

THE CHURCH IN TRANSITION

by

John H. Painter

2008

Copyright © 2008, by John H. Painter, College Station, Texas. Permission is hereby granted to reproduce this document in whole. Paper or computer file copies may not be made of this document for sale at a profit. Parts of this document may not be included in other documents, except by separate written permission of the author. No other permissions are hereby granted or implied by this notice.

TABLE OF CONTENTS

TABLE OF CONTENTS.....	ii
FOREWORD	1
INTRODUCTION – The Impartations.....	2
The Impact of This Message.	2
Background and Context.	2
The Church Visited – Impartations-’97	3
The Post-’97 Impartations.....	4
Seven-Fold Christianity.	5
The Two Sets of Impartations, Taken Together.	6
The Church Visited Topics That are Related to this Book.	7
Defining The Transition.	8
Synopsis.	10
CHAPTER 1: Commissioning The Transition Prophets.	11
Reviewing The Four-Fold Partitioning of the Spiritual Church.	11
God’s End-Times Plan for Earthly Church Judgment – [Psa. 119:119].	13
The Remnant Church Forgetting God – [Isa. 1:19].	14
The Remnant Church and Sexual Idolatry – [Jer. 1:19].	16
Skipping the Major Prophet, Ezekiel.....	17
The Overcoming Church as Remnant of the Remnant – [Dan. 1:19].	18
The Third Advent of Elijah – [Luke 1:19].	19
Writing Prophets – [Rev. 1:19].	20
Harmonization of the Verses in Impartation-1.	20
CHAPTER 2: The Third Advent of Elijah.	22
Corporate Prophetic Ministry – [Num. 7:52].	22
Church Governance Restoration – [Neh. 7:52].	23
Confronting the Governance of the Churches – [John 7:52].	24
Persecution of Confrontational Prophets – [Acts 7:52].	26
Reassurance - The Lord is in Control – [Psa. 33:19].	26
Harmonization of the Verses in Impartation-2.	26
CHAPTER 3: Seeing Jesus, and Church Restoration.....	28
The Eagle and the Branch: Replanting The Church – [Ezk. 17].	28
Ezekiel 17 – The Whole Chapter.	28
The Interpretation of Ezekiel 17:	30
Jesus Glorified as Son of God: The Branch – [Mat. 17].	31
Matthew 17 – The Whole Chapter.	31
The Branch Characterized – A Review.	32
The Day of the Lord: Seeing Jesus – [Isa. 17].	33
Isaiah 17 – The Whole Chapter.	33
Harmonization of the Verses in Impartation-3.	34
CHAPTER 4: The Apostolic Ministries in Context.....	35
The Twenty Scriptures, Analyzed.	35
The Phaneroo Appearance of Jesus – [Matthew 3:17].	35
Training the Very End-Times Apostles – [Mark 3:17].	35
Elijah-3 Preaching the <i>Phaneroo</i> Appearance of Jesus – [Luke 3:17].	36
Teaching the Teachers of the Church – [John 3:17].	36
Corporate Forgiveness of the Church – [Acts 3:17].	37
Corporate Jesus, as Branch – [Romans 3:17].	37

Defiling God's Temple – [1 Cor. 3:17].	38
A Ministry of Heart Understanding – [2 Cor. 3:17].	38
Ministry of Faith and Spirit, not Law – [Galatians 3:17].	39
A Demonstration to Heavenly Princes and Authorities – [Ephes. 3:17].	40
Comprehending the Whole Dimension of Mysteries – [Philip. 3:17].	40
Being Heavenly Minded – [Col. 3:17].	41
Waking Up Freeloaders and Meddlers – [2 Thes. 3:17].	41
Live Godly, Even Under Persecution – [2 Tim. 3:17].	41
Don't Be Blocked From Resting in God – [Hebrews 3:17].	42
Apply Heavenly Wisdom to Avoid Worthless Works – [James 3:17].	43
If You Must Suffer, Let it be for Good – [1 Peter 3:17].	43
Know the Very End-Times Role – [2 Peter 3:17].	43
Differentiation in the Church – [1 John 3:17].	44
Know the Wretched Condition of the Church – [Rev. 3:17].	44
Four Contexts of Interpretation.	45
First Context - The Corporate Jesus as Manifested Sons of God.	46
Second Context - Peace of Mind and Resting in God.	46
Third Context – Viewpoints: Spirit and Heaven Versus Flesh and Earth.	46
Fourth Context – Differentiation in the Church.	47
Harmonization of the Verses in Impartation-4.	47
CHAPTER 5: Apostles: Working With the Churches.	49
Substance of the Individual Scriptures.	49
Apostolic Role as Church Father – [Acts 7:4].	49
Marriage Between Jesus and Christian Church – [Romans 7:4].	49
Mutual Authority Between Christian Husband and Wife – [1 Cor. 7:4].	50
Relational Process Between Apostle and Church – [2 Cor. 7:4].	50
Church Recognition and Support of Apostles – [1 Cor. 9:6].	51
Corporate Sewing into Apostolic Ministry – [2 Cor. 9:6].	51
Analyzing the Relationship Between Apostles and Churches.	51
The Historical Loss of Early Church Apostles and Prophets.	52
Restoring the Role of Apostolic Governance.	53
The Appendix on Corporate Male and Female Roles.	53
Harmonization of Verses in Impartation-5.	53
CHAPTER 6: New Church, Old Church.	54
Up Front ... What We Can Get From the Numbering.	54
The Twenty Scriptures, Analyzed.	54
Biblical Justification of the New Church to the Old - Acts 2:29.	54
Preaching With God's Supernatural Power - [Acts 4:29].	54
God's Power Demonstrated in Signs and Wonders – [Acts 5:29].	55
Persecution of Apostles – [Acts 7:29].	55
Holy Spirit Direction of Apostles – [Acts 8:29].	55
Apostolic Coordination of Apostles – [Acts 9:29].	55
Preaching to Both Unbelievers and Believers – [Acts 10:29].	56
Apostolic Coordination of Aid Between Churches – [Acts 11:29].	56
Rejection by the Churches but Acceptance by Unbelievers – [Acts 13:29].	56
New Church Needs Not Spring From the Old – [Acts 15:29].	57
Supernatural Deliverance of Apostles – [Acts 16:29].	57
Teaching Unbelieving Intellectuals – [Acts 17:29].	57
Turning Unbelievers Away From Their Idolatries – [Acts 19:29].	57
Wolves Among the Sheep – [Acts 20:29].	57

Apostolic Persecution, From Church to Government – [Acts 21:29].....	58
Government Handling of Citizen Apostles – [Acts 22:29].....	58
Government Intervention in Church Conspiracies – [Acts 23:29].	58
Government Hearings of Apostles – [Acts 26:29].....	58
Changing Venues for Government Hearings – [Acts 27:29].	58
Apostolic Work While Under Arrest – [Acts 28:29].	58
An Observable Shift in Persecution Mode.....	59
Common Themes in Church Persecution of the Apostolic.	59
1. The “Old Church” versus the “New Church.”.....	59
2. Church differentiation by a fundamentally different message.....	59
3. Showing the Old Church its condition, via its Bible.	59
4. Teaching the New Church message to the Old Church.....	59
5. Apostolic ministry propagates the New Church message.....	59
6. God’s supernatural works confirm the new message and its apostles.....	59
7. Holy Spirit control of specific New Church events.	59
8. Uproar and persecution is evoked by the New Church message.	60
9. A value difference in kind, of things of God and of man.....	60
10. The New Church message requires revealing the full counsel of God.....	60
11. Apostolic Teams Build the New Church.....	60
Common Themes in Governmental Apostolic Persecution.....	60
12. Individual Apostolic Ministries Under Government Persecution.	60
Harmonization of Verses in Impartation-6.....	60
CHAPTER 7: Apostles’ End-Times Ministry, Typed.	62
The Seventeen Scriptures, Analyzed.....	62
The Number, 17.	62
The “Galilee” Ministry Verses Analyzed.	62
End of the Prophetic Transition – [Mat. 4:17].	62
Teaching the Unconverted Heart – [Mark 4:17].....	63
Declaring the New Ministry – [Luke 4:17].....	64
Teaching Worship in Spirit and in Truth – [John 4:17].	65
Reconciliation of the “Galilee” Scriptures.	66
The Persecution, Teaching, Spirituality, and Maturity Contexts.....	67
Initial Apostolic Teaching – [Acts 4:17].....	67
Teaching the New Covenant – [Rom. 4:17].....	67
Teaching the Living of the Truth – [1 Cor. 4:17].....	69
Teaching the Price of Speaking the Truth – [2 Cor. 4:17].	69
Finishing What Was Started in the Spirit – [Gal. 4:17].....	69
Walking Into the Fulness of Christ – [Eph. 4:17].	70
Mature Church Support of Apostles – [Php. 4:17].....	71
Guarding Against Counterfeits – [Col. 4:17].	71
Guarding Against Unsound Teaching – [2 Tim. 4:17].....	71
Reconciliation of the “Persecution, Teaching, Spirituality, and Maturity” Scriptures.	72
The Teaching, Judgment, Love, and the Will of God Contexts.....	72
Teaching the Christian Role in the Great Tribulation – [1 Ths. 4:17].....	72
Following the Will of God – [Jas. 4:17].....	73
Judgment and the Will of God – [1 Pet. 4:17].....	73
Showing Christian Love in Judgment – [1 John 4:17].....	74
Reconciliation of the “Teaching, Judgment, Love, and Will of God” Scriptures.....	74
Harmonization of the Scriptures in Impartation-7.	75

CHAPTER 8: The Remnant Church in Captivity.....	77
Events Surrounding the Times of Jeremiah 29 – [Jer. 29].....	77
God’s Instructions to the Captives – [Jer. 29].	77
On Being in the Captive Remnant Church – [Jer. 29].	78
CHAPTER 9: Restoring the Overcoming Church.	80
The ‘Power’ Scriptures, Analyzed.....	80
Waiting for Power Against False Prophets – [Rev. 2:29].....	80
Spiritually Seeing Spiritual Seduction – [1 John 2:29].....	80
Supporting the Apostolic – [Php. 2:29].	81
Circumcision of the Heart – [Rom. 2:2].....	81
The Teaching Apostle – [Acts 2:29].....	81
For the Falling and Rising of Many – [Luke 2:29].....	82
Reconciliation of the ‘Power’ Scriptures.....	82
Personal Application.....	83
CONCLUSION – SUMMARIZING THE MESSAGE.....	85
The Message in a Nutshell.	85
Fundamental Elements of the Message.	85
Corporate Appearance of Jesus in the Church.	85
The Role of the Great Tribulation Church.	85
The Restoration of the Prophetic and the Apostolic.....	86
The Physical Judgment of the Earthly Church.	86
Persecution by the Church and by the World.	86
Temporal and Eternal Aspects of the Restoration.	86
How Should We Then Live?.....	87
APPENDIX 1:.....	88
CORPORATE MALE AND FEMALE CHARACTERIZATION.....	88
The Church as a Corporate Body.....	88
Male-Female Soul Fundamentals.....	88
The Soul.....	88
Understanding Male-Female Communication.....	88
Natural Male/Female Life Views – Status Vs. Intimacy.....	89
Husband-Wife Scriptural Relationships.	89
Agape Love and Respect.	89
Application to the Church.....	90
Joint Authority.....	91
The Male-Female Interaction of Apostles and Church.....	91
Implications of the Male/Female Apostolic/Church Relation.	92
APPENDIX 2: THE NUMBERS.....	93
Looking Back at the Numbers in the Post-’97 Impartations.	93
The Number, 17 and Apostolic End-Time Ministries.....	93
The Number, 29, and the New-Church/Old-Church.....	93
INDEX.....	95
REFERENCES.....	97

FOREWORD

What you have in your hands is not an indictment of the Christian Church, ... regardless of what you may have heard. Rather, this book is a report of what the Bible says about today's churches ... and the Church. They are not the same. Capitalized, the Church means all Christians, taken together. It is corporate. It is also invisible. The churches are what we see. They are visible. But, taken all together, they do not comprise the Church. It is defined as all those who are spiritually in Christ and He in them. There are Christians who are not in the churches. And, there are churches whose members are not all in Christ and He in them.

So, the Bible, which was written from two to four thousand years ago, talks about today's churches? Yes, it does. And, it is not a pretty story. God says that in our time there are churches that are worshiping things other than Him. It's called idolatry. And God has always come down hard on His people when they turn to strange gods. And, He's going to come down hard on His people one more time.

When Jesus talked about it, He called it "great tribulation" [Mat. 24:21]. Today, it is known as The Great Tribulation. In the Old Testament it is called The Day of the Lord and the Day of the Lord's Vengeance [Isa. 34:8]. It is described all over the Old Testament Prophets, as well as in the New Testament Book of Revelation. And, today's churches are pretty well ignoring what the Bible says about it. That's part of the reason why it's going to happen.

God is going to bring judgement on His Church, here on Earth, before Jesus takes it to heaven in what is today called The Rapture. He's going to judge the corporate Church first, and then the entire world [1 Pet. 4:17]. It's going to be physically severe. See the Book of Revelation, Chapters 8 through 18, for a description. It is going to be physically worse than anything that has yet happened on Earth, according to Jesus [Mat. 24:21-22]. And, the Church is not prepared for it.

What can the Church do about it? Well, God has one last job for the Church, during The Great Tribulation. Christians who survive are to minister to all those who will seek God during the catastrophe and government's reaction to it. It will be a time of great turning to Christ. It is called The Great Harvest. It is nonbelievers looking for evangelists, rather than the other way around.

God is going to restore His Church for this last great task. And, the Bible contains the 'what', 'why', and 'how' of this restoration. The present book, based on 85 scriptures, details the 'how'. A previous book, by the same author, based on 95 scriptures, details the 'what' and 'why' ². Taken together, these two books give a full picture.

