the classification into two groups as **Ministry** and **Manifestations** gifts.

Many women have also become my mothers in Christendom but two women in the Church of Pentecost who made indelible prints on my doctrine and practice were Deaconesses Eunice Addison (who later became my undisputed mother since 1986) and Florence Adams (interpreter of Pastor McKeown the founder who became my wise teacher after meeting her in 1999 when she was over 100). Space may not be found to list my numerous (thousands of) mentors from the wider Christian body in Ghana and globally. Since 1971,

I have been directed to seasoned leaders of Churches and Ministries around the globe to learn, especially for collating views on the mysteries of God.

While concluding my divine assignments as someone entrusted with much, I therefore see myself only as an unworthy servant of Christ apprehended to unearth and collate gospel truths of the mysteries of God for end-time gospel obedience as the only way of sound doctrine and practice of the Church (Matt. 28:18-20; Jn. 17:17-26; 1 Cor. 4:1-5; Heb. 6:1-2). God has designed effective evangelism, assimilation and discipleship to be through the Church as one body of unity in diversity in different generations and localities (Matt. 28:18-20). Today, even in our global village, all manifestations, ministries and ministerial activities in Church must be led by mature believers as team leaders (Eph. 4:11-13; 1 Tim. 3:1-16; Js. 3:1; Rev. 1:18-20) who are under-rower ministers (Gk. *huperetes*) of Christ with differing abilities and faithful stewards (Gk. *oikonomos*) of all the mysteries of God (1 Cor. 4:1-2; Tit. 1:5-9;). Hitherto, all believers see themselves as bond servants (Gk. *doulos*) who choose to serve (Gk. *diakonia*) as trusted gospel preachers (1 Thess. 2:3-5). The Church unlike any other institution on earth is a royal priesthood of believers who are prophets, priests and kings (Acts 2:16-21; Rev. 1:1-6, 9-11, 18-20).

Presently, added to critical reviews and following the examples of my many mentors across the globe in Christendom, I dare to say that having been apprehended by the Lord for end-time gospel preaching and teaching in the Church, I believe in academics as a good thing but I deride Academic Theology as something dangerous to the kingdom of God. Simply, Academic Theology much as is needed to deal with influential Agnostics, Skeptics and the rest in their fields does not depend on revelation of kingdom, power and glory from God but on academic knowledge. Mental knowledge and even Satanic suggestions from secular, humanistic research and scientific discoveries through the disciplines of tutors and academic institutions often result in spiritual things not necessary rooted in the mystery of the gospel (1 Cor. 2:1-12). Academia today must rather be impacted by the gospel and other mysteries of God revealed with the active presence of the Holy Spirit (1 Cor. 4:1, 15-20; 15:1-11).

It is the mystery of God through Christ for salvation that we need today to be complete in Him with eternal life; not arguments of philosophy and scientific discoveries (Col. 2:2-10; 1 Tim. 6:11-12, 14, 19-21). The Church must go back to the Word or the gospel as the testimony of Christ backed by the witness of the Holy Spirit to be faithful stewards of the mysteries of God (1 Cor. 4:1, 2; see Acts 5:29-32; 1 Cor. 2:1-7, 10-12, 15-16; Tit. 1:7-9; 1 Pet. 1:10-12; 4:10-11; Rev. 6:9; 10:5-11). The Bible Training Schools of Paul's day were different from today's Academic Theological Institutions; they were based only on revelation of the mysteries of God handed down to the Church through the Apostle's by the Holy Spirit (Acts 2:42; 20:9-10; 1 Cor. 4:1-9, 15-20; Eph. 3:5). And all Church learning

situations (Acts 17:11; Eph. 4:11-13) were meant to help believers to hold the testimony of Jesus with the Holy Spirit (Acts 1:1-8; 2:1-4, 14-21; 15:6-12; 1 Cor. 1:4-10 v. 6; 2:1-12 vv. 1, 12; Rev. 1:2, 9-10; 19:10) based on the gospel (Gal. 1:5-9, 15-16).

We need to remember that God's only means of salvation and standard of eternal judgment for all humanity is the gospel with Jesus Himself as the Judge (Rom. 1:16-18; 2:5-16; see Jn. 5:24-29; Acts 10:36-43 v. 42; 2 Tim. 4:1-8). **When we truly grasp the mysteries of God, there will be furtherance of the gospel** (Phil. 1:12) **and furtherance of the faith** (Phil. 1:25). The Lord Himself will work with the Church because we will be obeying His commands not only to go but to preach and teach as He commanded us (Matt. 28:18-20; Mk. 16:15-20; Acts 1:1-8; 2:32-47; 6:1-8; 10:33-44; 13:46-49; 17: 1-18; 20:17-35; 28:30, 31).

Thank God that today, I see the power of the simple gospel, that is, the dead, burial and resurrection (1 Cor. 15:3, 4) as the primary key and the power or presence of the Holy Spirit as the Master key of the kingdom to effect eternal salvation for believers (Matt. 16:16-19; 1 Thess. 1:5, 6; 1 Pet. 1:2-5, 9-12). The gospel preached with the Holy Spirit (Acts 1:1-8; 5:29-32) is to activate all other keys to dismantle all the gates of hades master-minded by Satan (Matt. 16:16-19; Eph. 1:13, 14; 3:4-6, 10; 6:18-20; Rev. 1:1-20). Sound biblical Christology is thus multi-facet or more than popular **foursquare** and **fivefold gospel** Jesus Christ - **the Saviour, Healer, Baptizer cum Sanctifier and Returning King**. This is because Jesus dispensing the mysteries of God to the Church (1 Cor. 4:1-7, 15-20) is preparing His Bride, the Church to be ready for the Marriage of the Lamb in heaven as the Builder (Matt. 16:18; 28:18-20; Mk. 16:15-20; Eph. 5:25-27; Rev. 19:1-10).

Thus, in addition to being the Saviour, Healer, Baptizer cum Sanctifier and Returning King, **Jesus Christ is also the Apostle and High Priest being Defender, Nourisher, Supplier of the Spirit, Intercessor and Advocate with the Father** (Acts 4:23-31; 9:1-9; Rom. 8:34-39; Eph. 5:25-27; Phil. 1:19; Heb. 3:1, 2; 7:25; 1 Jn. 2:1, 2). The Lord Jesus is the Provider of Anointing, Seal, and Earnest of the Spirit towards the strong **Establishment** of the Church (Acts 9:31; 2 Cor. 1:18-22; see Rom. 1:11-17). The Lord Jesus is the **Equipper** for us to please God like Christ (Heb. 13:20, 21 see 2 Cor. 13:9, 11; Eph. 4:11-13 v. 12), and many more as God's only unspeakable gift, His only begotten Son to the world (2 Cor. 9:15 see Jn. 3:13-16).

To this end the exalted and glorified Lord Jesus is holding not only the Power keys of death and hades as authority over them but also the Administrative or Authority key of David to advance the kingdom of God on earth through the Church Age (Rev. 1:1-6, 9-16, 18-20 v. 18; 3:7 see Matt. 16:13-21 v. 19; 28:18-20; Acts 1:1-11; 2:16-36 v. 20).

The five-fold or full gospel Pentecostal Manifesto

It is also important to agree with renowned Pentecostal historian Vinson Synan, on the doctrinal stance of early Pentecostal pioneers as developed along the available historical truths of their time. Accordingly, Charles Parham, William Seymour and others added to their Nazarene and Wesleyan beliefs and asserted in the Azusa Street testimony, “I am saved, sanctified and filled with the Holy Ghost”. Thus, the “five-fold or full gospel” of the ensuing Pentecostal churches was the basic manifesto of World Pentecostalism. These were: 1) **Justification by faith**, 2) **Sanctification as a second definite work of grace**, 3) **Baptism in the Holy Spirit evidenced by speaking in tongues**, 4) **Divine healing as in the atonement**, and 5) **The pre-millennial Second Coming of Christ**. And of-course the proponents of the foursquare Christological gospel put together items (2) and (3) in order to place their Pentecostal stance on four core gospel beliefs or truths. Thus, item (2), that is, “Sanctification as a second definite work of grace” and item (3), that is, “Baptism in the Holy Spirit evidenced by speaking in tongues” were put together under “Jesus, the baptizer or giver of Holy Spirit power”.

While most of the early classical Pentecostal settled for the Foursquare Gospel, others based on the framework of Pentecostalism from the Wesleyan-Holiness roots settled for the **Fivefold or Full Gospel**. It is said that Donald Dayton based on the clarity of emphasis, retained Sanctification in the Pentecostal Hermeneutic of the time to assert that Jesus is – **the Justifier, Sanctifier, Healer, Baptizer in the Spirit and Soon Coming King**. Steve Land also used this fivefold gospel to reveal Pentecostal Spirituality as the means to participate in the very life of the triune God through three distinctive blessings – **regeneration, sanctification (both initial and entire) and Spirit baptism**. The main adherents of the Fivefold gospel have been the Traditions of the Church of God, notably Cleveland, Tennessee. Following through the work of Dayton and Land, among others, John Christopher Thomas is said to have structured some form of Pentecostal Theology in 1998 within the Church of God circles around the Fivefold Gospel concept.