This writer is not the author, but just the scribe. To God be the Glory. – Amen.

John Painter
College Station, Texas
2007

INTRODUCTION – The Impartations.

The Impact of This Message.

What is going to happen to the world during The Great Tribulation, described in Chapters 8 through 11 of the Book of Revelation, is worse than World War II in Europe and Asia. The natural disaster is caused by God. But, the governmental reaction is equally bad. Millions will die, among them a lot of Christians. Even though God causes it as a judgment on both the Church and the world, still He wishes His Church to minister during the event. For that reason, He is restoring His Church, to prepare them for the event and for the ministry.

And, the Church, by and large, is not aware of this.

This book is offered, along with a previous one², to help the Church prepare. However, the Bible also shows that few Christians will enter into this preparation. It shall be what God calls a ‘remnant of the remnant’ that starts the restoration. However, like Jesus’ original Church, a massive influx of new believers shall pick up the ministry burden and carry it through this very difficult time.

So, the audience for this book is unknown at this time. It is written and shall be freely promulgated via the Web, based on an urging from God, perceived by this writer. Its distribution and audience shall be left to God.

Background and Context.

What we’re dealing with here is controversial in the churches. The first point of controversy is that God still speaks to His prophets, concerning the Christian Church. The second point of controversy is that God’s judgment is coming upon the earth in the very end-times, first upon the churches and then upon the world [1 Pet. 4:17].

It is not that God is adding to the Canon of Scripture, the Bible. He isn’t. That Canon was closed, long ago. It was closed by Church Fathers who were inspired by the Holy Spirit, as to what was and was not to be included¹. What God is doing with His prophets these days is pointing out to the Church those messages that are in existing Scripture.

The corporate existence of The Church is spiritual, not physical. What we see physically are denominations, which separate Christians over points of doctrine. Denominations represent division, not unity. And, division is a bad word in the Bible [Rom. 16:17]. Divisions are caused by the flesh and are the exact opposite of the fruit of the Spirit [Gal. 5:19].

Many Christian denominations have agreed upon a common set of basic doctrinal elements, based on several Bible-based creeds from the ancient Church. These include what is necessary for eternal individual salvation. In fact, the agreed doctrine has a particularly individual focus, as does the teaching in most churches. That is because, being fractured, denominations cannot agree on some doctrines that apply to the Church corporately, as the Body of Christ.

Two of these corporate doctrinal elements of denominational disagreement are precisely the two mentioned above. The denominations cannot agree that God still speaks to His prophets today, or that He is going to judge the Church in the very end-times for disregarding the scriptural messages He sends through His messengers.

Therefore, little is taught about these in the churches. Thus, what is written here is controversial.

The first message, documented in the previous book, was put together by this writer using hermeneutical interpretation of ten sets of scripture citations obtained by a prophetess in a home church. The writer operated as a ‘seer in the worlds of God’ [1 Chr. 25:5]. The story showed what God was going to do about idolatry in the churches of the very-end-times. It showed that He was going to restore both the prophetic and governance of the corporate churches. It went into great detail about why God was going to do it.

The gift of prophecy was so common in the early Church that it was not remarkable [1 Cor. 11:4-5], [1 Cor. 14:24, 31, 39]. That is because it is given by the Holy Spirit [Eph. 3:5], whom all Christians have [Acts 2:38], [Rom. 8:9], living within them [1 Cor. 6:19]. This gift is still common, today, for those who don’t reject it [1 Ths. 5:20]. This manuscript reports the results of such prophecy, in today’s Church.

The substance of this present book is all Biblical. It is based upon a set of eighty-five scriptures. It is the manner in which these scriptures were obtained that places this work in the realm of the prophetic. It is the interpretation of these scriptures that reveals the coming judgment by God of the churches. Therefore, it is the interpretation that contributes to the controversy of the result. This is further explained, below.

The Church Visited – Impartations-‘97

The first message was about idolatry in the churches and how great an offense that is to God. Jesus said that woe would come to the entire world because of offenses in the Church [Mat. 18:7]. He said that such offenses included the teaching in the churches of idolatry and congregational control [Rev. 2:14-15]. The message shows a necessary transition in the churches in the prophetic and church governance. This transition will ‘redeem’ honored men in the churches who lack godly understanding but are voluntarily consecrated to the Lord. The carrying of this message to the churches is a task of the prophets.

The message originated in the following way.

During six months in 1997-98, ninety-five scriptural citations in ten sets were extemporaneously received by a prophetess in a small home church in College Station, Texas. The group called those the Impartations of 1997, or Impartations-‘97, for short. It became the task of this Bible teacher to interpret them. When the scriptures were found to make a story, it was put in book form as The Church Visited², self published through Gazelle Press of Mobile, Alabama. The book’s Conclusion was written with great difficulty. The writer struggled to put together a summary of the whole message, but was not able to get his arms around it, so to speak. The reason for the difficulty is now apparent, in that God wasn’t finished speaking on the subject.

During the period from July, 1998 through January, 2004, the same prophetess received several more impartations. Separately, the writer did also. These were not in the venue of the home church, but subsequent to its disbandment. This time there were nine sets, totaling eighty-five scriptures. These are labeled the Post-‘97 Impartations. Again, taken in the order in which they were received, they form a story.

That story is the completion of the story of Impartations-'97. This present book completes the single story told by both sets of impartations.

The Post-'97 Impartations.

As Impartations-'97 gave the 'what' and 'why' of God's move to restore both the prophetic and church governance, the Post-'97 Impartations gave the 'how.' This second message gives greater detail in the church transition that restores the Church in the prophetic and governmental functions. And, it shows that the Church must essentially go back to the form in which Jesus originally created it. Now, please understand that this greater detailing of the message of the first set of Impartations does not come from the writer's desires, but from the scriptures prophetically received in the second set of Impartations, several years later.

As the writer saw this 'how' of the restoration, it became crystal clear how far the Church has strayed from Jesus' prescription, and how soon after the creation of the Church it did stray. And, God has permitted it. That's because He is making a point with the heavenly host [Eph. 3:10].

The Post-'97 Impartations, taken as a set, form an obvious follow-on to the book, The Church Visited². This message is sharply focused on the period up to and during The Great Tribulation. It is about those Christians who play both prophetic and apostolic roles at that time. And, it is about the falsely prophetic that is rebellion against God's word, as a component of the Apostate Church.

The message first characterizes the prophets and their commissioning. It then details their confrontation of the governance of the churches.

Next, it corporately characterizes the restorational group known as "The Branch," the Old Testament view of Jesus in corporate form. They operate in the New Testament form of manifested sons of God. It then spreads out that characterization for inspection, showing the realities of what the manifested sons of God will encounter when they continue the confrontation of the governance of the churches. This is the end-times corporate event, typed by Jesus' individual confrontation of the government of the Jewish religion.

Next is a view of Jesus, glorified by the manifested sons of God. Then, from The Church Visited², the characterization of the Branch is reviewed. Following the Branch, the apostolic ministries are examined in four contexts. These are:

1. Manifested sons of God.
2. Peace of mind and resting in God.
3. The opposing viewpoints of heaven and spirit versus earth and flesh.
4. The apostles' working with the churches.

Then follows a description of the relationship between apostles and selected churches, to restore apostolic governance. This shows the corporate apostolic body, playing the male role to the Church's corporate female role, just as in the early days of the Church. However, this is not the male role of Jesus, as Bridegroom. Rather, it is the male role of the Friend of the Bridegroom. See Appendix-1, below, for details.

Next comes the birth of the Overcoming Church. It is a sequence, showing the persecution of the prophets, first by the Apostate Church and then by the secular

government. (This latter, secular persecution is well into the period of the Great Tribulation.)

The following sequence shows the evolution of the apostolic ministry, in three contexts, as typed by Jesus' Galilee ministries. Following, the message focuses on the nature of the false prophecy that the true apostle must confront in the Apostate Church.

The next to last Impartation examines what it means for the Remnant Church to be in captivity, as a matter of God's Will for the very end-times. This is not the Apostate Church, but our current Church, held captive by "Babylon." Babylon's true identity is revealed.

Finally, the message concludes with Jesus' command to "hang on" until His corporate *phaneroo* appearance in the Church, as manifested sons of God.

It is important to understand that Impartations-'97 gave the "what" and "why" of God's Plan, while the Post-'97 Impartations give the "how." Neither one is complete, without the other.

Seven-Fold Christianity.

The writer found extremely useful a model of Christianity that was scripturally constructed during the writing of The Church Visited². This is a seven-fold characterization that came together as a result of studying the seven Romans-12 gifts of grace. The seven charismatic gifts, from among which God gifts us individually, apparently determine a whole lot about how we will live our lives, whether "in the Spirit," or "in the flesh." That is because the Bible also contains the "inverses" to the Romans-12 gifts in [Mat. 15:19]. I have labeled those as "character flaws." Those seven "flaws" line up against the Romans-12 gifts, one for one.

In Bible studies going back to 1983, I came to realize that the Romans-12 gifts characterized more than just seven individual gifts. I found that they fit a pattern which characterizes many different aspects of Christianity, some individual, some corporate. As I found more scriptures that appeared to "harmonize" with the Romans-12 gifts, I used them in teachings (Sunday School and Seminars). When it came time to write the former book, I used 23 sets of corresponding scriptures to work out a corporate model for The Church. I had already taught several seminars, using the seven-fold model, so packaging them for the book was not difficult.

The scriptures that fit the same pattern as the gifts all have one thing in common. They come in sets of seven. We can form a matrix of the sets vertically and their seven elements horizontally. The seven individual elements of each set can then be aligned so that each column defines a "context." That is, after alignment, all the elements in one column fit one single context. Not only that, but taken all together, the elements of each column characterize the context of that column. (This process is what's called using the "hermeneutic spiral."³)

After I had done this for 23 scripture sets (not exhaustive, I suppose), I looked for names for each column that would be the name of that context. The names I came to use were FAITH, TRUTH, SPIRIT, POWER, MINISTRY, DOCTRINE, and MATURITY. These labels also comprise a Christian progression in maturity. The Romans-12 gifts fit these seven contexts, as do many other "sevens" in the Bible, both Old-Testament and New-.

This seven-fold model will be used in the remainder of this book, without comment.

The Two Sets of Impartations, Taken Together.

The Great Tribulation is in the hands of Jesus, and Christianity will be here for most of it. Preparing Christianity for this challenge shall follow a biblical Plan laid out by God. Man cannot implement the Plan through church programs. Only Jesus can cause its implementation, which is already underway.

The Church Visited² showed that there would be a transition in both the prophetic and the governance of the Church. These two parts of a joint restorative transition were typed by Elijah to Elisha, for the prophetic, and David to Solomon for the governance. The prophetic restoration occurred at the beginning of the transition, while the governmental restoration was a product of the transition. This transition is better defined below, at the end of this Introduction.

Impartations-'97 focused on the restoration of the prophetic. It gave the prophetic message that is to be born to the churches, prior to the Great Tribulation. It shows what God is going to do, and why. The Post-'97 Impartations concentrate on restoration of apostolic governance. It details apostolic tasks and relationships leading to birth of the Overcoming Church of the very end-times. It shows how God is going to implement His Plan.

Prophets in the pattern of Elijah and John the Baptist shall warn the churches of the impending tribulation and its cause, which is idolatry. Apostles shall function just as did Peter and Paul, their prototypes, to prepare a mature Church for the spiritual combat in which it shall engage, prior to Jesus' return in the clouds, to rapture the remaining Church [1 Ths. 4:17].

Prophets and apostles shall deal with the false prophecy of this age, just as did Elijah and Elisha. (Notice that I use "prophet" and "apostle" as functional labels and not as titles.) The Plan's message shall repulse some in the churches, but attract others outside. It shall attract unbelievers who shall be part of the Great Harvest. The mature Church shall be birthed of those attracted by the message, just as in Jesus' first Day. This is Jesus' seventh ministry [Isa. 61:2], to proclaim the day of vengeance of our God, which He did not proclaim in His first advent [Luke 4:18-19]. He will accomplish it during His corporate appearance (*phaneroo*), as manifested sons of God.

The Great Tribulation described in the Book of Revelation shall finalize the desolation of the churches. The Antichrist shall control the governments of the world, and his False Prophet shall control the visible churches. True Christianity shall go underground, all but the restored mature Church of the Great Tribulation. They shall be God's operational remnant of the remnant for the times.

The message of the Plan shall encounter much opposition, from those who do not know its truth. This shall be especially apparent during the early period of the two-part preparation, before Jesus spiritually appears within His Church. However, the Bible reassures Christians that while they abide in Christ, the Holy Spirit anointing shall be sufficient to maintain their confidence until Jesus appears.

The Church Visited Topics That are Related to this Book.

There is a number of topics in this book on the Post-'97 Impartations that are based on or extensions of results from The Church Visited². It is not that the more recent results are logical extensions of the former. Rather, the latter come directly from the Post-'97 Impartation scriptures and are then discovered to relate to the former. Therefore, it is important to list here the former results.