The Eschatological Relevance of the “Foursquare Gospel” and “Fivefold Gospel”

Both the “Foursquare Gospel” and “Fivefold Gospel” were used or sincerely developed to simplify the preaching and teaching of the kingdom and about Christ among classical Pentecostals within the context of doctrine and practice from the open-ended book of Acts (Acts 1:1-11; 28:16-31). Unfortunately, though sincerely right, Christendom tilted to lose sight of the multi-purpose multi-facet message of first importance, the gospel (1 Cor. 15:3, 4) that supports and explains the salvific mysteries of God (1 Cor. 4:1, 2). The needed approaches in Christendom must now be towards New Testament Christianity where Churches are not merely Evangelicals or Pentecostals but emphasize the gospel preached and taught with the Holy Spirit sent from God for the entire Church Age (Acts 1:4-11; 2:1-4, 16-36, 38-42; 3:12-26; 5:29-32; 8:5-40; 10:34-44; 13:26-39; 14:17:1-18, 24-31; 26:1-

20; 2 Tim. 1:5-14; 1 Pet. 1:1-12). We must be able to claim to be part of the events following Christ's Resurrection and Pentecost that together usher us on the stage of Salvation history into the community of faith as the **One, Holy, Catholic** and **Apostolic** Church *Ekklesia* (Matt. 16:16-19); the mystical body of Christ of divine intent and plan through the eschatological fusion of heaven and earth (Acts 2:1-4, 16-47, Eph. 1:3-23 v.10; 4:1-16 vv. 4-6; 5:18-33 v. 32).

Any Church with Evangelical or Pentecostal roots or leanings that leaves the preaching of the gospel with the active presence of the Holy Spirit for washing, justification and sanctification towards at least a pre-Millennial Rapture view will lose its passion for Christ and eternal salvation of souls. And certainly the gospel as mystery and all other salvific mysteries surrounding the Rapture of the saints in Christ (not including Old Testament, Tribulation and any other saints), rather confirm also that the Rapture will be **pre-Tribulation** to precede the Great Tribulation which also precedes the final Return of Christ to the earth.

When we teach a **pre-Tribulation Rapture cum pre-Millennial Return**, we are not teaching that the Church will not suffer tribulation; for as believers or bond-servants of Christ, we must enter the kingdom through much tribulation (Acts 14:21-22; Rev. 1:1-2, 9-11). The Church has gone through all kinds of world upheavals within various generations and nations until today, including wars, famines, diseases of the nature of pandemics, earthquakes, natural disasters and what have you (Matt. 24:3-7). Scriptures says in Matt. 24:8 that; "All these *are* the beginning of sorrows." or "All this is but the beginning [*the early pains*] of the birth pangs [*of the intolerable anguish*]." (AMP).

Though Christ has redeemed us from the curse of the Law, the curse on creation from the ground and on humanity will continue until Christ and the glorified sons of God return to the earth (Rom. 8:18-23; Rev. 11:15-19; 19:7-16). This cursed and groaning earth will hence run its full time until final judgment, referred to as the mystery of God for judging evil and sin on earth after the removal of the saints in Christ, the Rapture (Rev. 1:4-7; 9:20-10:7). Christian sufferings and tribulations are justifiable for our increasing glory (Rom. 5:3; 8:17, 35; 12:12; Phil. 3:13; 2 Thess. 1:4). This is why and how Paul intimates his portion in tribulations saying; "*Wherefore I desire that ye faint not at my tribulations for you, which is your glory.*" (Eph. 3:13).

The Eschatological Relevance of the gospel preached with the Holy Spirit

The New Testament distinguishes Church saints as saints in Christ, the elect (Rom. 8:33; Col. 3:12; 2 Tim. 2:10; 1 Pet. 1:2) from Jewish and Tribulation saints, also called the elect (Matt. 24:22, 24, 32). Similarly, whenever, we treat eschatology it must be about Christ and in the context of the kingdom of God on earth seen through the Church or the covenant

nation Israel (Acts 1:6-8; 2:16-21 cf. Joel. 2:28-32; Rom. 9:1-5). While the nation Israel finishes the seven-years in the Tribulation before the Lord returns in glory, the Church is raptured from God's wrath before the Tribulation (1 Thess. 1:3-6, 9-10). At the return of Christ to rapture the Church, the repentant people notably those from among the Jews will see the One they pierced (Rev. 1:7) and will begin to gather the Tribulation saints (Rev. 7:1-14). This may possibly be done through the ministries of the two special Jewish witnesses including one who would work in the spirit of Elijah like John the Baptist in his time to turn the hearts of the marked 144, 000 Jewish Evangelists to the Lord (Rev. 11:1-12; cf. Mal. 4:5-6; Matt. 11:7-15; 17:1-5, 10-13).

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." (Rev. 24:29-30).

The victory over evil and sin on earth as judgment of Tribulation and conquest of false worship under Anti-Christ and False Prophet (Rev. 19:1-6) before the kingdoms become the kingdom of the Lord and of His Christ (Rev. 11:15-19) is what is termed the mystery of God should be finished (10:5-7). The final conquest of Anti-Christ and False Prophet will be at the return of Christ to the earth for them to be literally thrown into Hell Fire (Rev. 19: 11-21).

*"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: But in the days of the voice of the seventh angel, when he shall begin to sound, **the mystery of God should be finished**, as he hath declared to his servants the prophets." (Rev. 10:5-7).*

We read this in the book of Revelation; *"John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen. **Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him.** Even so, Amen."* (Rev. 1:4-7).

At the return of the Lord in the air in the Rapture of the Church saints, remnant Jews and repentant masses from the nations of the world will turn to the Lord as Tribulation saints (Rev. 1:7; 7:1-14; see Zech. 12:10). Countless of Tribulation saints will be martyred from the schemes of wicked Anti-Christ and his False Prophet (Rev. 6:9-11; 13:6-15). By this time, the Church saints would be in heaven to be rewarded and to attend the Marriage of the Lamb before all heavenly hosts as His ready, prepared glorious eternal Bride (Rev. 19:7-9).

At the final return of Christ with the Church as wedded Bride and heavenly hosts to the earth, the repentant people notably those from among the Jews and other converts not martyred will be saved alive to enter the Millennium as normal human beings without the presence of Satan (Rev. 20:1-6; see Zech. 14:4-6; Matt. 19:28; Rom. 8:18-23). This will be after the defeat of the False Religion, the Political cum Trade (Rev. 17; 18; 19-16) and followed by the defeat of Anti-Christ and False Prophet with their followers at the end of the Tribulation in the battle of Armageddon (Rev. 19: 11-21).

This will also be the final resurrection of all dead saints - all Old Testament since creation and Tribulation saints and any other saints in the Church Age who did not qualify by the gospel and the active presence of the Holy Spirit to be in the Rapture (Dan. 12:12-13; Rom. 2:4-16; 1 Pet. 1:1-5, 9-12; Rev. 20:4-6). It is called the first resurrection for the resurrection of all saints that qualify to be in the Millennium by resurrection of the dead since creation (Rev. 20:4-6). This includes all in the resurrection (Matt. 22:28-30; Jn. 11:24, 25; Acts 23:6; 1 Cor. 15:42-49) beginning with saints in Christ at the Rapture of the Church, followed by Old Testament saints, Tribulation martyred saints and any others who only qualify to be saints outside the gospel but by conscience and creation or by the standards in the Law (Rev. 20:5, 6).

No Position View on Rapture or Tribulation or Millennium

Today, many Churches from their leadership including classical Pentecostals have decided to go for a **No Position View** on Rapture or Tribulation or Millennium. Accordingly, any of the views held in Christendom today may be held in harmony with supportive Scriptures since the Church though as kingdom agent has an undisclosed time-line on the return of Christ (Jn. 14:1-3; Acts 1:1-11). Well, this current trend and the many schools of thought have arisen because the Church has not studied the Scriptures in connection with all the mysteries of God entrusted to the Church (1 Cor. 4:1-5, 15-20). It is the gospel as mystery or message of first importance and all other mysteries revealed that support the elementary principles of the teachings about Christ (Rom. 16:25-27; 1 Cor. 15:1-4; Eph. 6:18-20; 1 Tim. 3:15-16; Heb. 6:1-3).