1. **The Corporate View of Christianity, versus the Individual View.** – These results require viewing the Church corporately. Many scriptures are addressed to the corporation, not just to individuals. Since the Post-Reformation Church cannot agree on corporate results, it is fractured into many denominations. Consequently, its teaching is mostly on individual Christianity, rather than corporate. The very end-times is all about corporate Christianity.
2. **The Spiritual View of Christianity, versus the Physical View.** – There is the Church (with a capital “C”) and there are the churches (with a lower-case “c”). The first comprises the sum of all Christians. The second comprises groups of Christians, separated by factors such as doctrine, liturgy, etc. The Church is not the sum of the churches, since there are Christians without church affiliation. There are also church members whom Jesus does not know [Mat. 7:21-23].
3. **The Fact that the Old Testament is a Christian Book.** – The Old Testament is about Jesus. He said so [Luke 24:44]. Christian teachers and conservative hermeneutical theologians agree.⁴ Therefore, the Old Testament is a rich source of data concerning our Christianity in these very end-times.
4. **Applying Biblical Types to our Very End-Times.** – The basic procedure underlying all the results in both books is to find and use both Old- and New-Testament patterns that apply to the very end-times. These patterns are known as ‘types.’
5. **The Sevenfold Model of Christianity, including the Spiritual Church.** – There is a scriptural model, applying both individually and corporately for Christianity, that can be formulated by kinds. It shows the spiritual Church to be composed of seven different functional kinds, corresponding to the charismatic gifting [Rom. 12:6-8] of its members. These are named Faith, Truth, Spirit, Power, Ministry, Doctrine, and Maturity. Note that these kinds are not physical churches, but spiritual elements of the Church. An individual physical church may exhibit a mix of these elements, although individual churches might be easily identifiable as mostly of one kind. For example a Baptist church may fall into the Faith category, while a Grace Baptist church may fall into the Truth category. Assemblies of God churches generally fall into the Power category, etc.
6. **The Basic Church Cycle, taken from Israel as a Type.** – There is a basic continuous cycle through which God’s people have corporately walked since Israel originally occupied the Promised Land. By my count, we are now near the end of the fourth cycle.
7. **Characterization of the Spiritual Church in four Entities.** – The spiritual Church (with a capital “C”) comprises the sum of all Christians. By Biblical types, it can be partitioned into four spiritual entities, differentiated by the way they operate. These four entities also move through the cycle separately. They are called, Institutional, Remnant, Overcoming, and Apostate. (It may be argued

that true Christians would not for long be found in the corporate Apostate category.)

8. **Earthly Judgment of the Church in the Very End-times.** – The Old-Testament Prophets and the New Testament Book of Revelation detail the fact that in the very end-times, the people of God who are alive at the time are going to come under physical earthly judgment. It's called the Day of the Lord. Jesus referred to it as a time of great tribulation. The judgment is directed at the corporate Church, but falls upon individual Christians in varying amounts, depending upon the Will of God. Not much teaching is heard in the churches on this subject. This is because of a current false teaching that Christians won't be here for the Great Tribulation, having been previously taken to heaven in the Rapture.
9. **The Biblical Timing of the Rapture.** – It takes only three scriptures to show the timing of the Rapture. This is not by date and time but by signs and events of the times. Once the triggering event is observed, then we know that a 3.5 year clock has started. The three scriptures, taken in order, are [Rev. 8:6-12], [Mat. 24:29-31], and [1 Cor. 15:52]. My understanding is that the Rapture event is at the seventh trumpet of Revelation [Rev. 11:15].
10. **The Elijah-Elisha Types.** – The Old Testament prophets, Elijah and Elisha, were types for John the Baptist's and Jesus' advents. They are also types for the very end-times advents. Only this time, the appearances of "Elijah" and "Elisha" are corporate, not individual.
11. **Jesus' Corporate Spiritual Appearance in the Very End-times Church.** – I judge this to be the most important fundamental result of Impartations-'97 and The Church Visited². This is where Jesus appears spiritually in His Church as the manifested sons of God [1 John 3:2], the corporate mature "man" [Eph. 4:13]. The form of this manifestation also carries several other names, in the New- and Old-Testaments, since there are so many descriptions of it. From the Old-Testament, it is The Branch [Isa. 4:2], [Isa. 11:1-4], [Zec. 3:1-8]. In the New, it is The Manchild [Rev. 12:2]. All are Jesus. The fact that the Manchild is corporate is from the apocalyptic verses, [Isa. 66:7-8]. This manifestation is also known as the Overcomers of the very end-times Church [Rev. 2,3]. This "appearance" of Jesus is the Greek word, "*phaneroo*." It occurs before Jesus' *parousia* coming, the Rapture. So, this *phaneroo* appearance is both spiritual and corporate. It will be what is known as the ultimate Body of Christ [1 Cor. 12:27].
12. **The Church Restoration Sequence for the Very End-times.** – As described in the next section, the restoration of the Church is in the hands of two corporate prophetic entities, corresponding to the sequence of ministries of the Elijah and Elisha types. The two prophetic entities restore the prophetic and produce the restoration of governance of the Church. The Church Visited documented a lot of the prophetic restoration which came from Impartations-'97. The present book documents the governance restoration, that is, the restoration of the apostolic.

Defining The Transition.

The Church Visited showed separate transitions in both the Prophetic and in Church Governance. When I started looking at the detailed nature of those transitions, using the additional data from the Post-'97 Impartations, it caused me to go back and look intently at the various biblical types for such transitions. I examined five

historical transitions, as well as the sixth very end-times one, which is the subject of this book. What I found was that all six fit a pattern of an initial prophetic activity, followed by a transition in the same, and ending with a resulting governmental activity. These six sets are diagrammed below, in Table 1.

What Table-1 shows is a left-hand column for the Prophetic and a right-hand column for the Governmental. (Remember that this is Church Governmental, not secular, although the two will become one with the advent of the Antichrist and the False Prophet of the Book of Revelation.) The center column is the result that I didn't at first see. And, that is that the center column is always the second part of the prophetic and the first part of the governmental. And, the center column is always Jesus.

What do I mean that the center column is always Jesus? Let me explain it for each horizontal row.

In the top row, Joshua is Yeshua in Hebrew. That is also Jesus' name. (His mother probably called him "Joshua.") For the second row, Jesus is also known as the Son of David. In the third row, Elisha was a type for Jesus. In the fourth row, the Old Testament Branch was a type for Jesus (though corporate, not individual). In the fifth row is Jesus, the individual. And, in the sixth row, the Manifested Sons of God are Jesus, in corporate form (The Body of Christ). So, the whole center column points at Jesus. Let's look at each row in detail.

PROPHETIC	→	TRANSITION	→	GOVERNMENTAL
Moses	→	Joshua	→	Judges
Samuel	→	David	→	Solomon
Elijah	→	Elisha	→	Jehu
Zechariah	→	The Branch	→	Nehemiah
John, The Baptist (Elijah-2)	→	Jesus	→	Apostles
Elijah-3	→	Manifested Sons of God	→	Apostles

Table 1. Defining Transition Types.

Moses was a prophet, and so was Joshua (he spoke directly with the Lord). The transition to Joshua inaugurated a time of warfare, for the Israelite people to seize from its inhabitants the land God had promised them. Following the ensuing peace and Joshua's death, God's chosen method of governance of the ancient Church became that of Judges. It was a governance method that was somewhat like apostles. This era saw the establishment of a worship system, centered on God's temporary dwelling place, the Tabernacle of Moses.

Samuel was the last judge of Israel. He was also a prophet. It was he who anointed David as King. David was the second King, following the rebellion of the people against God's chosen governance, and the subsequent ill-fated reign of Saul. David was also a prophet. His time was also a time of warfare, enlarging Israel. God disqualified David from building the Temple, so David passed that task to his son, Solomon. The time of Solomon was a time marked by governmental wisdom and rest of God's people. This era saw God desert the Tabernacle of Moses, reside briefly in the Tabernacle of David, and then move into the permanent Temple.

Elijah was the prophet that God chose to clean up the corruption of the prophetic brought on by the sinning governance of the ancient Church. This, Elijah

did, then handing over the prophetic mantle to Elisha, who had twice the anointing. Elisha then cleaned up the governance, putting in power Jehu, who destroyed the system of false worship (Baalism) that had taken over the Church. Jehu also destroyed the false prophetess, Jezebel, who had so manipulated the previous governance and prophetic. Jehu partially reformed the ancient Church.

After the destruction of the ancient Church, the captivity of Israel, and subsequent captivity of Judah, Zechariah prophesied the appearance of The Branch [Zec.3:8]. It was The Branch who would build the Temple [Zec. 6:12]. The Branch comprises men to be wondered at [Zec.3:8]. They are prophets [Ezra 5:2]. The New Testament prophet, Zechariah, the father of John, the Baptist, said that Jesus was The Branch [Luke 1:78] (Note that the Greek for *dayspring* in the New Testament is *Anatole*, which is *Branch* in the Greek Old testament, the Septuagint.) This is the basis for the conclusion that the Old Testament Branch is a corporate type for Jesus. It was Nehemiah who finally set up the governance of the restored nation of Israel.

John, the Baptist, played the role of Elijah [Mat. 17:11-12]. So, I have denoted him as Elijah-2 in the Table. Jesus, in the same verse, prophesied the third advent of the Elijah type in the very end-times. During the time of Jesus' earthly ministry, he trained up the twelve, to be His apostles. After Jesus' crucifixion and ascent, the apostles formed the governance of the Christian Church.

A key result of The Church Visited was that the manifested sons of God would comprise the corporate spiritual appearance (*phaneroo*) of Jesus in the very end-times Church, prior to His physical return. It makes sense that they would be preceded by Elijah-3, the third appearance of prophets playing the Elijah role, as prophesied by Jesus. As this appearance of Jesus is corporate, it may be assumed that the appearance of Elijah-3 will also be corporate. We will see if this is supported by examination of the following Post-'97 Impartations. The effect on Church governance will be the training up of apostles for the very end-times.

Synopsis.

The Post-'97 Impartations start in Chapter 1 with some review of the twelve topics listed above. Chapter 2 looks at the restoration of both the prophetic and governance. Chapter 3 then, takes a combined look at Jesus, glorified as Son of God, the Branch, and the Day of the Lord. Chapter 4 gets into four contexts surrounding the apostolic ministries. Chapter 5 then characterizes the relationship between the apostle and the (new) churches to which they minister. Chapter 6 looks at twelve themes of the new church, old church situation. Chapter 7 illustrates in four contexts the apostolic ministry from scriptural types. Chapter 8 examines what God expects from the Remnant Church in its captivity. Chapter 9 then looks at restoring the Overcoming Church. The Conclusion then gives a succinct summary of the whole picture.

CHAPTER 1: Commissioning The Transition Prophets.

This chapter deals with the commissioning of the prophets who will be active before and during the transition in the Church. That transition in both the prophetic and in Church governance prepares the Church for the Great Tribulation. These are the prophets who will carry God's message to the Church. The message is about the condition of the churches and what God intends to do about it. It is about judgment coming first to the house of God and then to the world. It is not a new message, but one that God has used several times before. Because the book, The Church Visited², carried much about this message, references will be made to the book as necessary, without redevelopment, here.

Psalm 119:119 - *Thou puttest away all the wicked of the earth like dross: therefore I love thy testimonies.*

Isaiah 1:19 - *If ye be willing and obedient, ye shall eat the good of the land:*

Jeremiah 1:19 - *And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee.*

Daniel 1:19 - *And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.*

Luke 1:19 - *And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.*

Rev. 1:19 - *Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;*

This set of scriptures starts with David's understanding that only the Word of God can give an expectation of protection during a time of God's judgment of the Church. The set flows quickly through prophets assigned to the so-called Remnant Church during the time that the Institutional Church goes into captivity, and during the later time when the Remnant Church is also taken captive. It follows through to the time that a segment of the Remnant Church comes out of captivity as the Overcoming Church, the Remnant of the Remnant. The set flows past the third advent of "Elijah," to terminate with the commission to write a book to the Church of the Great Tribulation. Like the prophets of the Old Testament, these are writing prophets. However, they do not bring new Scripture to the Canon, but interpret existing Scripture dealing with the Great Tribulation, the Day of the Lord.

Reviewing The Four-Fold Partitioning of the Spiritual Church.

We're going to be talking about four different partitions of the corporate Christian churches. These are spiritual partitions, and are not necessarily the same as what is seen physically. These four church partitions are called Institutional,

Remnant, Apostate, and Overcoming. The latter is also known as the Remnant of the Remnant. These partitions are modeled on the type of the ancient Israelite “Church.” (Both Paul and Stephen referred to it as “church.”)

The Institutional Church comprises those churches that are bound up in formal rituals, works, etc., to the extent that the operation of the Holy Spirit is quenched. Such churches held captive by the traditions of men [Col. 2:8]. They have a form of godliness, but deny the power, thereof [2 Tim. 3:5]. Typical physical examples are also Nicolaitan [Rev. 2:15] in character, in that the laity is overcome by the governance of the church. Such churches are often referred to as “dead.”

The Remnant Church is made up of those who have fled the hidebound Institutional churches, seeking after worshiping churches in which the Spirit is active.

The Apostate Church denies Christ and deals in heresies of various kinds. In the United States, it was born from the Institutional Church and its seminaries, as early as 1680.

The Overcoming Church is made up of those who have sensed the Remnant Church also sliding into captivity. Overcomers seek venues where all the weaknesses of the seven churches of Revelation may be overcome. This Church will become apparent with the manifestation of the sons of God [Rom. 8:19] in the very end-times.

It is very important to understand that this division into Institutional, Remnant, Apostate, and Overcoming partitions of the spiritual Church is all a matter of viewpoint. It is not that the individual physical churches necessarily fall into one of the partitions. Physical churches are often spiritual mixes of Institutional and Remnant, with the Remnant attempting to “fix” the Institutional (working within the system).

In order to sort this all out, a spiritual corporate viewpoint must be adopted. Spiritually, there is a corporate Institutional Church. It consists of all the Christians that are caught up in rituals, formalities, and ‘busy-work,’ to the extent that they miss the required individual personal relationship with Jesus, through the Holy Spirit, which is necessary for vital Christianity.

Likewise, there is a spiritual, corporate Remnant Church. This consists of all the Christians that recognize the existence of ‘dead’ churches and try to go somewhere else where Christianity is alive. In terms of Christian history since the Reformation, quite often individual denominational Protestant churches fall into the ‘dead’ category, whereas non-denominational churches may fall into the ‘live’ category. Unfortunately, since the early 1900s we have seen non-denominational churches grouping into denominations. This, then, leads toward the second captivity, that of the Remnant Church. This second captivity is both religious and secular (economic).

The Institutional Church has also spawned the Apostate Church. That is all the ‘Christians’ that are so misled that they have lost all vision of Jesus-focused Christianity. There is a current well-known old-line American denomination that falls into this category. The Apostate Church has also made inroads into many of the Seminaries. There are also denominations that physically fall in between Institutional and Apostate, and are viewed as cults. These are well described in Walter Martin’s classic, [The Kingdom of the Cults](#)⁵.

But, remember, the viewpoint that allows these four Churches to be clearly seen is spiritual and corporate, not physical and individual.

Finally, there is the Overcoming Church, which is the spiritual, corporate collection of all Christians who are ‘in Christ,’ and who operate ‘in the Spirit’ and in the dynamic power of Almighty God. And, these are not formal definitions, based on having performed some ritual in a church. For those who are so described, these are realities of everyday life. So far, Christianity has seen individual demonstrations of the power of the Holy Spirit [1 Cor. 2:4], but it has not seen entire physical churches consistently and continuously operating that way.

The Overcoming Church is also the Mature Church that will be the only one viable and active in the Great Tribulation [Rev. 12:17]. This Church does not presently exist, physically. When it comes into physical existence, it will be observable by the power of God it will display. It will be what is called the manifested sons of God [Rom. 8:19].

These four spiritual partitions were suggested by a pattern displayed in the history of Israel. Then, it was observed that the pattern repeated as a cycle in the history of God’s people, down to the present day. For details, see The Church Visited² (pp. 9-12).

God’s End-Times Plan for Earthly Church Judgment – [Psa. 119:119].

Psalm 119:119 *Thou puttest away all the wicked of the earth like dross: therefore I love thy testimonies.*

Psalm 119 is all about the Word of God, teaching, and understanding. In the passage containing verse 119, David says that as he has hated transgressors, so he has loved the Law. He asks that God uphold him according to God’s Word (Logos) and keep him from being ashamed of his expectation, which he holds in both hope and fear. Because David sees all sinners as transgressors of the Word, he loves God’s testimony (witness – martyria). David trembles in his flesh and is afraid of God’s judgments. The Hebrew word, “*samech*,” which heads this group of verses in Psalms, means “*support*,” and the Jewish Rabbinical ordination ceremony name is derived from it, according to www.hebrew4christians.com. This verse lends itself to an end-times viewpoint in an obvious way, as we will see, below.

It was related in The Church Visited² that what was referred to as great tribulation by Jesus [Mat. 24:21] was called the Day of the Lord in the Old Testament. It is referred to in modern Christianity as The Great Tribulation. It is a day of great physical destruction on Earth, which Peter described as a day of fervent heat and burning [2 Pet. 3:10]. Jesus said that when the Church sees it coming they should “... *flee into the mountains. ...*” Today, we would say, “*Head for the hills.*”

There is a belief current in the Church that Christians won’t be here for The Great Tribulation. It is based on a doctrine of a ‘Pre-Tribulation Rapture.’ The term ‘rapture’ is not used in the Bible, and refers to Jesus’ *harpazo* gathering of His elect and taking them to heaven at His *parousia* coming. This belief is attributed to John Nelson Darby, in 1827, and was popularized by fiction writer Hal Lindsey in a 1970 book.

It is very easy to refute this belief using just three scriptures, [Rev. 8:6-12], [Mat. 24:29-31], and [1 Cor. 15:52]. These show the timing of the Rapture at the Seventh Trumpet [Rev. 10:7, 11:15]. If Christians were raptured before the Great

Tribulation, then much of the Old Testament would make no sense. The mainline Protestant, Orthodox, and Roman Catholic churches do not accept this relatively recent 'Pre-Trib Rapture' doctrine.

The Great Tribulation, or Day of the Lord, is a part of God's plan for both Church and world [1 Pet. 4:17], and is well-documented in the Old Testament and the Book of Revelation. It is this scriptural fact that makes up part of the message to be born to the churches, in the face of false prophecy to the contrary. This is part of the task of the transition prophets being commissioned. The following sections give many of the details.

The Remnant Church Forgetting God – [Isa. 1:19].

Isaiah 1:19 *If ye be willing and obedient, ye shall eat the good of the land:*

Isaiah was the first of the four major writing prophets of the Old Testament. His ministry to Judah extended from 739 to 635 BC, according to Rogers⁶

This included the 722 BC capture by the Assyrians of Israel, the northern-most of the divided Kingdoms. Isaiah did not minister to Israel, but to Judah, during these times. Israel was sent into captivity and never returned as a nation, being replaced by Assyrians, later called Samaritans. Judah was not captured and taken to Babylon until 586 BC.

The Assyrian Empire extended from the shores of the Mediterranean, looping up and around Arabia, to the shore of the Persian Gulf. Babylon conquered the Assyrians in 612 BC and took that part of their empire extending up the Mediterranean coast from Gaza and looping around to the east between the Tigris and Euphrates rivers. That includes the territories of modern-day Israel, Lebanon, Syria and Iraq. The balance of land to the east would eventually be incorporated into the Persian Empire, which would conquer Babylon and be in power from 539 to 333 BC. The eastern part of Persia is modern-day Iran. Today's physical situation in the mid-East looks a lot like it did twenty-five hundred years ago.

Because the message of [Isa. 1] is addressed to Judah, we know that this part of the message is spiritually addressed to what was labeled as the Remnant Church in the book, The Church Visited². In the book's appendix, Table A-1 showed a continuous cycle of behavior of God's corporate people, commencing with the Israelite Promised Land, and terminating with the Overcomers' Church in our very end-times. This cycle progresses through the four corporate spiritual phases, which have been named Institutional, Apostate, Remnant, and Overcomers' versions of the Church. Then, the cycle repeats. We are now in the fourth repetition, wherein the Remnant Church may be loosely identified with the Non-Denominational Protestant phase of modern Christianity. It is this Remnant that God is now warning. The final phase will be the Overcomers' Church, functioning as God's remnant of the remnant during the Great Tribulation.

It is not that certain non-denominational churches have forgotten God. It is that God's whole corporate people, who are now in the non-denominational phase, have, as a corporate people, forgotten God. The corporate viewpoint must be used, here to see the big picture, rather than trying to identify specific churches and individuals. This mental process is akin to that of a flight controller, observing the

radar scope for a period of time prior to relieving its current operator. He gets the whole 'picture' prior to assuming responsibility at the position.

Who was God's whole corporate people in the current cycle of the Church? After just a little reading, we can realize that what is now the United States of America qualifies to have been that people, commencing in 1620 A.D. For this view, recommended reading is The Light and the Glory, by Marshall and Manuel⁷. This view about America is not required for understanding the balance of this message, but it is useful for bringing the message home to the American reader.

In Chapter 1 of Isaiah, God gave a message to a rebellious Church. It was to the people of a desolated land, which God referred to as "Sodom and Gomorrah." Except that He was leaving a remnant, the land would suffer the same fate as the physical Sodom and Gomorrah. The picture of the Great Tribulation in the Book of Revelation looks a lot like Sodom and Gomorrah. God rebuked His people for their vain church sacrifices and rituals. He asked them to reason with Him. The message of verse 1:19 is that things can be put aright if the Church will just be corporately willing and obedient. (Unfortunately, it won't.)

Physically, Isaiah ministered as a prophet to Judah during the time that Israel was being captured and during the subsequent attacks on Judah, but before she, too, was taken into captivity. Spiritually, we may interpret this as a type of ministry to the Remnant Church, during the time in which the Institutional Church is taken captive (We can see that captivity, now). But, it is before the captivity of the Remnant Church (This is harder to see, but it has started). Prophetic ministry to that Church will be the task of the later prophet, Jeremiah. (Here, God is showing us the several prophetic types, who will carry this end-times message.)

God is speaking to His people, corporately. They are described as rebellious children that He has nourished and brought up. He tells them that they do not know, in the sense of having learned it, whose they are. He compares them to dumb animals, which at least know who their master is and where they live. He describes them as sin- and iniquity-laden, who have forsaken the Lord. He says that their head works in anguish and their heart is in grief. How many of all the American people, during its corporate non-denominational (Remnant Church) phase, think in terms of whose they are or where it is they really live?

Jesus spoke to His apostles once, about the condition of their corporate heart [Mark 8:17]. That is, it was their heart, not their hearts. That's the way God is speaking in [Isa. 1]. He is speaking to His corporate people about their corporate head and heart. And, this is not their physical heart, but their spiritual heart, which is in the head, not the chest. With God's Judean people as a scriptural type for the modern Remnant Church, this message deals with the part of that Church that leads. It's saying the Remnant Church has a heart problem in its head.

This passage in [Isa. 1] is full of details about what God sees wrong with today's Remnant Church. He tells it to reform and to learn what it ought to be doing. He invites the Church to come reason with Him. He's giving it a chance to repent. The Greek for "*reason*" means to discuss. God is asking us to discuss with Him what's the matter with our Church. There cannot be anything more fair than that.

[Isa. 1:19] is not the end of the chapter, but it is the end of a thought. The main thought of the verses up through verse-19 is that the country that was once God's

people is so sinful that it is going to get God's judgment. It is so sinful that it would be completely destroyed if God didn't leave a very small remnant of it (verse-9). So, our hope is the remnant of this Remnant Church. In our model, that is the Overcoming Church.

The Remnant Church and Sexual Idolatry – [Jer. 1:19].

Jeremiah 1:19 *And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the LORD, to deliver thee.*

Jeremiah was the second of the four major writing prophets of the Old Testament. His ministry to Judah extended from 627 to 580 BC, according to Rogers⁶ So, his ministry did not quite overlap that of Isaiah, although it did overlap those of both Daniel and Ezekiel. Jeremiah was a reluctant adolescent when called. Because of his lack of confidence, God touched him, putting His message directly in Jeremiah's mouth. God commissioned Jeremiah to carry the message to the governors and priests of God's people, as well as to the people, themselves.

Jeremiah's ministry was during the time period of the last five kings of Judah, a period of forty years before Judah was taken into captivity in 586 BC. The evil king, Manasseh, had so instilled the worship of Baal into the Judean people that they would or could never again return completely to the worship of Jehovah, according to Rogers. **Error! Bookmark not defined.** So, the last five kings could not make the people reform sufficiently for God to withhold corporate (and individual) earthly judgment. Judah was rotten to the core with the sexually-based idolistic worship of Baal. God had to send judgment, and it came in the form of oppression and invasion of Judah by Babylon.

Jeremiah's ministry was during the good years, before it came under attack by alien Babylon. That is, God gave Judah ample time to repent, under the ministry of Jeremiah. But, it would not repent. Even though there was good governance, attempting to reform the people, their sexual proclivities prevented corporate repentance. And, it is this lack of repentance that would bring God's eventual judgment. This needs to be emphasized here. Even with good Church governance, the people's sexual proclivities may prevent corporate repentance!

Jeremiah ministered to Judah after the captivity and dispersment of Israel, which we take to be the type of what we are calling the spiritual Institutional Church. But, his ministry was before the captivity of Judah. So, we take his ministry to be the type for ministry to the spiritual Remnant Church. Therefore, we can say that Jeremiah types the present-day writing prophets who rebuke the rampant worldly sexuality in which modern-day Christianity is immersed. In particular, the influences of this sexuality are even seen in the churches, as in female dress and practices such as 'hooking up' and 'living together,' without benefit of wedlock. Jeremiah is the prophet to that Church that will not repent, corporately, of the sexual proclivities of its people.

The first chapter of the book of Jeremiah is God's call upon him and commissioning, thereof. He prophesied while Judah was under the governance of five kings, and God gave him five commands in the commission. His prophecies were directed to five recipients, being the whole land, the kings, their princes, the priests, and the entire corporate people. Five is the number often associated in the Bible with

ministry. The ‘five-fold ministry’ is defined in [Eph. 4:11-16]. It is about the apostles and prophets of this ministry that the present book is written.

The modern counterpart of the recipients of Jeremiah’s prophetic ministry are the country (America, for instance), the church governance leaders, the church governance subordinates, the pastors, and the entire people. It is important to realize how widespread this ministry is, in God’s Plan. It is to the country that was once God’s Promised Land, and to all its people.

In [Jer. 1:19], God makes Jeremiah three promises, that though the recipients of the message will fight against him, they will not prevail, that God is with him, and that God will deliver him.

According to Dake,⁸ the purpose of Jeremiah was to make clear to Judah the consequences of sin and apostasy, to reveal to them their own future in the plan of God for man; and to emphasize the fact that the destiny of every man is determined by his conformity or lack of conformity to God and His plan. And that is God’s contemporary earthly plan, not just His eternal heavenly plan.

Skipping the Major Prophet, Ezekiel.

My curiosity was piqued by the fact that this Impartation skips the major writing prophet, Ezekiel. There is information in this exclusion. We can characterize the prophets called, by looking at the characteristics of a major contemporary who is not a type for this end-times prophetic ministry.

Ezekiel is different from Isaiah, Jeremiah, and Daniel in two ways. First, Ezekiel’s 27-year ministry period from 597 to 570 was totally overlapped by Daniel’s 69-year period, from 605 to 536. Second, Ezekiel’s ministry was to the captives, themselves, in the place of their captivity. Daniel’s ministry was not to the captives but to the leadership and intellectuals (wise men) of the alien nation that had taken Judah captive. Daniel even became an officer in the leadership of that nation.

So, Ezekiel lived with the captives. God’s messages to the captive Church through Ezekiel many times was not in words but in how Ezekiel lived, in obedience to God’s directives. Rogers⁶ calls this “Pedagogy in Biography,” because it was a chance for God’s people to learn by watching the prophet act out God’s instructions. A more current description of the practice is “Walking out God’s message.”