In that case, the Scriptures teach plainly that the great and terrible day of the Lord comes in the Tribulation at the time of the Anti-Christ's rule over the world using the apostate Church and trade as tools before the final Appearing of Christ to defeat him and thereafter rule in the millennium (Matt. 24:29-39; Acts 2:16-21 v. 20; 2 Thess. 2:1-12; Rev. 11:15-19; 13:1-18; 17:1-18; 19:7-21; 20:4-6). The church will from generation to generation pursue gospel preaching and revival with the Holy Spirit sent from heaven through imminent Rapture mentality, while the apostate church will be working alongside it (Matt. 28:18-20; Acts 1:1-11; 2:16-21; Eph. 3:4-10, 14-21; 2 Thess. 2:1-9; 2 Tim. 4:1-8; 1 Pet. 1:9-12). Society will become more and more godless and sinful in the last days, prone to abounding iniquity, idolatry and deviancy in human lifestyles (2 Tim. 3:1-13; Rev. 9:20-21; 19:18-21).

The mystery of the gospel and the Rapture as mystery

It is quite interesting to notice that even some classical Pentecostal Churches through their leadership today, are not sticking to their pre-millennial roots. After embracing undefended Folklore Theology or Academic Theology with debates on varying schools of thought or otherwise, have left their original **pre-Tribulation Rapture cum pre-Millennial Return** view or position. By not maintaining or keeping the Rapture as mystery exclusively meant for the saints in Christ and especially those waiting for Christ's coming, Church leaders have tried in vain to find answers to trends and events in human or church history (1 Thess. 1:3-10; 1 Tim. 6:11-19; 2 Tim. 4:1-8). They now have adopted an inclusive **no position view** as the eschatological stance on Millennium.

The Elim Pentecostal Churches, UK had taken this **no position view** stance by 1994 through its founding leaders who seemed to avoid clashes in administration of truth. (See the book "Pentecostal Perspectives" by Keith Warrington, Chapter Six on Eschatology by James J Glass). In recent times, the Church of Pentecost in fraternity to Elim at the Academic Theology level has also now followed suit on **no position view** since 2018. I am aware by association with the founding fathers of the Church of Pentecost who were my spiritual fathers that all the Doctrinal Positions of the Church of Pentecost that support the doctrines of Christ and biblical eschatology were consolidated by 1998. (See the Tenets in the booklet; "Basic Doctrine – Our Beliefs" compiled in 2002). It is, therefore, possible that in 1998 which started the Covenant Renewal Era of the Church (and after 2002), some emerging Academic Theologians or scholars in leadership had not fully identified with the Rapture as mystery in the light of the mysteries of God beginning with the gospel (Acts 1:1-11; 2:16-21; 1 Cor. 4:1-20).

The **no position view** is similarly faulty eschatology like most of the views held as schools of taught not based on the Scriptures as biblical traditions in the gospel (2 Thess. 2:15; 3:1-6). It is also derived and based on **personal experiences, socio-cultural hang-ups from society or men, and unfolding ecclesiastical traditions** (Matt. 15:1-6; Mk. 7:1-13;

Gal. 1:14; Col. 2:8; 1Pet. 1:19). For instance, when Israel is used as the budding of the fig tree as in Matt. 24:32-34, the United Nations acceptance in the 1948 declaration of Israel as a sovereign nation, does not allow for date setting on the return of Christ. The date for Christ's return to hand the kingdom to Israel at the completion of His church is still mystery hidden with God (Matt. 16:16-19; Jn. 14:1-3; Acts 1:6-11). Equally, the 1967 Yom Kippur War giving Israel access to Jerusalem and the 2017 declaration of Jerusalem as the official capital of Israel, which starting operating in 2018 does not mark the completion of the times of the Gentiles stated in Luke 21:24.

However, the truth is that Jewish resettlement in the Promised Land in the 1900s, long after their dispersion in AD 70 and all other related issues as a result of unfolding prophecy (Ezek. 36-39). Many prophets had predicted the discipline of the Lord on rebellious Israel. They also indicated their return to the Promised Land (Isa. 11:11-12; 39:6; 43:5-6; 44:28; 45:4; Jer. 23:3; 25:11; Ezek. 36:8, 24). We must notice that Moses additionally had predicted only two great dispersions for the Jewish nation in Deuteronomy (Deut. 28:46-58, 64-68). It is generally believed that the first was to Babylon, while the latter was the dispersion in AD 70 to all parts of the world. Therefore, having now resettled in Jerusalem and regaining, step by step, all the Promised Land, there would possibly not be any more dispersion. Presently, the only unfulfilled Jewish prophecy could be the rebuilding and restoration of the temple worship.

Today, most Academic Theologians as Professors or Tutors in the Institutions of higher learning in some classical Pentecostal Churches now teach opposing views on the original pre-Millennial Second Coming of Christ. Though the Lord Jesus dealing with disciples who were Jews did not prescribe any eschatological stance for the Church, the **mysteries of God** are entirely revealed for the Church Age within the larger context of the end of the world (Matt. 24:3; 28:20; Acts 1:1-11; 2:17-21 v. 20; 2 Thess. 2:1-12). So, though the idea of current **no position view** on Millennium in Churches as eschatological stance on Millennium seem accommodating, it may nonetheless not be towards the furtherance of the gospel and the faith (Phil. 1:12, 25).

Since Jesus is the Way, the Truth and the Life (Jn. 14:6), the Church must in every generation use the gospel preached with the Holy Spirit to deal with all **syncretism** and **eclecticism** (Rom. 1:16-23; 1 Tim. 3:15, 16; 1 Jn. 5:11-13, 16-21; Rev. 9:20, 21). Hitherto, **Syncretism** is the mixture of true Christianity and direct idolatry in any of its forms like fetishism, blood-covenant secret societies, occultism, wizardry, teaching of demons, etc., without regard to the gospel as the message of first importance for salvation. **Eclecticism** is the mixture of true Christianity and other Religious Bodies in any of their forms that hold on to a form of godliness and salvation outside Christ or through the gospel preached

with the Holy Spirit sent from heaven; these may be sects and anti-Christian Churches that do not hold the doctrine, the faith, the Word and testimony of Jesus Christ.

The simplest and best way to deal with both **syncretism** and **eclecticism** is to teach believers in every generation and locality to believe and obey the gospel (Rom. 10:14-17; 1 Jn. 3:16-24). It will mean at the same time that believers obey Christ and God with the active presence of the Holy Spirit to preach, live out or fellowship in, defend and suffer for the gospel (Phil. 1:5-7, 12-19, 25-30; 1 Pet. 1:9-12). To believe in the name of the Son of God and love all the brethren is the twin-pillars in Christianity; it is not the mere knowledge of eschatological schools of thought (Eph. 1:13-15; Col. 1:3-6; 1 Jn. 3:23, 24; 4:12-21). John in his Epistles helps us to stay with the truth of the beginning message, the gospel with the Rapture in view and the commandment of God (1 Jn. 1:1-3; 2:5-14, 24; 3:8, 11, 23-24; 2 Jn. 1:5-11). This is to equip believers to keep **the twin-pillars of Christianity**; that is, **faith in the Lord Jesus Christ and love for all the saints** (1 Jn. 3:23, 24). While the flesh through humanistic philosophies seeks to negate the love of God (1 Jn. 3:11-15; 4:9-11; 5:1-3; 2 Jn. 1:5, 6), the evil one through antichrist spirits seeks to negate the truth that Jesus is the Son of God (1 Jn. 2:18, 22; 4:3; 5:1-5, 11-13, 20-21; 2 Jn. 1:7-11).

The Scriptures teach that the Millennium is not a mystery because it is for both the Old Covenant for Israel and the New Covenant for the Church. The Rapture is mystery revealed to cover salvation for saints in Christ in the Church Age (1 Cor. 15:51-58; 1 Thess. 4:13-18). It is one of the mysteries of God beginning with the mystery of the gospel and serves as the hope of glory (Rom. 16:25-27; Col. 1:26, 27; Tit. 2:11-14). It is designed to cover only eschatological teachings of the Church saints in the general teachings of the Second Coming of Jesus (Matt. 28:18-20; Jn. 14:1-3; Acts 1:1-11; 2:17-21 v. 20; 3:19-26).

However, the period assigned to the Church Age though linked to the Tribulation is nowhere determined in the Scriptures (Acts 1:6-8; 2:20). The **no position view** or **any other view** on Tribulation and Millennium must not affect the Church's stewardship of the teaching of Rapture as mystery (1 Cor. 15:51, 52). The Rapture of the saints in Christ is the hope embedded in the mystery of the gospel revealed to teach the foundational beliefs about Christ (1 Cor. 2:1-7; 4:1, 2; 15:3-8, 19-26, 42-45; 50-58; Col. 1:21-23, 26-29; 1 Thess. 4:13-18; Heb. 6:1, 2).

The mystery of the Rapture, therefore, if not linked to the mystery of the gospel and kingdom agenda may go further into distorting doctrines about God, eternal salvation and believers' destiny (1 Thess. 5:1-11). Our salvation through the gospel must be looked at exclusively in respect of God's kingdom agenda for the Church and in respect of Rapture at the return of Christ (Acts 1:1-11; 28:30, 31). Otherwise, eschatology on Tribulation or Millennium or the glorious city called the New Jerusalem cannot be taught through the

gospel and the knowledge of the triune God as mysteries revealed by the Holy Spirit (Acts 1:1-11; 2:16-21; 1 Cor. 4:1-5; Eph. 3:1-10; 1 Thess. 1:3-10; 2 Tim. 4:1-8; Rev. 19:1-16; 20:4-6; 21:1-7). There must be no shifts in eschatological positions but remain as taught in the Scriptures as biblical traditions (2 Thess. 2:1-17 vv. 13-15).

E. THE MYSTERY OF GOD AS IN THE SAVING CUM RAPTURE-MINDED GOSPEL

The Church of the new covenant where leaders are under-rower ministers of Christ and stewards of the mysteries of Christ always holds the gospel that is always saving-oriented cum rapture-minded (1 Cor. 4:1-7, 15-20). Any shifts on the gospel preached with the Holy Spirit would not faithfully teach on the mystery of God first for salvation (Col. 2:2-3) and then judgment as victory over evil on earth in the Tribulation as prophesied (Rev. 10:5-7). Through any such shifts on saving cum rapture-minded gospel, is not entirely based on the real truth about God, showing His dual nature of being both holy and love (Rom. 11:22). Our great and eternal salvation from the foundations laid for faith in God (Heb. 2:3, 4; 5:5-9; 6:1, 2) would be undermined or marginalized (1 Cor. 2:1-5).

God extends His goodness to save true believers in Christ through the gospel in the mystery of God for salvation in the Son (Col. 2:2-3; 4:2-4; 1 Tim. 3:16). But God will extend also His severity as judgment on sin and evil on earth in the Tribulation on unbelievers in Christ in the mystery of God for wrath (Rev. 10:5-7). Unbelievers in Christ are all who choose not to believe in and worship God even when righteous judgment is made with punishment for sin (Rev. 9:20-21; see Rom. 1:18-32).

The mystery of God and the Rapture as mystery of divine duality

Yet, the mystery of God, of the Father and of the Son in knowledge of the Son of God by the gospel for salvation (Col. 2:2, 3) is to be revealed also in the pending mystery of God after the Rapture for judgment as victory over evil and sin on earth as foretold by the prophets (Rev. 10:5-7). God who is love (1 Jn. 4:7) is also God who is light or holy (1 Jn. 1:5). God who saves believers in Christ the Son is also God who condemns unbelievers. Scripture affirms the truth of God's righteous judgments in eternal judgment of all humanity as resurrection of the saved unto life and the unsaved unto damnation or wrath (Jn. 5:22-29).

This is why we are commanded to preach Christ as both Saviour and Lord or Saviour and Judge (Acts 2:22-36; 10:33-43). Peter says; *"And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins."* (Acts 10:42, 43). In plain language, therefore, the duality of God (love and holiness) towards His moral creatures for goodness and severity is always

at work. Scripture reads; “*Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.*” (Rom. 11:22).

See how the Rapture as mystery of catching up (1 Cor. 15:51; 1 Thess. 4:17) is for the gathering together of saints in Christ first (2 Thess. 2:1, 13-17; Rev. 1:4-7) and followed by the final return *Parousia* of Christ with saints (Rev. 19:11-16). The appearing *Parousia* and the gathering together of saints in Christ are placed together to prove God’s love and holiness at work for believers under all circumstances of life on earth (2 Thess. 2:1-3). This is the teaching of the mystery of God to explain the mystery of iniquity in the Church Age until the Rapture (Jn. 14:1-3; Acts 1:9-11; 2:17-20) and the afterward revelation of the Wicked, the son of perdition (2 Thess. 2:1-17 vv. 1, 3-4, 7-10).

Surprisingly, by undermining the gospel there are sinning brethren, originally true believers or merely professing believers, who choose to live in continual sin without obeying the gospel to have eternal life in Christ (1 Jn. 3:4-10, 11-15; 5:14-21; Jd. 1:20-25). The mystery of God, of the Father and of the Son in knowledge of the Son of God by the gospel for salvation (Col. 2:2, 3) is to precede the Rapture as mystery (1 Thess. 4:13-18) to make Christ the judge of both living and the dead believers (1 Cor. 4:1-7). Naturally, therefore, the Rapture to save the righteous in Christ as evidence of the power of the gospel to save will precede the Tribulation on earth in the pending wrath of God on evil and sin (Rom. 1:16-18; 1 Thess. 1:9, 10).

Most Pentecostals, Charismatics and adherents today even though they still stress on the baptism with the Holy Spirit either evidenced by speaking in tongues or with signs following, often do so without any emphasis on the receiving of the same power of the Spirit as at Pentecost (Acts 1:4-8; 2:1-4, 14-21). We turn to gross over the fact that the Holy Spirit is not to bring us just salvation by new birth but to make believers become credible witnesses *martus* unto Christ, especially to the resurrection (Acts 1:1-8; 2:32-36; 5:20, 29-32; 15:6-12; Heb. 2:3, 4; 6:1, 2; 1 Pet. 1:12).

The Bible teaches that **character and charisma** or **integrity of heart as maturity and skillfulness of hands as competence** from God showing in both **fruit of love and gifts** or **purity and power** must work together (1 Cor. 12:31; 14:1 see Ps. 78:72) to defend the gospel in the power of the Holy Spirit (1 Tim. 1:3-14; 2 Tim. 1:3-14). However, that essential combination of both character and charisma is today almost thrown overboard and replaced with undue academic or mere mental and intellectual debates contrary to the claims of the gospel (Rom. 1:16-32 v. 29; 2 Cor. 12:14-21 v. 20).

The power of God in the Word, the blood and testimony of Jesus through the anointing of the Holy Spirit (1 Cor. 1:6; 2:1; 2 Tim. 1:8; Rev. 1:2, 9-10; 12:11; 19:10) is to declare the Lord Jesus as the eternal *Logos* Word and the eternal Son born by the Godhead to be the Son of God (1 Jn. 5:6-9 see Jn. 1:1-5, 11-18; 1 Jn. 1:1-3). However, such truth and facts about Jesus as the only Truth (Jn. 14:6; 1 Jn. 2:3-8) and established only through the gospel (Acts 13:33; Rom. 1:4; Heb. 1:5; 5:5) are no longer held tenaciously by all believers (Rev. 19:10).

Yet, this is what was commanded by the Lord and required of the Church (Matt. 28:18-20; Jn. 20:17-23, 30-31; Acts 1:1-8; 10:22, 33-44 v. 42). Only a select few seem to know what the Lord has commanded us to preach and teach including the fact that Jesus who is the only Saviour of the world is also the only accredited Judge of the living and the dead (Acts 10:42-43). The Church while not discerning the times and seasons in the light of the great and awesome or notable day of the Lord as setting clear pointers both the Jewish and Church biblical landmarks of the end times (Acts 2:20; cf. Joel 2:31; Mal. 4:5), may easily lose passion for kingdom lifestyle and business in and any generation and locality (Acts 2:14-21).

The doctrine of Christ

We must, therefore, keep in mind to be diligent always about our life and doctrine in Christ (1 Tim. 4:12-16; 6:1-3; Heb. 6:1, 2; 2 Jn. 1:9). For, after confessing Jesus to be the Son of God and getting saved with signs following (Mk. 16:15-18), believers can still be ignorant and hardly grasp or make meaning of most of the mysteries of God, including the Rapture (Matt. 28:16-20; Mk. 16:19-20; Lk. 24:46-49; Acts 1:1-8; 2:1-4, 12, 14-21 v. 20; 1 Thess. 4:13-18). Our record must be the authentic gospel from the original eyewitnesses and ministers *huperetes* of the word and stewards of the mysteries of God (Lk. 1:1-4 v. 2; Acts 1:1-8; 22:14, 15; 1 Cor. 4:1, 2; 2 Pet. 1:9-21 v. 16; Rev. 1:1, 2). Our great salvation is everywhere, anywhere dependent of the elementary teachings of the doctrine of Christ (Jn. 7:16, 17; 1 Tim. 6:1-4; Heb. 2:3, 4; 6:1, 2).

In keeping on to keep on towards eternal life, the trail of faith must rather lead us to believe and to share his glory as salvation of our souls (1 Pet. 1:2-12 vv. 5-9). Otherwise, the biblical premium placed on eternal life from the gospel preached with the Holy Spirit may be marginalized (1 Tim. 1:3-18 vv. 5, 16; 6:11-21 vv. 12, 19; 2 Jn. 1:1-11 v. 9). They, thereby, gross over the fact that the Holy Spirit was essentially given to glorify Jesus on earth with the Word of truth as resurrection life and power (Jn. 16:7-15 v. 14). Any teaching or judgment by word or letter or deed must be with the mind of Christ through the gospel and the active presence of the Holy Spirit (1 Cor. 2:1-16).