Ezekiel was taken in the second invasion of Judah in 597. This was before the capture of Jerusalem and the total exile of God’s people to Babylon. Thus, much of his prophecy was about the coming total capture of the Judeans. God gave him a first-hand vision of the occult and licentious practices in the Temple, prior to God’s destruction of it in judgment. Later, in Chapters 40-48, God gave Ezekiel a look at the spiritual Temple, which God would re-inhabit in the future. God also gave Ezekiel a good description of Satan in Chapter 28.

Ezekiel’s ministry closed thirty-one years before the pivotal decision for a remnant of the remnant Judeans to return to Jerusalem and rebuild the Temple. Therefore, Ezekiel’s ministry is of value to us mainly by giving an additional look at the Temple problems that led to Judah’s captivity and by his voluminous description of God’s spiritual Temple, which is opened in [Rev. 11:19]. In fact, there is an interesting connection between Ezekiel’s and John’s writings in Revelation. There is an exact parallel between God’s instructions to Ezekiel and to John about their prophecies.

This parallel can be seen in [Eze. 2:8-3:4] and [Rev. 10:7-11]. That is, it looks like John's is a continuation of Ezekiel's prophecies.

I believe that [Ezekiel 1:19] was skipped in these impartations because the present book describes ministries other than to the Remnant Church in captivity. The present book is to what will become the Overcoming Church.

The Overcoming Church as Remnant of the Remnant – [Dan. 1:19].

Daniel 1:19 - *And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.*

Daniel's ministry was between 605 and 536 BC. All of it was while he was in Babylon, during the captivity of Judah. He was of the royal Judean family, and was taken to Babylon in the first deportation in 606 BC. Because he was of royal blood, he was given special training to serve in the Babylonian court of King Nebuchadnezzar, according to Zodhiates.⁹ He progressed to be appointed to high office in the government of the empire that held Judah captive for seventy years.

The first six chapters of the Book of Daniel show his interactions with the King, who came to trust him because of his ability to interpret dreams. Daniel and three of his Israelite associates stood fast in the faith and followed God's Law, rather than the Babylonian, which caused them to be persecuted by those of the court who were jealous of the Israelites' government positions. The fiery furnace and lion's den episodes are examples.

Daniel continued serving after Babylon fell to Cyrus of Persia and the latter became King in 539 BC. It was Cyrus who immediately freed Judah to return to its homeland after seventy years, if the people pleased. The event had been prophesied to the day by Isaiah and Jeremiah. Daniel's most intricate and accurate prophecy was given at this time. The prophecy was that from the day of the Israelite return edict to the crucifixion of Jesus would be exactly 483 years, ... to the day [Dan. 9:25]. And, so it was, according to Rogers.⁶

Daniel had a total of four visions concerning government, proceeding from Babylon to Persia to Greece to Rome. However, the fourth vision about the government of 'Rome' contains many of the elements of the Book of Revelation, which is about the very end-times. Therefore, according to the prophecy of Daniel, our world government may be viewed as a continuation of Roman government.

Daniel's fourth vision is about the Great Tribulation. It is contained in the 7th, 8th, 11th, and 12th chapters. It gives great detail about events of the Great Tribulation and covers many of the events also covered in the Book of Revelation. Chapter 7 of Daniel covers events in Chapters 4, 13, and 14 of Revelation. Chapter 8 of Daniel covers events in Chapters 6 and 12 of Revelation. Likewise, Daniel's Chapters 11 and 12 cover events in Revelation Chapters 11-14.

The difficulty of eschatology, the scriptural interpretation of end-times events, is that the sequencing of events in the Book of Revelation is difficult. It is a great help to discover that the Book of Zechariah also has the Revelation events and that they appear to be in a logical order. Thus, Zechariah is like a road map to Revelation (and thus to Daniel).

Verse 19 of the first chapter of Daniel is simply his call to the ministry he subsequently had. His two-fold call, as it developed, was first to minister to all levels of the government of the alien nation that had taken his Church captive. His call was also to write down for much later use his very detailed visions of the Great Tribulation. These, when taken together with the works of other prophets, will provide a working basis for preparation of the Great Tribulation Church.

The alien nation, Babylon, plays a major role in the Book of Revelation. Therefore, identifying the very end-times alien spiritual nation, symbolized by Babylon, carries a lot of information about the tasks of the very end-times 'Daniel' prophets.

The fact that there will be a writing prophet ministering to the secular government of the land of captivity is very significant. This prophet, who will be a government officer, will have a vision of the Great Tribulation. When the land of captivity is absorbed by an even larger empire, its new leader will free God's people to restore the Temple.

We must visualize what the Great Tribulation events of the Book of Revelation will cause in our country and in the world. Governments will fall. The new leader of a government within which a prophet-officer has been ministering a long time may well be persuaded that allowing Christianity to restore its Temple is the proper course of action.

The Third Advent of Elijah – [Luke 1:19].

Luke 1:19 - *And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.*

This is the angel, Gabriel, confirming that God shall give Zechariah a son who should be a forerunner for Jesus, going in the spirit and dynamic power of Elijah. That son would be known as John, the Baptist.

The last two verses in the Old Testament, being [Mal. 4:5-6], prophesy that God would send Elijah again, "*before the coming of the great and dreadful day of the Lord.*" Jesus confirmed that John the Baptist had that role during the day of the first coming of the Lord [Mat. 17:12-13]. Now, the first coming of the Lord was great, but it was not dreadful.

When Jesus read from the list of His ministries [Luke 4:18-19], He omitted the verse that says, "... *proclaim the day of vengeance of our God*" [Isa. 61:1-2]. That ministry is apparently reserved for Jesus at His second coming. And, the day of vengeance of God is going to be dreadful. Therefore, we must believe that the prophecy about the appearance of 'Elijah' shall be fulfilled, yet again.

Elijah's pivotal role in the Kingdom of God is well covered in the book, The Church Visited². So, it will not be repeated, here. All we need say is that "Elijah's" next appearance as a fore-runner for Jesus' second coming will have all the hallmarks of Elijah's first and second appearances.

This time, it is likely that Elijah will be corporate, not an individual. That is because, according to the book's treatment of Jesus' next *phaneroo* appearance, it is corporate. Jesus shall appear [1 John 3:2]. This shall be seen as the manifestation of the sons of God in the Church [Rom. 8:19]. Its purpose is to build the confidence of

the Church [1 John 2:28]. The Overcoming Church will need confidence, to remain active during the Great Tribulation.

What this means is that some or all of the prophets commissioned for the Transition period into the Great Tribulation shall be seen as the third advent of Elijah.

Writing Prophets – [Rev. 1:19].

Rev. 1:19 - *Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;*

This is Jesus' commission of John to write. The following verse (20) completes the commission. It is to write the explanation of the mystery of stars and candlesticks. The candlesticks are the seven churches. The stars are the messengers (aggelos – angels, messengers) to the seven churches.

The spiritual church model we are using contains seven components. Recall that the one-word characterizations were Faith, Truth, Spirit, Power, Ministry, Doctrine, and Maturity. We can think of them as individual physical churches if we like, because we certainly see physical churches that are focused on each of the seven characterizations. Thus, the stars are messengers to the seven individual church types. It makes sense that the prophets who are to carry the message of the Impartations should 'match' some churches better than others, due to individual [Rom. 12:6-8] gifting. This is because the seven charismatic gifts match the seven church types, according to the model.

What we can get from this verse is that, like Isaiah, Jeremiah, and Daniel, the prophets called for the Transition of the Church will operate from a written basis. That is, they will have writings to support their messages to the churches. This opens the interesting possibilities that their ministries may be Internet-based. These prophets are to deal with the mysteries of the seven churches and their messengers. They are to write the things that they see, things that are and that shall be, hereafter.

Harmonization of the Verses in Impartation-1.

This set of verses characterize the prophets called to carry the message of the Impartations to the churches. The churches are selected in two different ways. First, they are among those characterized as Remnant. Second, there will be individual messengers, according to which of the seven-fold Christian characteristics best describe the prophetic target. That is, the prophets will be selected according to the matching of their charismatic gifts [Rom. 12:6-8] to churches characterized as FAITH, TRUTH, SPIRIT, etc.

The first commonality amongst the verses is that of writing prophets. David, Isaiah, and Jeremiah were all writing prophets, as was John (Revelation). Although Luke is not biblically characterized as a prophet, he was a Spirit-illuminated writer. The Book of Luke is held to be the most beautifully written book in the world¹⁰. He also wrote Acts. So, we can generally conclude that the prophets called as messengers to the churches shall be writing prophets or those who are Spirit-illuminated to an exceptional degree.

The second commonality is that of ministry to the Remnant Church before its attack and subsequent captivity by and of Babylon. The verses from Isaiah, Jeremiah,

and the skipped Ezekiel support this. Coupled with this is sexual immorality, common to Psalm 119, Isaiah, and Jeremiah. Also, the Great Whore of Babylon in Revelation supports this latter commonality.

David's [Psa. 119:119] sets the tone for the entire prophetic characterization. Generally, it is to be Word-based. Specifically, it is to deal with God's judgment of Church and world in the Great Tribulation. Putting these two together, it is to carry to the Remnant Church the scriptural details of God's documented plan for the very endtimes.

Another commonality is lack of corporate repentance of the Remnant Church, coupled with the governance that holds it captive. The verses from Isaiah, Jeremiah, Daniel, and Revelation support this.

Isaiah is the type for the prophets who shall call to repentance the Remnant Church, that it not make the same errors that have carried the Institutional Church into captivity. A major part of this message of repentance shall be the nature of the Great Whore of 'Babylon,' and of 'Babylon,' itself, as described in the Book of Revelation. Remember that it is the Daniel-type prophets who will deal with 'Babylon,' itself.

Jeremiah is the type for the prophets who shall call to repentance the Remnant Church and its leaders and pastors concerning sexual idolatry. This prophet shall even minister to the country, itself. He shall make it absolutely clear that the consequences of continued sexual idolatry is God's endtimes judgment of both Church and world.

The exclusion of the prophet, Ezekiel, implies that there shall be no direct ministry by these prophets to the Remnant Church after it is captured by Babylon. These prophets are focused elsewhere.

Daniel is the type for the prophets who shall minister to the governance of 'Babylon,' during the period of its captivity of the Remnant Church. These prophets will have a complete vision of the Church's historical continuum, through the Great Tribulation. They will minister until just short of the restoration of God's spiritual Temple.

The ministries of these prophets will be seen as the third advent of Elijah, this time in corporate form. That is, they will be forerunners for Jesus' corporate appearance in the Remnant Church, as manifested sons of God.

CHAPTER 2: The Third Advent of Elijah.

Numbers 7:52 - *one kid of the goats for a sin offering:*

Nehemiah 7:52 - *The children of Besai, the children of Meunim, the children of Nephishesim,*

John 7:52 - *They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.*

Acts 7:52 - *Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:*

Psalms 33:19 - *To deliver their soul from death, and to keep them alive in famine.*

Corporate Prophetic Ministry – [Num. 7:52].

Numbers 7:52 - *... one kid of the goats for a sin offering:*

This verse is part of the dedication of the Tabernacle of Moses by the Princes of Israel. It took twelve days, one for each Prince. The verse above was on the seventh day, the day of the Tribe of Ephraim. The number, 12, is a key, since 12 denotes complete, apostolic leadership. The number, 7, is also a key, since it denotes final and sufficient things.

[Numbers 7] points back to the people of Israel on their 40-year trek from captivity in Egypt to the combat required to take the promised land from the seven tribes that hold it. At this point, God has made a new covenant with the people, which has been ratified by the sprinkling of blood. He has given Moses the plans for the Tabernacle and Ark, wherein God will dwell. He has commanded Moses to set up a priesthood. He has even given instructions on the priests' clothing and the means of their communication with God. He has then had the priests consecrated and ordained and set to work in their ministries in the Tabernacle.

The seven steps of Numbers 7 are types for steps in the development of a Christian's ministry to God and to man. See the book, [The Joshua Walk](#)¹¹ for details. That book shows that following the setup of the Israelite priesthood there are ten events that are types for perfecting the Christian's order of ministry to God and to man. The dedication of [Num. 7:52] is in between those sixth and seventh ministry steps, whose New Testament interpretation respectively are friendship with Jesus [John 15:15] and working out salvation [Php. 2:12-14].

The friendship with Jesus event of [John 15:15] was just after adoption by God, by putting on the name of Christ, and just before Jesus put the apostles out on their own in ministry. The next four developmental ministry steps start with finishing up

training as a minister. Then, ministry of a personal relationship with God starts in a restored Tabernacle of David [Acts 15:16-17]. Next, the minister realizes that he is a chosen vessel in the Tabernacle [Acts 9:15], and that God will completely finish His work with the Remnant, cutting it short in righteousness [Rom. 9:28]. Finally, the minister is to lift up Jesus, as Author and Finisher of the Faith, as Alpha and Omega, the First and the Last [Isa. 44:6], [Rev. 1:8].

The Princes of Israel, representing the twelve tribes, were to make offerings on different days that were to be divided among the Levites, who were the ministers in the Tabernacle. One third of the offerings were to go to the sons of Gershon, and two thirds to the sons of Merari. The sons of Kohath were not to receive any of the offerings. The sons of Gershon carried the Tabernacle from place to place, putting it up and taking it down. The sons of Kohath carried the holy things of ministry, after they were wrapped by the priests. These holy things included the Ark. Under the supervision of the priests, the sons of Merari had charge of the structural parts of the Tabernacle, the mechanical parts, not just the coverings and doors.