The gospel we preach must hence be received as the word of God (1 Thess. 2:4-14 v. 13). Such is also the basis of the gospel for righteous judgment from sound doctrine that produces eternal life for believers in Christ but wrath for unbelievers (Jn. 7:16-25 v. 24; Rom. 2:1-16 vv. 5-7; 2 Thess. 1:3-12 vv. 5, 8). Being able ministers under Christ and also faithful stewards of the mysteries of God as doctrine which we must dispense only in the light of eternal judgment by Christ Himself (1 Cor. 4:1-20 vv. 3-5).

The Holy Spirit now asserts this as the only pattern of sound doctrine through the Church that holds forth the gospel as the Word of truth for eternal life (Eph. 1:13, 14; 1 Tim. 1:3-18 vv. 12-16; Tit. 2:1-15 v. 1, 7, 14). It is the truth of the gospel or doctrine of Christ that deals with sin (s), after the judgment of Satan and with the sin of unbelief on the cross to produce eternal life from God's kingdom life and glory (Jn. 12:31-36; 16:7-15; 1 Cor. 15:3-4, 42-49, 51-58; Eph. 3:4-10, 14-21 v. 21). Such eternal life is dispensed by Christ with the Holy Spirit after the resurrection with glorification of Jesus (Acts 2:32-39; 10:33-44; 1 Jn. 2:20-27; 3:4-10, 16-24; 4:12-21).

Among Evangelicals, most Churches did or do not even consider the dangers of Academic Theology on their eschatology that must be rooted through the gospel to preach and teach on all the basics of our salvation (Acts 2:38-42). Such basics must teach on *repentance from dead works, faith towards God, doctrine of baptisms, laying on of hands* and indeed the *resurrection of the dead and eternal judgment* as the most important factors of Church life and business (Heb. 6:1-2; 9:26-28). The implication is that most denominational Church leadership and their institutions of training sometimes on the basis of mere Ecumenism without the biblical repentance and conversion through the gospel and the active presence of the Holy Spirit give the open door to any personal or individual eschatological positions as truth.

This may not mean that such Churches will not thrive at all. Like the seven Churches in Asia Minor (Rev. 1:11; 2; 3), all kinds of Churches that began with the gospel as the words of life and the Holy Spirit as the Spirit that gives life (Jn. 6:63, 68-69; Acts 5:20, 29-32; 1 Pet. 1:12; Rev. 1:1-20) will operate until the lampstands are finally taken away by Christ Himself. They will grow but with many unconverted or nominal cum carnal Christians (1 Cor. 3:1-3) or habitual sinning brethren in the pulpits and pews without eternal life (1 Jn. 3:4-9, 11-15; 5:16-19). So like most of the churches in Asia Minor in the days of John (Rev. 2; 3), such churches will not be vibrant with the testimony of Jesus, as the only truth of the gospel towards eternal life in Christ (1 Jn. 1:1-3; 2:20-27; 5:1-13, 20). They will operate as Churches but not established on the faith where the gospel is preached, believed and obeyed exclusively for the salvation of souls (Rom. 1:11-17; 2 Thess. 1:3-12 v. 8; 1 Pet. 4:1-19 v. 17).

The Bible, the Second Coming and the Mysteries of God

The Bible was written for doctrine and practice (2 Tim. 3:15-17; 2 Pet. 1:20, 21) as the elementary teachings about Christ (Acts 2:42; Tit. 2:1, 11-14; Heb. 6:1-2). The mysteries of God serve as the support base of the Christian faith (1 Cor. 4:1-2; Eph. 3:4-10, 14-21; Col. 1:23-29; 2:2-3; 4:2-4; Rev. 1:1-20). The support base of our great salvation spoken by the Lord and early apostles (Heb. 2:3-4) then are the whole counsel of God (Acts 20:27). The mysteries of God revealed beginning with the mystery of the gospel (Rom. 16:25-27; Eph. 6:18-20; see 1 Cor. 4:1-5, 15-20; 15:1-28, 50-55) are clearly taught in the Scriptures (1 Cor. 15:3-4; 2 Tim. 1:8-11). But they are to be known, believed, studied, obeyed and lived for divine approval as the truth of the Lord Jesus Christ (Jn. 5:39; Matt. 22:29; Acts 17:11; 2 Thess. 1:3-12 v. 8; 1 Tim. 3:15-16; 2 Tim. 2:15; 1 Pet. 4:1-19 v. 17; 2 Pet. 3:15-18). The truth is that Jesus Christ the Son of Man who is both the Word of God and the Son of God (Matt. 16:13-21; Jn. 1:1-5, 11-18; 1 Jn. 2:20-27; 2 Jn. 1:1-4, 9-10; Rev. 19:7-16) is soon returning to the earth as King (Matt. 16:22-28; 24:24-44; Jn. 14:1-3; Acts 1:9-11; Rom. 8:17-23; 1 Tim. 6:12-16).

In His return at the Second Coming, the Lord Jesus is first returning for His saints in a Rapture (1 Cor. 15:51-58; 1 Thess. 4:13-18; Rev. 1:4-7). Seven years thereafter He returning with His glorified wedded Church saints as Bride to the earth (Eph. 5:25-27; Rev. 19:11-16). Since Scripture puts the Rapture, the catching up of saints and final return together, biblical scholars consider the Second Coming as *the Parousia*.

Paul writes to defend this truth; "And, brothers, we entreat you, by the coming *Parousia* of our Lord Jesus Christ, and of our gathering together to Him, for you not to be quickly shaken *in* the mind, nor to be disturbed, neither through a spirit, nor through speech, nor through letter, as through us, as *if the Day of Christ* has come. Do not let anyone deceive you in any way, because *that Day will not come* unless first comes the falling away, and the man of sin is revealed, the son of perdition:" (2 Thess. 2:1-3 LITV).

The period just preceding the Rapture and leading to the subsequent final return in the second Coming of the Lord in the context of times and seasons is described as the day of the Lord in 1 Thess. 5:1-3. Paul again writes; "But concerning the times and the seasons, brothers, you have no need *for it* to be written. For you yourselves know accurately that **the day of the Lord**, as a thief in *the* night, so it comes. For when they say, Peace and safety! Then suddenly destruction comes upon them, like the travail to the *one having babe* in womb, and not at all shall they escape." (1 Thess. 5:1-3 LITV).

We right divide the Word of truth to see that we regard to the Coming of the Lord, **the Day of Christ** refers to only Church saints (1 Cor. 1:8; 5:5; Phil. 1:6, 10; 2:16; 2 Cor. 1:14; 2 Tim. 4:8; 2 Thess. 2:2) while **the Day of the Lord** embodies all saints both the Church and all

other saints (Is. 2:12; Joel 1:15; 2:1, 11; 3:14; Zeph. 1:7; 2:3, 4; Zech. 14:1-3, 13, 20-21; 1 Thess. 5:2; 2 Pet. 3:10). Besides, while **the Day of the Lord** refers to the entire seven years of Tribulation (1 Thess. 5:1; cf. Matt. 24:21; Rev. 7:14), **the great and awesome Day of the Lord** refers only to the last lap, possibly from the middle to the end of the seven years of Tribulation (Acts 2: 20; cf. Joel 2:31; Mal. 4:5).

So, as soon as the Church is taken away in glorified bodies in the mystery of the Rapture by the catching up into the air and to heaven (1 Cor. 15:51-2; 1 Thess. 4:16-17; 2 Thess. 2:1; 1 Jn. 3:1-3), there will be the One World Order and the period of Great Tribulation on earth (2 Thess. 2:1-12). From the time of her Rapture and the subsequent marriage to the Lamb in heaven, the ready, prepared and glorious Bride will forever remain with Christ into the Millennium (Rev. 20:4-6) and for all eternity (2 Pet. 3:12-18; Rev. 21; 22).

The truth of the mysteries of God is what is contained in the Holy Bible and as what is written in the Holy Scriptures (2 Tim. 3:15-17; 2 Pet. 1:20-21). The building of the Church began and will end its course at completion on the message of the gospel and the Word as the testimony of Jesus preached or taught with the Holy Spirit sent from heaven (1 Pet. 1:12; Rev. 1:1-3, 9-10; 19:10; see Acts 1:1-11 v. 8; 2:16-21; 5:29-32; 15:6-11; 28:30-31; 1 Cor. 1:6; 2:1; 1 Jn. 5:1-13 vv. 6-9).

The clarion call I believe, therefore, is a return to the biblical truth handed down to the Church through the Pauline and Johannine eschatological teachings based on the mysteries of God revealed by the Holy Spirit (1 Cor. 15:50-55; 1 Thess. 4:13-18; 2 Thess. 2:1-3, 7-8; 1 Tim. 3:9, 15-16; Rev. 1:4-7, 9-20; 9:20-10:7; 17:5-7; 19:11-21).

From my personal deductions and studies from the Bible and into Church history, such drifts and shifts in belief as commitment to Christ is probably due to the lack of concern for all the **mysteries of God** revealed as foundational truths for the Church (1 Cor. 4:1-2; Eph. 3:4-21 vv. 4-6; 1 Tim. 3:9, 13-16). The mysteries of God surrounding the preaching of the kingdom of God and the teaching about Christ are distinctive truths of eternal life through Christ in the Church Age based on the gospel preached as the primary or central kingdom message and with the Holy Spirit sent down from heaven (Matt. 16:15-21; Acts 2:16-21; 5:20, 29-32; 28:30-31; Rom. 11:22-33; 1 Cor. 4:1-5, 15-20; 15:1-11; 1 Thess. 1:5-6; 2 Thess. 2:1-12; 1 Pet. 1:10-12).

The gospel preached with the Holy Spirit sets the distinctiveness between the salvation of all Old Testament saints including Israel or Jews with proselytes as God's kingdom people, Tribulation and all other saints on one hand and that of saints in Christ on another (Heb. 2:1-4; 11:39-12:2; 1 Pet. 12:5, :9-12). The salvation of saints in Christ in the Church Age is the salvation which the prophets did not understand and even holy angels desire to look

into (1 Pet. 1:2-5, 9-12). When the gospel or Christ the Saviour (Matt. 1:21; 1 Cor. 15:3-4) is not preached with the Holy Spirit sent from heaven (Acts 1:8; 1 Pet. 1:12) sin will not be dealt with but will still reign or be entertained in the believers as flesh and in the Church (Acts 1:1-8; 28:30-31; Rom. 1:16-32; 3:19-26; 5:12-21; 6:23; 1 Cor. 6: 9-11; 15:1-11; Gal. 5:16-26).

The Church must not gloss over the fact that times and seasons duration of the Church Age (Matt. 28:18-20; Acts 2:16-21; 1 Thess. 5:1-11) before Israel is given back the kingdom is known only to God (Acts 1:1-3, 6-8). When the Church is taken away by Christ (Rev. 1:4-7), Israel will again be the center of activity on earth (Dan. 9:23-27; Acts 3:19-26; Rom. 11:25-33). The Great Tribulation of seven years' period by divine intercalation of the Jewish last lap for the kingdom of God on earth will also be the time of the Anti-Christ's Rule over the earth (Dan. 9:23-27v27; see also Dan. 11:31; 12:11; Matt. 24:15; Mk. 13:14; Rev. 13; 17; 18). Interestingly, the Lord will preserve the remnant of Israel as the witness to truth and action center of the world; and Jerusalem will emerge to be the ruling city of Christ into the Millennium (Rom. 11:22-33; Rev. 7:9-14; 11:1-3, 15-19; 12:9-17; 19:11-21; 20:4-6).

The eschatological Day of the Lord and the Church

In reference to the Church with times and seasons for restoration of the kingdom to Israel (Acts 1:6, 7; 3:19-26; 1 Thess. 5:1-3), **the Day of the Lord** is *first* the whole span of the seven-year Tribulation (Matt. 24:8-29; Acts 2:16-21). The Day of the Lord starts after the Rapture just before or around which times the many end-time battles of wars and rumours of wars plus Gog and Magog battle of Ezekiel with all end time events will occur (Ezek. 38; 39; Matt. 24:1-15). The mid-point of **the Day of the Lord** marks the mid-point of the Tribulation (Matt. 24:15-29) or the beginning of **the great and terrible Day of the Lord** (Joel 2:28; Mal. 4:5; Acts 2:20). Israel with Jerusalem as capital and the temple will be the center of global activity leading to the battle of Armageddon (Dan. 9:23-27; 12:1-4, 12, 13; 1 Thess. 5:1-11; Rev. 19:17-21). The Anti-Christ and the False Prophet will be the first creatures to be thrown into Hell Fire (Rev. 19:20).

Secondly, there is the another **Day of the Lord in the Scriptures as clearly taught by Peter to precede the final destruction of this earth by fire and the creation of the New Universe** (2 Pet. 3:1-18 v. 10). It is a brief period after the Millennium leading to the last battle also called the battle of Gog and Magog in the book of Revelation on this planet earth led by the already judged Satan directly against Christ (2 Pet. 3:10-12; Rev. 20:7-15 v. 8). Satan and his angels will be the next rational creatures to be thrown into literal Hell Fire after the thousand years chaining in the bottomless pit (Rev. 19:20; 20:1-3, 7-10 v. 10; see Matt. 25:41). Thereafter all unbelievers whose names are not in the book of life

will be raised from the dead and thrown into Hell Fire with death (the last enemy - 1 Cor. 15:26) and hades (Rev. 20:11-15).

To discern these last days on planet earth like in the days is to arise like the sons of Issachar who understood their times (2 Chron. 12:32). We must know God through Christ and the mysteries of God to be strong, gospel-oriented and Holy Spirit-led do kingdom exploits (Dan. 11:32; 1 Cor. 4:1, 2; 1 Pet. 1:12). The Church today is to believe, preach and obey or live the gospel with the Holy Spirit sent from heaven in the midst of knowledge increase so far as knowing the mind of God is concerned (Acts 2:16-21, 38-42; Rev. 1:1-7, 9-11, 18-20; 19:7-10). Unlike Israel that had some blindness and closed revelation of future truth (Dan. 12:1-4, 12-13), truth of the mysteries of God are open to all gospel cum Holy Spirit minded believers (Rev. 1:1-3, 9-11, 18-20; 22:8-17).

The Church or the Assembly in God the Father and the Lord Jesus (1 Thess. 1:1) is being built as God's kingdom agent on earth (Matt. 16:16-19; 28:16-20). The Church comprising servants of Christ, both Jews and Gentiles by the gospel (Eph. 3:4-6) has Christ the controller of the universe as "the first begotten of the dead, and the prince of the kings of the earth." (Rev. 1:1-20 vv. 1, 5, 19). The Church has since the Day of Pentecost become part of the **heavenly Jerusalem**, the general assembly of God's kingdom as the church of the firstborn, the Lord Jesus Christ (Heb. 12:22-29).

In discussing God's eternal plans for the building of the Church, the mysteries surrounding the nation Israel and then mysteries of God to the Church beginning with the gospel must be understood (Rom. 9:4-6; 11:25-33; 1 Cor. 4:1-2, 15-20). This is also a biblical way of working towards sound doctrines and good theology in God's everlasting covenant through Christ (Heb. 13:5-9, 20-21). This will clarify eternal life in the church age for saints in Christ through the gospel preached with the Holy Spirit as distinguished from that of Old Testament and all other saints (1 Pet. 1:1-12 v. 12).

It will also clarify our associations with Jerusalem as the permanent city of kingdom power in the tale of the two cities Babylon and Jerusalem in the Bible. While Babylon as connected with idolatry will be utterly destroyed and Jerusalem will take its place as the city of God. Assigned names are given to Jerusalem as kingdom power base since Israel existed in the context of the nations of the world. These are; namely: Jerusalem in mount Zion, the city of David (2 Chron. 5:2; Dan. 9:16); the ancient Jerusalem with the temple in Jesus' day and thereafter (Matt. 23-37-24:3; Lk. 24:49; Acts 1:4-11; 2:1-4, 14, 27-36, 40-42), the **heavenly Jerusalem** with the triumphant Church and Paradise in heaven (Eph. 4:8; Heb. 12:22), Jerusalem as the regained capital of Israel (Dan. 9:24, 25), Jerusalem with the rebuilt temple as capital of Israel during the Tribulation (Is. 2:2-4;); rebuilt Jerusalem as capital of the future Millennial Kingdom (Is. 11:3-16; 65:17-25; Rev. 20:4-6) and eternal

holy city, the **New Jerusalem, the glorious Bride** in the New Universe of God (Rev. 21:1-7, 21-27; 22:1-5).

Today, the nation Israel also on earth that started resettling in Palestine in 1917 on the Balfour Declaration was officially endorsed as a sovereign nation in 1948 by the United Nations has access to **earthly Jerusalem**. The Jews as in the parable of the fig-tree started regaining earthly Jerusalem since the 1967 Yom Kipur War. The nation Israel now has Jerusalem as official Capital as at 2017 declaration by President Trump and the 2018 move of diplomatic seats (Dan. 9:25-27; Matt. 24:1-15, 32).