On the seventh day of [Num. 7:52], it was Elishama, son of Ammihud, prince of Ephraim, who made the offering. The three names in that order mean, “*God has heard ... man of praiseworthiness ... doubly fruitful.*” Ephraim and Manasseh were half tribes (half Gentile) that were adopted into the family of God. Jacob called them the fulness of the Gentiles. Ephraim was the last to be adopted into the family of God.

The message of this scripture seems to be in the numbers. What we see is a pointing at the apostolic, both because of the dependence upon the number, 12, and because the dedication of the Tabernacle is by the governors, the Israelite princes. Also, we see a stage of ministry, between the sixth and seventh steps of ministerial development, being after friendship with Jesus and before final working out of salvation. Here, “working out” means finalizing the ministry that comes as a result of salvation.

With regard to the reference to the ministerial family, the sons of Merari, we remember from The Church Visited² that God’s very end-times plan for individual prophetic ministry [Num. 4:44] is addressed to them. With the Tabernacle of Moses being a type of the Institutional churches, the sons of Merari made the transition into the Tabernacle of David, type of the Remnant churches. This strengthens the interpretation that the present impartation is pointing at a ministry to the Remnant churches (before the final captivity of the spiritual Remnant Church).

Finally, the context for this verse is Ephraim, the mixed half-tribe of believers and unbelievers that was the last to be adopted by God. He was called, “*the fulness of the Gentiles*”, at adoption. The implication is that this is pointing at the very end-times great harvest of unbelievers. This is supported by the meanings of the three names, taken in sequence: “*God has heard ... man of praiseworthiness ... doubly fruitful.*”

Church Governance Restoration – [Neh. 7:52].

Nehemiah 7:52 - *The children of Besai, the children of Meunim, the children of Nephishesim,*

This is during the time just following the restoration of the Temple in Jerusalem, by the “overcomers” who left their former captivity in Babylon, become Persia, following its conquest by Cyrus the Great. At the time of [Neh. 7], Nehemiah

has restored security by rebuilding the wall and its gates, surrounding the city of Jerusalem. This was necessary because of incessant threats from Samaria, now populated by unbelievers, following Israel's deportation. He is now ready to set up governance and ministries of and by God's people.

God put it in Nehemiah's heart to do a background check on all the forty-two thousand people of the congregation. He used a list that was made at the time of the return from captivity. He required that all prove they were descendents of the original overcomers who had come back to restore the Temple. That is, they must be descendents of overcomers. Those who could not prove such descent lost any positions to which they might have recently been appointed. This was just before the seventh month of the year, October, roughly, just before the re-establishment of the Feast of Tabernacles [Neh. 9:9-18], the seventh feast.

[Neh. 7:52] mentions three names. Besai means "domineering," in the sense of loathing. The meaning of Meunim comes from "an abode of God," where "abode" is in the sense of a retreat or asylum, from a root originally meaning to intimately dwell together. The meaning of Nephishesim comes from "to scatter." Taken together literally, the verse and its context mean that among the overcomers who left captivity to restore the Temple were those who were "*domineering (in the sense of loathing) ... an abode of God ... and ... scattering ...*" And, the new government and ministries of the restored Temple and city of God would comprise descendents of these.

Here, we have the Temple, restored. It is the type for the Overcoming Church. The obvious implication is Elijah, whose task is one of restoration [Mat. 17:11]. And, we have already seen that this prophetic move will be viewed as the third advent of Elijah. The reference to the Feast of Tabernacles, the seventh and last feast, implies that this points at the very end-times.

The context is restoring governance in the churches. It involves a background check to make sure that the governance is descended from the original overcomers who set out to do the restoration. A key is the meaning of the three names in sequence, being "*domineering (in the sense of loathing) ... an abode of God ... and ... scattering ...*" We will see below what is the implication of the prior scattering.

Confronting the Governance of the Churches – [John 7:52].

John 7:52 - *They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.*

This verse is at the end of [John 7], wherein Jesus left his preaching in Galilee, to teach publicly in the Temple in Jerusalem. Prior to this, His ministry had not been in town, where the religious leaders were directly exposed to it. They had previously sent representatives to observe and report on Jesus' teaching.

The timing is just after many quit following Jesus, because He had been teaching deeply spiritual things about the relationship Christians are to have with Him [John 6:66]. So, Jesus finally went directly into the Jewish 'church, as it were, to teach, where he is already hated by the leadership. It was the time of the Feast of Tabernacles.

Jesus commenced his public teaching at about the middle of the eight-day feast. The people that listened to Him marveled at what He knew, not being a seminary

graduate [John 7:15]. Jesus replied that His doctrine was not His own, but God's, and that any one who wanted to do the will of God would recognize the doctrine.

On the last feast day, the eighth, Jesus invites the people to come to Him and drink, and receive the Holy Spirit after He is glorified [John 7:37-39]. He is quoting from [Isa. 44:3]. This is the same kind of spiritual teaching that had just caused many to cease following Him in the Galilee. At this, the people in Jerusalem become divided, some thinking Jesus is the Christ, some not. Nicodemus, who is one of the religious leaders, defends Jesus to the rest of the leadership. It is in reply to this defense that the leadership asks Nicodemus the question in verse-52. The name, Nicodemus, means, "*overcoming, among his people.*"

The number, eight, is often used in the Bible concerning new birth, new creation, new beginning, etc., according to both Bullinger and Vallowe.^{12,13} It is the overcomers' number. The Feast of Tabernacles is the seventh and last feast of the religious calendar.

In The Church Visited², I presented the seven-fold model of Christianity, alluding to the fact that the seven feasts fit that model, sequentially. That is, the seven feasts define a type for the sequential walk of the corporate Church to maturity. Tabernacles symbolizes the final part of that walk. In fact, the historical development of the Protestant Church also fits the seven-fold model, typed by the Feasts of Israel. My observation is that the Church is now in its sixth, doctrinal, phase. The very end-times will see the seventh phase, which brings the Church to maturity. Like the individual Jesus, the corporate Body of Christ will be matured by what it suffers [Heb. 2:10].

Jesus quoted [Isa. 44:3] in [John 7:37-38]. There is a context associated with that verse that was also dealt with in the previous book. The verse, [Isa. 44:4] was in the fifth of Impartations-'97, and dealt with the corporate prophetic ministry. The interpretation of that verse was that the Isaiah passage was God's reassurance that in the very end-times the Holy Spirit would save the Church, corporately, as well as by individuals. That whole passage is about the very end-times restoration of the Church.

When Jesus spoke the Isaiah verse, He was dealing with the corporate 'church' of the times, of which He was a member, that being Jewry [John 7:1]. And, so, we may interpret the present verse-52 as being in the context of public prophetic confrontation (via preaching and teaching) of the churches of the very end-times, the time of the great outpouring of the Holy Spirit.

What we see here is moving the prophetic ministry venue from that of the people, only, into the 'front yard,' so to speak, of the governance of the churches. This is to present them with God's doctrine and not man's doctrine. It will be the same deeply spiritual Bible-based teaching that divides the people, themselves. Here, it will divide the governance into those who believe and those who don't. A second reference to the Feast of Tabernacles confirms the timing of this move as the very end-times.

The reference to [Isa. 44] means that the context will be corporate prophetic ministry. The message will be that it is the Holy Spirit who shall save the Church corporately, not just as individuals. The number, 8, and Nicodemus' name give us the Overcoming Church context.

Persecution of Confrontational Prophets – [Acts 7:52].

Acts 7:52 *Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:*

This is from Stephen's trial before the Sanhedrin, after he's been falsely accused. He turned the trial around, taking the opportunity to teach the gathering the true doctrine of their 'church.' Stephen reviewed the entire history and development of the Hebrew religion for these church governors. Toward the end of his testimony, he refers to the governors as obstinate, with uncircumcised heart and ears, opposing the Holy Spirit. Then, he reminds them that the 'church fathers' have always persecuted the prophets, and that now they have murdered their own Christ. At this verse, the governors blew their cork, so to speak, and took Steven out and martyred him.

Again, this verse is in the same context as one of Impartations-97. That was [Acts 7:43], wherein the entire [Acts 7] passage was interpreted as describing the return of corporate apostasy, in the form of idolistic worship. So, verse-52 is to publicly confront the Church over its persecution of its own prophets who point out its shortcomings.

What we see here is the prophets confronting the governance of God's people, concerning idolistic worship and the true doctrine of their Church. The confrontation even includes reviewing for the governance the history and development of Christianity, following the return from captivity of the Remnant Church. That is, this governance is descended from the Overcomers, who previously restored the Church. This confrontation will result in persecution and scattering of all but the apostles [Acts 8:1]. But, those scattered will still preach the true Word of God [Acts 8:4].

Reassurance - The Lord is in Control – [Psa. 33:19].

Psalm 33:19 - *To deliver their soul from death, and to keep them alive in famine.*

This Psalm is in praise of the Lord, reviewing how He works and how man works. It says that if anything gets done by man, it's because the Lord is behind it. This verse says that the Lord's eye is on those who fear Him and hope in His mercy, so as to deliver their soul from death and keep them alive in famine.

In the context of the preceding verses, this verse is a reassurance that the Lord is in control of all things. It confirms that those who fear Him and hope in His mercy shall be delivered and supported.

Harmonization of the Verses in Impartation-2.

Taken all together, these five verses define the context and the task of the prophets who shall minister corporately to the Remnant Church, before its total captivity. The context of this ministry is the governance of the churches in the very end-times, typed by the Feast of Tabernacles. These are the times known in the Old Testament as the times of the fulness of the Gentiles. The context is the finalizing of the ministry, the working out of salvation at the corporate level.

The prophetic task is to confront the governance of the churches about idolistic worship and the true doctrine of the Church, as set forth in the Bible. This shall

include reviewing for the governance the history and development of Christianity, following the Protestant Reformation, until today.

This confrontation shall have two results. First, it shall split the governance among those who believe the message and those who don't. Secondly, it shall result in the persecution of the very end-times prophets and the scattering of the Remnant Church (churches) from whence they come. All but the true apostles of the very end-times shall be scattered. But, those scattered shall still preach the true Word of God.

This set of verses defines the first part of the prophetic transition examined in Chapter Two of the book, The Church Visited² In particular, it defines the corporate level of the first part of that transition, dealt with in Chapter Three of that book. What is defined here is the corporate task and its result. This applies in the present context to the apostles of the very end-times, who like the first century types will be miraculously supported in confronting the governance of the churches [Acts 5:19-23].

CHAPTER 3: Seeing Jesus, and Church Restoration.

Ezekiel 17 – *A riddle and a parable to a rebellious house, concerning a great eagle that takes the highest branch of a cedar tree and places it in what will be the Promised Land in a city of travel for trade. The eagle also sets seed of the land as a willow tree in a fruitful field by great waters. But, God says that the east wind will wither it. He will then replant a tender cropping of it to flourish on a high and eminent mountain.*

Matthew 17 – *In which Jesus was glorified on a high mountain, with Moses and Elijah. Afterward, when questioned, He said that Elijah must come before Him, to restore all things.*

Isaiah 17 – *The Day of the Lord, in which the glory of God's people shall fail. Their eyes shall look to their Maker, and not to altars and works and idols, and they shall see Jesus. The cities shall be as a forsaken forest and an upper branch, left only because of God's people. It is a time of desolation because they have forgotten the God of their salvation and the Rock of their strength. This is the allotment of those who spoil and rob God's people.*

The Eagle and the Branch: Replanting The Church – [Ezk. 17].

Ezekiel 17 – The Whole Chapter.

This is a parable and riddle that God gives to His rebellious house that has been taken captive by Babylon. The parable concerns a great eagle that takes the highest branch of a cedar tree and places it in what will be the Promised Land in a city of travel for trade. The eagle also sets seed of the land as a willow tree in a fruitful field by great waters. It became a horizontally spreading vine whose branches turned toward the eagle and whose roots were under him.

Then, there was a second great eagle, toward whom the vine bent her roots and shot forth her branches, that he might water it by the furrows of her plantation. That is, the eagle would water the vine in the garden wherein it was cultivated. God repeats that it was planted in good soil by great waters, so that it might put forth branches and bear fruit and be a goodly (ample) vine.

Then God asks whether the vine shall prosper, or whether God shall pull it up by the roots and cut off its fruit, so that it withers. He answers His own question, saying that it shall wither, even without great force or a great people to pluck it up by the roots. He asks if it shall not wither when the east wind touches it, and confirms that it shall wither in the garden where it grew [Ezk. 17:1-10].

God has given this parable because of the behavior of His people in captivity. He asks if they don't know what the parable means. Then, He says to tell them the following:

The governance (king's seed) has made a covenant with Babylon that the house might be base (made low, degraded), that it might not lift itself up, so that it might continue to exist. But, the governance has then rebelled against Babylon and has sent messengers to Egypt, the place of earlier captivity, before the house went into the Promised Land. These messengers seek resources from Egypt so that God's people may escape their captivity and be delivered. God says that won't work, since He is the one who raised up Babylon. Thus, it is really God's covenant that the governance of His people have broken. God will spread a net and snare the governance and plead with (judge) it in Babylon, concerning its trespass (treachery) against Him. And, all the fugitives (refugees) and bands (groups) shall fall and the ones who remain shall be scattered, and we shall know that the Lord has spoken it.

Finally, God says that He will take of the highest branch of the high cedar and plant it on a high and eminent mountain in the heights of His people's land. And, it shall be a goodly cedar. He says that all the trees of the field shall know that it is the Lord who has brought down the high tree, exalted the low tree, dried up the green tree, and made the dry tree flourish [Ezk. 17:11-24].

This chapter of Ezekiel is full of symbols. We see Babylon, Egypt, east winds, eagles, cedar trees, willow trees, vines, roots, fruit, and branches. All of them have biblical symbology.