Sooner very soon, there will be the Rapture of the Church saints and Israel will resume her pending seven-year kingdom agency on earth to cover the period of the Tribulation. Whether or not many years still hold before the Rapture, it is because believers are not preaching and obeying the gospel to allow the Lord to hasten the Word to perform it (Is. 55: 11; 60:22; Jer. 1:12; Acts 1:4-8). We must be proof-producers of Christ working not for perishable things but as belief for eternal life which the Son of Man gives to believers (Jn. 6:26-29 v. 27; Acts 2:21-39; 1 Tim. 1:16-19; 6:11-21).

To this end, Christ is working with the Word and the Spirit to get the glorious bride ready for the marriage of the Lamb (Eph. 3:4-10, 14-21; 5:25-27; Rev. 19:7-10). Thereafter, the final return of Christ to defeat the forces of evil on earth will take place (Rev. 19:11-21). Christ, the glorious Church and other glorified saints with redeemed Israel among humanity will be ruling from the Millennial Jerusalem city. Eventually, Christ and the glorious Church, the Bride will be ruling from the eternal holy city, the New Jerusalem in the New Universe of God (Rev. 21:1-7, 21-27; 22:1-5).

Notwithstanding, the warning to all who do not obey the gospel stands; they are eternally to be thrown into Hell Fire originally meant for only Satan and his angels (Rev. 20:7-15; 21:8; 22:15). God is both good and severe as plainly stated; *“Behold, then, the **kindness and severity of God**: On those having fallen, severity. But on you, kindness, if you continue in the kindness. Otherwise, you will also be cut off.”* (Rom. 11:22). While grace and faith in Christ makes us believe and obey the gospel for eternal life in Christ (Acts 15:6-11; Rom. 6:16, 17; 10:6-10, 15-17; Eph. 2:8-10; 1 Jn. 3:15-24), rejection of the gospel as disobedience leads to eternal damnation (Rom. 1:18-23; see 2 Thess. 1:3-12 v. 8; 1 Pet. 4:1-19 v. 17).

F. MOVING TOWARDS THE NEW TESTAMENT APOSTOLIC TEACHING

The early Church began and was built through the gospel and the with Holy Spirit sent from heaven to those early disciples who obeyed God and the Lord Jesus Christ (Matt.

28:16-20; Lk. 24:44-49; Jn. 17:19-21; Acts 1:1-8; 2:1-4, 14-39, 42-47; 5:20, 29-32; 6:1-8; 8:12-18; 9:31; 10:33-44; 15:6-18; 19:1-20; 20:17-35; 28:16-31; 1 Pet. 1:10-12; Rev. 1:4-6). The Church was born or founded after the resurrection (Jn. 20:17-23, 26-31; Acts 1:1-3, 12-16; 1 Pet. 1:2-3) but was inaugurated or out-doored on the day of Pentecost (Acts 1:4-11; 2:1-4, 12, 16-21, 32-36). Obeying the gospel (the word) through the presence and power of the Holy Spirit was the basis, mandate and purpose for Church as agent of the kingdom, power and glory of God on earth (Matt. 6:9-13; 16:13-21; 28:16-20; 1 Cor. 4:1-20; Eph. 1:3-23; 3:1-21 vv. 4-6; 1 Thess. 1:3-10; 2:3-13; 1 Jn. 3:16-24). This must be the same legacy of the Church throughout the entire Church Age in every generation and locality; to preach, believe and obey the gospel with the same Holy Spirit (Matt. 28:18-20; Jn. 17:19-26; 20:17-23, 26-31; Acts 1:1-8; 2:1-4, 16-21, 32-39; 5:29-32; 1 Pet. 1:2-5, 9-12; Rev. 1:1-20 vv. 1-2, 4-7, 9-11, 18-20).

Today and tomorrow or at any moment, as we get ready to meet the Lord in the air, the Church in every locality and generation must get back to the gospel and the active presence Holy Spirit in the physical absence of the Lord Jesus (Jn. 16:7-15; Acts 1:1-11). This is the only way to put truth together for the preaching the kingdom and teaching the things concerning Christ (Acts 1:1-8; 28:30, 31 see Lk. 1:1-4; 24:44-49; Jn. 17:17-26; 20:17-23, 26-31; Acts 2:14-21; 5:29-32; Eph. 1:13, 14; 3:4-21; 6:18-20; 1 Pet. 1:10-12; Rev. 1:1-10; 19:10). These foundational truths from the gospel (1 Cor. 15:1-28 vv. 3-4) are dependent on *True Repentance and Faith in the Lord Jesus* as the embodiment of faith that confesses Christ as Lord (Rom. 10:6-10, 16-17). These, therefore embrace the others listed among the six elementary teachings about Christ summed up as *repentance from dead works, faith towards God, doctrine of baptisms, laying on of hands, resurrection of the dead and eternal judgment* in one piece together (Heb. 6:1, 2).

The gap between the **laity and clergy** must also close up through the acceptance of full-time ministers of the gospel who function not as bosses but only as chief bond servants or co-labourers with Christ in the body of Christ (Eph. 4:7-13; Rev. 1:1-2, 9-11, 18-20). Ascension gifts of men from Christ are given for equipping the saints so that all believers will be doing the work of the ministry and edifying all saints together (Eph. 4:1-16 v. 12; see Rom. 12:4-8; 1 Cor. 12:28-31). Pastoral Ministry as a way of life must be after the example of John the last of the Apostolic pillars in life and ministry to the Church *as a gospel-believing Spirit-filled brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, for the word of God, and the testimony of Jesus Christ, rooted in the gospel* (Rev. 1: 1-6, 9-10; 6:9; 19:9, 10).

Concerning the next life, the truth is that all classical Pentecostals and most Evangelicals believed and still believe in **the pre-Millennial Second Coming of Christ** to overthrow evil (Rev. 19:11-21) and then rule on the regenerated earth with His glorified saints,

especially the glorious Bride (Rev. 19:7-16; 20:1-6; see Matt. 19:28; Rom. 8:20-23). Meanwhile the Anti-Christ and the False Prophet would have been the first human beings to be thrown into Hell Fire (Rev. 19:19-21). After the thousand years' rule of Christ, Satan then chained in the bottomless pit but released for a while would be proven to deserve eternal Hell Fire with all his angelic followers, all sinful unbelieving death humanity and then death as the last enemy and hades (Rev. 20:1-3, 7-15; see Matt. 25:41, 46; 1 Cor. 15:24-26). The creation of the new heavens and new earth as the new universe will then be the last of the creative acts of Lord God Almighty where the eternal glorious Church, the adorned, holy Bride of the Lamb from heaven also called the New Jerusalem will be the eternal temple of God and the Lamb with His throne (1 Cor. 15:20-28; 2 Pet. 3:13; Rev. 21:1-7, 9-27; 22:1-5, 13-14).

What has eluded many is **the pre-Tribulation Rapture** of saints to meet the Lord in the air (1 Cor. 15:50-55; 1 Thess. 4:13-18) in the context of the imminent and certain **Second Coming or Return of Christ** (Jn. 14:1-3; Acts 1:9-11; Rev. 1:4-7). Nonetheless, this mystery is resolved in the many other mysteries revealed to the Church to determine the timing of the Rapture and of the Tribulation as both preceding the final Return of Christ (1 Cor. 15:50-55; 1 Thess. 4:13-18; 2 Thess. 2:1-12 see Joel 2:28-31; Dan. 11:31-32; Matt. 24:15-30; Mk. 13:14-26; Acts 2:17-20).

This determines the biblical **pre-Tribulation Rapture** of saints in Christ (1 Cor. 15:50-58; 1 Thess. 4:13-18) as basis of **pre-Millennial Return** of Christ that fuels gospel preaching, believing and obedience in the marked-out Church Age (Acts 1:1-11; 2:1-4, 16-21 v. 20). It is to hold the Word and the testimony of Christ as the main reason (*raison d'être*) for gospel, especially the resurrection and with the active presence and permanent coming of the Holy Spirit (Acts 1:4-8; 2:1-4, 16-21, 32-36, 38-47; 5:20, 29-32; 15:6-11; 1 Cor. 1:4-10; 1 Pet. 1:10-12; Rev. 1:4-7, 9-11, 18-20; 19:10; 22:17).

Unfortunately, like most of my Pentecostal fathers the thin lines of biblical distinction in the many distinctive but interrelated salvific **mysteries of God** have not been faithfully maintained (1 Cor. 4:1, 2). The "mystery of the gospel" (Rom. 16:25-27; Eph. 6:19, 20) preached and taught is the primary or basic or first or foremost (Gk: *protos*) message (1 Cor. 15:1-11 vv. 3, 4) to the **mystery of Christ** (Col. 4:3, 4); which then, in turn comes out as the foursquare or fivefold Christological message (Acts 10:34-44; 1 Cor. 15:1-28). However, we all or at least many believers have today failed to see that with regard to salvation, the **mystery of Christ** in the gospel (Col. 4:3, 4) is a sub-set of the **mystery of God, of the Father and of the Son** as God's wisdom in the gospel (Col. 2:2, 3).