The Eagle:

There is an epic poem of Moses, just after he had put the Law in the Ark. In this poem, he was rebuking the People for their rebelliousness. He symbolized God as an eagle, protecting His people [Dt. 32:11], bearing them up on its wings. This image immediately reminds us of the picture in [Rev. 12], where the Church is given two wings of a great eagle, that she might fly into a place of protection for three and one-half years, during the Great Tribulation. This is just after she births the "Man-child." It is just as Satan and his hordes are cast out of heaven, into the Earth, to persecute the birthing Church.

There is, of course, a worldly symbolism for eagle, which is an emblem for both the Roman Empire and the United States.

The Cedar:

Cedar was the wood that God chose, with which Solomon was to build the Temple [1 Ki. 6]. It was used for strength (beams) as well as for finish (walls, floors, and ceilings).

The Willow:

Used only once in the Bible, by its name the willow means that which grows where there is a plentitude of water. So, it derives its meaning from water, whose symbolism is the Holy Spirit [John 7:38-39]. Therefore, the willow symbolizes that which grows where there is a plentitude of the Holy Spirit.

The Vine:

The Christian symbolism of the Vine is that it is Jesus [John 15:4-5]. We Christians are the branches that abide in Him. In fact, that is the definition of the Church. Every branch that does not bear fruit, God takes away. Those that bear good fruit He prunes to make it better. There is another vine, which is the vine of the earth. At the end of the Great Tribulation, it shall be cut and thrown into the winepress of

the wrath of God [Rev. 14:18-19]. A vine that spreads over a land is a corporate Jesus. It is the branches that are individual Christians.

East Wind:

In the Bible, the east wind is the ill wind that blows nobody good. It is dry and withering, especially with vines [Ezk. 19:12].

Egypt:

The Old Testament symbolism of Egypt is the first place of captivity of God's people. It was from there that Moses took the people, who eventually built the Tabernacle, God's first dwelling place. The New Testament spiritual symbology is that the city where the two prophets of Revelation are killed is called Sodom and Egypt. It is also the city where the Lord was crucified. Sodom is a sexual reference, while Egypt is economic.

Babylon:

The Old Testament symbolism of Babylon is that it was the next place of captivity, after Egypt. In the New Testament, the symbolism of Babylon for the very end-times is set in both Zechariah and Revelation. (Zechariah is like a roadmap for Revelation.) In pages 37-38 of The Church Visited², it was shown that Mystery Babylon is a secret politico-economic city, selling herself to kings and making merchants rich [Rev. 17,18]. She it is who rides the Antichrist governments of man's last empire.

The Interpretation of Ezekiel 17:

What we see here is that God took the highest branch of what would be used to build His Temple and placed it in what will be the Promised Land, in a city characterized by travel for trade. He also planted seed in a fruitful field by great waters. He set this seed in a place plentiful in the Holy Spirit. It became a spreading lowly vine with branches turned toward Him and roots under Him.

God then appeared as a second eagle and the planted vine bent her roots toward Him and shot forth her branches toward Him, so that He might water her where she was planted. He intended her to be a goodly vine.

God's spiritual Temple is the Church [1 Cor. 3:16]. The very end-times context is to restore that Temple. It is Elijah's task to start that restoration [Mat. 17:11]. God planted the makings of that Temple in what would be the Promised Land of the very end-times. The seed He planted became a spreading lowly vine that turned to Him and was rooted under Him. God then appeared again and watered her where she was planted.

The vision that appears to me is that this Chapter 17 of Ezekiel is talking about the United States of America. I base that understanding on the trilogy published by Peter Marshall and David Manuel. Their three books are The Light and the Glory¹⁴, From Sea to Shining Sea¹⁵, and Sounding Forth the Trumpet¹⁶. They show that God first planted the Pilgrims and Puritans in Massachusetts (Boston) and then revisited to water them in place during the Great Awakening (Jonathan Edwards, George Whitfield, et. al.).

God then asks whether or not this planting shall prosper or wither, even without anyone trying to pull it up by the roots. Will it wither when the east wind hits it?

In order to answer His own question, God next reviews for His people what they have done, as a rebellious house. They have been taken captive by Babylon and their governance has made a covenant with their captors. This covenant is to debase the Church, so that at least it will still exist, though in captivity. That is, the Church will not try to lift itself up in captivity. But, God says, the governance has rebelled against that covenant by trying to get material support from 'Egypt,' that is, from those who kill God's prophets and even crucify the Lord [Rev. 11:8]. These are those who were Christians but fall away [Heb. 6:6].

God next reveals that the covenant with their captors that the governance broke was also with God, since the governance had given their hand on it. So, God will judge them in captivity for their trespass (treachery) against Him.

Finally, God says that He will also take of the highest branch of the cedar and set it up on a high and eminent place. And, it shall bring forth boughs and bear fruit. And, all the other trees will then know that God has brought down the high tree, raised up the low tree, dried up the green tree, and made the dry tree to flourish.

In other words, the Church that has made and broken a covenant with 'Babylon' and then sought material support from 'Egypt' is in big trouble with God in the very end-times.

What we have seen here is one branch of the withered tree taken and planted to flourish in an eminent mountain place. And, we recall that in New Testament Greek, Jesus was called *Anatole*, being *dayspring* in English [Luke 1:78]. However, in Old Testament Greek, *Anatole* was *Branch* in English. And, the Branch was also Jesus [Isa. 11:1], who, in the very end-times shall build the Temple of the Lord [Zec. 6:12]. But, it shall be the corporate Jesus, who as Branch, shall be men wondered at [Zec. 3:8].

Jesus Glorified as Son of God: The Branch – [Mat. 17].

Matthew 17 – The Whole Chapter.

Matthew 17 comes in four parts. First is the transfiguration of Jesus on a high mountain, with Moses and Elijah. Next, Jesus casts out a demon that the disciples could not. Then, Jesus tells His disciples that He will be killed and rise again on the third day. Finally, Jesus does a miracle to obtain money to pay taxes.

Symbolically, Moses represents the governance of the Church, while Elijah represents the prophetic. Both are Old Testament characters. And, in the Old Testament prophecies of the very end-times, Jesus was referred to as the Branch, as related at the end of the Ezekiel-17 passage, above.

What we literally see here is Jesus being glorified and revealed as the son of God as He meets with Moses and Elijah on a high mountain. What we take from this is the symbolic meaning, as it applies to the Church of the very end-times. In that context, we see Jesus in His corporate appearance as manifested sons of God, meeting with the governance and prophetic elements of the Church, and being glorified in the process. This is essentially what happened in the Old Testament, when the Branch worked with the governance and priesthood, to restore God's Temple.

The Branch Characterized – A Review.

Because of the focus of Ezekiel 17 on God's replanting of a branch on a high mountain, and Jesus' identification as the Branch, it's important, here, that we understand that identification. Therefore, I'm going to reprint the passage from The Church Visited² that characterizes the Branch.

[Isa. 4:1] says,

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

The context, here, is a Church fallen into reproach. These seven "*daughters of Zion*" represent a desperate seven-fold Remnant Church, looking for a remedy, a man to take hold of. They are looking for one man whose name they can assume, so that their reproach may be removed. They won't be a burden to him, since they have their own resources. Who is this one man?

The very next verse, [Isa. 4:2], identifies him.

“In that day shall the Branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel.”

The Hebrew word for "*branch*" is "*tsemach*." In most Old Testament scriptures, that word is capitalized, as Branch. It is someone's name. In Septuagint Greek, it is *Anatole*, which is literally, "*a rising of light*." At the birth of John the Baptist, his father, Zechariah, prophesied about Jesus and called him *Anatole*, which is in English, *Dayspring*.

Scripturally, the Branch is the promise to a remnant escaping from Israel, that is, from Judah, the Remnant Church. He will restore the fruit of the ground for them. We have labeled the escaping remnant of the Remnant Church as the overcoming Mature Church. So, we may interpret that the Branch is also the promise to the Remnant Church of the very end-times, the seven components of which will be looking for him. (I believe that they are now looking for him.) For, the fruit of our ground is poor, indeed. At this advent of the Branch, those who are left in Zion shall be called holy, after the Lord has purged the Church's shed blood by the spirit of judgment and by the spirit of burning. And, there shall be a Tabernacle as shelter from the heat and as refuge from the storm [Isa. 4:3-6].

The first manifestation of The Branch was the individual Jesus, in His physical earthly ministry [Isa. 11:1-3]. And, yet, the full set of Branch scriptures point at someone who does things Jesus didn't do the first time, like smiting the earth with the rod of his mouth and slaying the wicked with the breath of his lips [Isa. 11:4]. But there are those who do these things in the very end times, and they are the two prophets of [Rev. 11:3-12]. These are the two prophets for whom John, playing the role of Ezekiel, measured the Temple [Rev. 11:1-2]. The Branch of [Isa. 11] parallels the two prophets of [Rev. 11]. These are the end-times prophets whom Jesus tasks to prophesy during the three and one-half years of the Great Tribulation.

The Branch is a shepherd, who shall feed the flock that the idolatrous pastors have scattered. This Branch shall be raised up in the days when a King shall begin to reign and prosper, executing judgment and justice in the earth. It is the day when the Church shall be saved, and the King shall be called, *The Lord Our Righteousness*

[Isa. 23:1-6]. Actually, it is the Branch who shall execute judgment and righteousness, as he grows up to the King. And, the entire Church shall be called by the King's name [Jer. 33:15-16]. The Branch and the King shall be inseparable, as to their acts.

The restoration of the end-time Temple shall be in the hands of "*Joshua*" and "*Zerubbabel*." (See the books of Ezra, Nehemiah, Haggai, and Zechariah.) Joshua represents a cleaned-up '*priesthood*' (and we are all spiritual priests). Zerubbabel represents Church governance. With them shall be the Branch, brought forth from among the men who accompany Joshua and Zerubbabel [Zec. 3:1-8]. These men are characterized in the Septuagint as '*seers*.' Joshua shall be given a stone with seven eyes [Zec. 3:9]. The eyes represent the seven-fold Holy Spirit [Rev. 5:6], [Isa. 11:2]. The stone is to be used by Zerubbabel as a plumb bob, with which to measure the restoration of the Temple [Zec. 4:10].

With Zerubbabel, Joshua, and the Branch, shall be a single candlestick, having seven lamps, fed by two olive-oil trees. This combination of candlestick, lamps and oil sources, together comprise the Word of the Lord to Zerubbabel, telling him to rebuild the Temple by the Holy Spirit [Zec. 4:1-6]. This olive-tree/lampstand combination of [Zec. 4:11] is a type for the two prophets of [Rev. 11:4]. From that type, we concluded that the task of the two prophets is to provide doctrinal light to Church governance.

The cleaned-up priesthood (Joshua) is told to behold the man whose name is The Branch. It is he who shall grow up out of his place and build the Temple and bear the glory and govern on his throne with a priest at his right hand. And a peaceable counsel shall be between them both [Zec. 6:13 - Sept.].

Jesus fulfilled some of the prophecies of The Branch. The two prophets of Revelation fulfill some more. The Branch is not The King. But, The Branch judges like The King. The Branch is not the cleaned-up priesthood. Neither is he Church governance. Yet he shall govern and have peaceable counsel with the priesthood. The Branch shall grow up. The individual Jesus doesn't do that. He did that. The Branch shall grow up in the same way Jesus grew up. The Branch is Anatole and Jesus was Anatole. And yet, this Branch shall do things Jesus didn't do, the first time around. Remember, He said we would do greater things than He [John 14:12].

The Day of the Lord: Seeing Jesus – [Isa. 17].

Isaiah 17 – The Whole Chapter.

Here, again, is the idea that in the Great Tribulation of the very end-times there will be left only an uppermost branch and a gleaning of fruit, and that only because of the people of God. People who have forgotten the God of their salvation and the Rock of their strength shall look for their Maker and see Jesus. But, the churches will be desolate and the people will cease looking at altars, the works of their hands, and idols.

This is the Day of the Lord, when God shall vent His wrath on Babylon, the country of bondage of the Church. It is the time when Lucifer is confined to the Earth, to weaken the nations [Isa. 14:12]. This is when the Church shall be made thin and lean, when the harvest shall be poor. And yet there shall be left grapes for gleaning, as in the uppermost bough and outermost fruitful branches. They shall plant pleasant plants and strange seedlings, but the harvest shall be a heap in the day of grief and of

desperate sorrow. It is the day of woe [Rev. 8:13] of noisy peoples and rushing nations. This is the portion of them that spoil and rob the Church.

This chapter just reminds us that the overall context of this impartation is the Great Tribulation, the Day of the Lord. And, it confirms that when the people seek God because of the ongoing desolation, they shall see Jesus, high and lifted up [Isa. 6:1].

Harmonization of the Verses in Impartation-3.

There are three major visions, common to the three scripture chapters. These must be assembled, to see the whole message of Impartation-3.

First is the Branch, originally planted and watered in a fruitful field, but then withered and transplanted to a high mountain. The withering is because of the behavior of the governance of God's people in captivity. The transplanting is out of mercy for His people. Next is Jesus, glorified on a high mountain, in the symbolic presence of the Church governance and prophetic. Finally is God's people lifting their eyes from their idolistic altars and works and seeing Jesus in the Day of the Lord, the Great Tribulation.

What is common to these visions is the idea of Jesus as Branch, restoring the Church, together with its governance and the prophetic. It is the time of the Great Tribulation, and the Church is in desolation. But, Jesus will be seen. Because of my previous study of this, I must interpret Jesus' being seen as His corporate *phaneroo* appearance as manifested sons of God.

Because of the two eagles, I must interpret that it is the United States that is being talked about, where a branch was first planted and then watered. But, because of the behavior of the churches' governance in captivity, it withered. So, God will transplant it to a high and eminent place. Then, the people will know that it is God, and only God, who is doing it.