The result of such decline towards the gospel of Jesus Christ is the many false views about Trinity in Christendom today. This must be rectified as we seek to explain that within the

many salvific **mysteries of God** for which the Church is called to minister, the gospel - that is, Christ and Him crucified – His death, burial and resurrection (1 Cor. 2:1-7; 15:3, 4) stands out as the primary mystery of the mysteries of God revealed (Rom. 16:25-27; Eph. 6:18-20). This is what Paul did and additionally sought to explain the various distinctive salvific mysteries by the revelation of Christ to, in and through him to the Church, especially Gentile believers (Acts 22:3-16; 26:1-23; Rom. 1:1-17; Gal. 1:6-9; 15-16; 1 Tim. 2:7; 2 Tim. 1:11). The gospel stands out uniquely as the unchanging message of Jesus Christ and Him crucified – His death, burial and resurrection, the message of first importance according to the Scriptures (1 Cor. 2:1-7; 15:1-11 vv. 3, 4).

What many still gloss-over, like some of the modern-day Evangelical and Pentecostal fathers, is that the gospel as primary (1 Cor. 15:3, 4) of the many **salvific mysteries of God** (1 Cor. 4:1, 2), remains the only mystery and the firmly revealed truth about Christ right after the resurrection of Jesus (Rom. 16:25-27; Eph. 6:18-20; see Matt. 28:1-20 v. 16; Mk. 16:1-16; Lk. 24:1-49; Jn. 20:1-31 v. 20, 27; Acts 1:1-11). The beginning messages and experiences of the believer in the Lord according to John all start in the gospel when preached with the Holy Spirit (1 Jn. 1:1-3; 2:7, 13-14, 24; 3:11 see Acts 11:15).

Now after the resurrection, Trinity could administer salvation to all that believe the gospel (1 Pet. 1:2, 3 see Jn. 20:17-23; Acts 1:12-15; 1 Cor. 15:3-8, 45). This is because the resurrection gives final proof to the eternal Sonship of Christ (Acts 13:33; Rom. 1:4; Heb. 1:5; 5:5). Once, we get a firm grip on the resurrection, salvation is sure (Jn. 16:7-11); and yet thereafter (but as a normal pattern after water baptism) the promised Holy Spirit is needed to lead us into deeper truths of the mysteries of God (Jn. 16:7, 12-15) (See Acts 2:38, 39; 19:4-6). The **mystery of godliness** as foundational truth of the Church for instance becomes valid where the triune God is able to save and transform the genuine believer to be godly in the midst of an ungodly world (1 Tim. 3:15-16).

The promise of God to the Church in Christ through the gospel is two-fold (Eph. 3:4-6). *First*, it is the promised gift of eternal life in Christ as the Son of God (Jn. 3:13-16; 4:10-14; 1 Jn. 2:24, 25) and *second*, it is the promised gift of the Holy Spirit given and received after believing the gospel (Acts 2:38-39; 8:12-20; 9:15-17; Gal. 3:2, 5, 11-16; Eph. 1:13, 14). Consider how the Scriptures use the resurrection as the crux of the gospel to enhance our faith, hope and love within the working and serving of the only One true and living God (1 Cor. 13:13; 15:12-28; 2 Cor. 1:18-22; 5:14-21; Eph. 1:13-23; 3:14-21; 1 Thess. 1:3-10; Heb. 2:3, 4; 6:1-3).

Dealing with the shifts in emphasis from the gospel in Christendom

The shifts in emphasis from the gospel, coupled with misunderstanding of Trinity, kingdom of God and the drama about Christ in God's redemptive plan for humanity, has

led to the Church's inability to define and defend absolute truths of the Scriptures. The rationalistic, empirical and scientific scholastic quest contrary to knowing the truths as in the 66 books of the Bible as the inerrant and infallible Word of God has paralyzed the Church over the centuries.

Why must the Church not preach the only one gospel (1 Cor. 15:1-11 vv. 3, 4; Gal. 1:6-9, 15-24; 2:1-5)? Why should the Church gloss over the joint activity of the gospel and the Holy Spirit (Jn. 15:26, 27; Acts 1:1-8; 2:16-21, 29-39; 5:20, 29-32; 1 Thess. 1:5)? Why allow the baptizing of unconverted people in the Church, following the error of Constantine? Why the dark ages in Christendom? Why does the Church have problems with streamlining doctrine and practice even after the recovery of truths through Reformation, the Holiness Movements, Pentecostalism and Third Wave trends? Why the lingering debates between Arminianism and Calvinism, between Pre-millennialism and other schools of thought like Post-millennialism and A-millennialism, between Pre-Tribulation Rapture and other schools of thought like Mid-Tribulation Rapture and Post-Tribulation Rapture, between Cessationism and Continuationism, and the many dilemmas on hand? Why would George Whitefield part company with his closest friends, the Wesleyans by being further entrenched in their positions in Calvinism and Arminianism, respectively?

Why must post-modern Pentecostalism embrace false teachings and practices against the original purity and power matrix of the Holy Spirit's inspired gospel, true Christological and Trinity enhanced messages and other salvific mysteries of God (Acts 1:8; 2:22-36, 38-47; 5:11-13, 20, 29-32; Rom. 1:11-17; 16:25-27; 1 Cor. 2:1-12; 15:1-11; Eph. 6:18-20)? Why can we not simply defend resurrection and the imminence of His Coming as Paul, who included himself in the possibility of the Rapture in his lifetime (1 Cor. 15:50-58; 1 Thess. 4:13-5:3)?

If truly the God of glory is the same triune Godhead of the Christian, why do we not really know and obey Him as the only true and living God? Why do we not believe and obey the gospel today? Why do we not reflect His glory in love with true holiness and righteousness of the same Bible faith today? Why are we not learning from Abraham to leave our personal and cultural negatives and sins associated with: a) *our fathers' home*, b) *our kindred or tribal attitudes* and c) *even national hang-ups* to worship and serve the true and living God today (Gen. 12:1-10; Acts 7:2-4; 1 Thess. 1:3-10)?

Why are we not allowing the power of the gospel and the power of presence of the promised Holy Spirit to be primary and Master keys today as was with the early Church (Matt. 16:16-19; Acts 5:29-32; 1 Pet. 1:10-12)? Why is the Church not obeying all the commands of Jesus towards the provisions made through the gospel and the Holy Spirit

(Matt. 28:19, 20; Jn. 15:8-26; Acts 5:29-32; 10:33-44; Rom. 1:1-17; 16:25-27; Eph. 1:13, 14; 6:18-20; 1 Cor. 15:1-28 vv. 3, 4; 1 Tim. 1:5-19)?

Biblical Christology is about the gospel preached in a mystery

We must never forget that generational trends and geographical locations of nations are inclusively envisioned in the Lord's commission and commands from the time of His resurrection, through ascension until His return (Matt. 28:18-20). Jesus Christ and the gospel of the kingdom preached with the Holy Spirit as the *words of this life* must be our pre-occupation (Jn. 17:20-23; Acts 5:20, 29-32). It must remain pre-eminent in everything with focus on Christ in you as the **mystery of the hope of glory** (Col. 2:26-27). The mandate to make disciples of all nations must be until the end of the age with the same gospel message, model and ministry regardless of signs of the times and generational trends (Matt. 28:18-20; Jn. 16:7-15 v. 14; Acts 1:1-11 v. 8; 2:16-36; Rev. 1:1-20). The **mystery of Christ** (Col. 4:3, 4) and the **mystery of the gospel** (Rom. 16:25-27; Eph. 6:19, 20) are equivalent.

Accordingly, they serve as equivalent truths of biblical Christology to reveal the glory of Christ now and in the resurrection (Col. 1:23-29; Phil. 2:5-11). Such true Christology begins in the Incarnation as the **mystery of godliness** (1 Tim. 3:16) with the gospel as the center of the Word of God (Jn. 1:1-5, 9-18; 17:19-21; Acts 2:40; 10:44; Rev. 1:2, 9-10; 19:10, 13). Since the gospel is the message of first importance according to the Scriptures (1 Cor. 15:1-11 vv. 3, 4), The full gospel for salvation must always be **preached in a mystery with the Holy Spirit** (1 Cor. 2:1-12 v. 7; 1Pet. 1:9-12). It must emphasise the **mystery of the faith** (1 Tim. 3:9) as demand of the **mystery of God** (Col. 2:2, 3) for our eternal glory based on the return of Christ in the **mystery of the Rapture** (1 Cor. 15:51-55; 1 Thess. 4:13-18).