As with the eighth Impartation in The Church Visited², this third one of the Post-'97 Impartations is highly spiritual. By that I mean that it will take a lot of "seeing" to understand what it is saying about the corporate Church of the very end-times. But, the Branch is characterized as seers, so they will understand. As we go on through the other Impartations of this book, hopefully the present one will become clearer.

CHAPTER 4: The Apostolic Ministries in Context.

The New Testament 3:17s – Twenty of Them.

Matthew, Mark, Luke, John, Acts, Romans, First and Second Corinthians, Galatians, Philippians, Ephesians, Colossians, Second Thessalonians, Second Timothy, Hebrews, James, One and Two Peter, One John, Revelation.

The Twenty Scriptures, Analyzed.

In the following analysis, the format will be substance, interpretation, and comment, in that order. Substance is what the verse is about. Interpretation is what it says in the context of the very end-times. Comment will be additional information

The Phaneroo Appearance of Jesus – [Matthew 3:17]. *And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.*

Substance: Chapter 3 of Matthew is all about John the Baptist and his preaching. John plays the role of Elijah, and is the fore-runner for Jesus. Verse-17 concludes the passage where Jesus is baptized by John. It is where the voice from heaven declares Jesus to be the Son of God.

Interpretation: This points at the *phaneroo* appearance of the corporate Jesus as manifested sons of God [1 John 3:2]. The first phase of the prophetic births this ‘manchild,’ and the event marks the transition in the prophetic. It also tells us that the first phase of the prophetic (Elijah-3) takes place in the Remnant Church.

Comment: One of the most important results of the book, *The Church Visited*², was that the Great Tribulation of the very end-times is about the corporate Church, rather than about individual Christians. Today’s churches have focused on individual Christianity, rather than presenting what the Bible clearly says about the last task of the Church.

An accompanying important conclusion is that the manifested sons of God of [1 John 3] is the corporate *phaneroo* appearance of Jesus in the Church. It is when the Church realizes what it is to function as sons of God. Therefore, with [Mat. 3:17] a type for something in the very end-times, the most likely event is the manifestation of the sons of God. The task of the very end-times ‘Elijah’ is to be a forerunner and carry the message for this latter event.

Training the Very End-Times Apostles – [Mark 3:17]. *And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:*

Substance: Chapter 3 is a sequence of events out of Jesus' early ministry. Verse-17 is in the passage where Jesus chooses the twelve who will be trained up as apostles. He empowers them to preach and heal and cast out devils. Verses 16-17 are where Jesus names Peter, James, and John. Verse-17 names James and John "Boanerges," which is of Chaldee origin, meaning "sons of commotion." The Greek translates the Chaldee into "bronte," meaning "thunder." Physically, they were the sons of Zebedee, meaning "gift of God," who was the husband of Salome. Chaldea is synonymous with Babylon, which was the place of last captivity of the ancient Israelite 'Church,' from which the 'Overcomers' came back to restore the Temple. 'Babylon' is the place of final captivity of our Church (in Revelation).

Interpretation: The naming of the twelve, to be trained as apostles.

Comment: Note through the Babylonian name, the connection to setting up the government of the restored Temple in [Neh. 7:52] of the second Impartation.

Elijah-3 Preaching the Phaneroo Appearance of Jesus – [Luke 3:17]. *Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.*

Substance: Here, again, Chapter 3 is about John, the Baptist. Verse-17 is in the passage where John differentiates himself from the Christ, forecasting Jesus' coming. John's baptism of Jesus is just four verses later. This is just before Herod imprisons John and ultimately executes him. Verse-17 speaks specifically to Jesus' far future acts to purge (perfectly cleanse) His threshing floor, gather the 'wheat' into His granary, and burn the 'chaff' with fire unquenchable. This latter is a reference to Hell. Verse-17 also occurs in [Mat. 3:12], so [Luke 3:17] is tied to [Mat. 3:17].

Interpretation: 'Elijah,' preaching the coming of the corporate Jesus, who will purge the threshing floor.

Comment: The threshing floor is a reference to David, concerning the place for building the Temple [2 Chr. 3:1].

Teaching the Teachers of the Church – [John 3:17]. *For God sent not his Son into the world to condemn the world; but that the world through him might be saved.*

Substance: Chapter 3 has two passages. The first, in which is verse-17, is Jesus, teaching the teacher, Nicodemus. The second is John the Baptist, explaining that now that Jesus has been baptized and is now baptizing, it is time for John to decrease (in ministry), while Jesus increases. In verse-17, Jesus teaches the teacher of the Church that God has not sent His Son into the world to condemn the world, but to save it. The word, "condemn," is "krino," often translated as "judge." And, it is absolute judgment, as in a court-room.

Interpretation: The corporate Jesus, teaching the teachers of the Church.

Comment: The very end-times are times of bad teaching in the churches. Paul [2 Tim. 4:3] commented on that. Peter [2 Pet. 2:1] amplified the point, comparing the false teachers of the very end-times to the false prophets in the times of the Old Testament. The writer of Hebrews rebuked the Hebrew Church about teaching the fundamentals over and over, and not going on to the ‘meat’ of the message [Heb. 5:12, 6:1-2]. So, it appears that one task of the very end-times apostles/prophets will be to teach the teachers of the churches the whole message. That will include the tasks, under the plan of God for the very end-times.

Corporate Forgiveness of the Church – [Acts 3:17]. *And now, brethren, I wot that through ignorance ye did it, as did also your rulers.*

Substance: Chapter 3 relates Peter’s magnificent sermon on Solomon’s porch of the Temple, following he and John’s healing of the lame man at the gate called, Beautiful. (This word, Beautiful, means “belonging to the right hour.”) This healing drew the crowd in for the sermon. The sermon explains that the healing was wrought by the lame man’s faith in the Name of Jesus, whom the crowd had previously publicly denied, preferring Barabbas.

Verse-17 is the key, telling the crowd that they had done it out of ignorance, which had previously been prophesied. If they repent and be converted, their sins can be blotted out, when the times of refreshing come, from the presence of the Lord. And, He shall send Jesus Christ, whom heaven must retain until the “times of restoration” of all things, which has also been prophesied.

Interpretation: Preaching that the people’s denial of Jesus may be forgiven when Jesus comes at the time of prophesied restoration.

Comment: The Greek word, *apokatastasis*, is the noun form of *apokathistemi*, the verb for *restore*, used in [Mat. 17:11], where Jesus said the (end-times) Elijah must come again and restore all things. Therefore, Peter is saying that the people may be forgiven their denial at Jesus’ end-times appearance, following ‘Elijah’s’ restoration. This is most likely the *phaneroo* appearance of the corporate Jesus.

NOTE: It is obvious that these previous 3:17 verses are not in chronological order. To harmonize them, I will take them in the order Luke, Matthew, John, Mark, and Acts.

Corporate Jesus, as Branch – [Romans 3:17]. *And the way of peace have they not known.*

Substance: Chapter 3 is part of the continuous discourse of Paul’s letter to the Roman Christians. In Chapter 3, Paul asks whether the Law-obeying Jew or the Christian are better than one another in the sense of being justified (held righteous) in God’s eyes. He says neither has an advantage, because all are sinners. Verses 10 through 18 are a list of shortcomings of all. In the end, no one is justified in God’s eyes except by their faith in Jesus Christ. Verse-17 is the shortcoming of not knowing “the way of peace.”

John the Baptist's father, Zechariahs, who was filled with the Holy Spirit, prophesied over John, saying that he would be forerunner of Jesus, whom he identified in His role as The Branch. Zechariahs said that it was Jesus, as The Branch, who would guide our feet into "the way of peace." These are the only two verses in the New Testament that use the identical phrases, "the way of peace." The key in verse-17 would appear to be the connection to the Baptist and the reference to the Branch.

Interpretation: The corporate Jesus, as Branch (Dayspring), to guide the people into the way of peace [Luke 1:79].

Comment: Peace of mind and resting in God are two related things that are to characterize the Christian during the persecution of the very end-times. In [Phil. 4:7], Paul explains that they should not worry, that through prayer and supplication in Christ, hearts and minds shall be guarded in the peace that passes all understanding.

Defiling God's Temple – [1 Cor. 3:17]. *If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.*

Substance: This Chapter 3 is Paul speaking to the carnal Corinthian Church. He is rebuking them for their cults of personality, and divisions, and worthless 'works.' In verse-16, Paul identifies them (plural) as God's Temple, wherein the Holy Spirit dwells. That is, Paul is identifying the Church, itself, as God's Temple. Verse-17 then warns that anyone who defiles that Temple (by their works) shall God destroy, because the Church, itself, is holy. (They shall not lose their salvation, but their works.) The context here is plural, not individual. And, that plurality is the Church, itself. It is a warning about defiling works in the Church. The word used here for "defile" is not the usual one to soil or make unclean. It is to spoil or shrivel or wither, to somehow ruin the earthly Church.

Interpretation: The ruination of those who by worthless works defile God's Temple, the Church.

Comment: Every man's works shall be rendered apparent in the Day of the Lord. So, what works defile? Whatever causes the Church (or a church) to shrivel or wither. See the warning against defilement of mind from the sincerity (bountifulness) that is in Christ [2 Cor. 11:3]. Also, there is a connection here with the shriveling of the branch in the previous chapter.

A Ministry of Heart Understanding – [2 Cor. 3:17]. *Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.*

Substance: Here, later, Paul is speaking to the Corinthian church, which has apparently repented and moved from milk to meat. It is a message that combines at once comfort, consolation, exhortation, and entreaty (paraklesis). In Chapter 3, Paul is focusing on the glory of the ministry of the Spirit, in the Spirit. Again, he contrasts the old-testament 'Church,' Israel, with the new-testament Church of Jesus Christ. He focuses on the 'blindness' of those in a church based only on the Law, versus the removal of that blindness by the Lord, in a Church based on faith and the Spirit. This

'blindness' is symbolized by a veil, covering both mind and heart. That 'mind' (noema) is the 'understanding' (noieo) part of the intellect, that is directly tied to the heart. (Recall the 'heart understanding' that played such a key role in The Church Visited².)

The veil over Moses' face, which prevented the Israelites from seeing the glory of the ministry that would supersede the old-testament Church, was for a people whose heart understanding was veiled. The veil need not be worn by new-testament ministers to a corporate Church whose mental veils have been removed by turning to the Lord. Here, Paul makes clear that by "Lord" he is referring to the Holy Spirit, who produces our liberty [2 Cor. 3:17].

The key to this passage and verse is this "*perfect law of liberty*" [James 1:25], by which we minister in perfect freedom and heart understanding, showing the glory of it on our faces. By its Biblical usages, this word, liberty, is defined by its opposite, bondage. This is a ministerial liberty, of the Spirit, not subject to the bondages of a Church without heart understanding.

Interpretation: A ministry in heart understanding, that is out of bondage.

Comment: Recall that another very important result of The Church Visited² was the conclusion that heart understanding (versus intellectualism) is a necessity for effective church governance.

Ministry of Faith and Spirit, not Law – [Galatians 3:17]. *And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.*

Substance: Here, again, Paul is trying to correct the outlook of a Christian church, still bound up in the Law. He addresses them up front as *anoetos*, which means lacking an understanding mind (the negative of *noema*, used in the 2 Corinthians passage, above.). That is, he is addressing another church whose heart understanding is still veiled. And, he asks, "*Who has bewitched you,*" concerning the state of their understanding. The word, "*bewitch,*" means to fascinate by false representations. This means that their minds were captured by things going on in the church that were false, what we might today call counterfeit.

Again, the issues are faith and Spirit, versus fleshly works. Do they think they can go on to maturity by fleshly works, finishing what was begun in faith and Spirit? Then, Paul gave them a quick teaching. It was that God's promise to the unbelievers of inheritance through faith was given to Abraham, through his (singular) seed, Christ, four hundred thirty years before the Law-based Church was established. A Law-based Church cannot disannul that promise. This looks backward, at the law, and points forward, to the inheritance.

Interpretation: Again, faith and Spirit ministry, as contrasted with a Church bound in the Law, whose understanding is bewitched.

Comment: Again, this fits the theme of heart understanding, which is a corporate as well as individual requirement for church progress, especially in its leadership.

A Demonstration to Heavenly Princes and Authorities – [Ephes. 3:17]. *That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,*

Substance: This chapter continues the theme of inheritance and heirship and the promise. For the first time, we see all this referred to by the all-enveloping descriptor, “*mystery*.” From the meaning of the Greek, *mysterion*, this is something kept secret by God, since the beginning of the world. Paul says that his ministry is to make all (the Church) see the essential substance and role of the fellowship of this mystery, which is to demonstrate to the principalities and powers of heaven the multi-faceted wisdom of God.

He is telling the Church that its earthly role has been hidden but now is to be revealed. He prays that God would inwardly strengthen them in the Spirit, so that Christ may dwell in their hearts by faith. And, he asks that they, being rooted and grounded in love, may all together have the strength to comprehend (corporately grasp) all the dimensions of this mystery.

Interpretation: Demonstrating to heavenly principalities and powers the whole mystery of Christianity now revealed to Jesus’ apostles and prophets.

Comment: This adds a dimension to the task of the apostles and prophets of the very end-times. The Church must understand that God is using them to make a point with the unseen principalities and powers of heaven. Again, the proper viewpoint is corporate, rather than individual.

Comprehending the Whole Dimension of Mysteries – [Philip. 3:17].
Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.

Substance: Continuing the theme of [Eph. 3:17], Paul is exhorting the Church. Again, it is Spirit versus flesh. Faith versus man’s fleshly works. Paul returns to the subject of a mature Church’s comprehension, which in [Eph. 3] was that of the total dimension of the mystery of Christianity. Here in [Php. 3], Paul admits that he’s not yet totally mature or completely comprehending. He says he’s still stretching himself toward those things that lie ahead. He exhorts those who are mature to adopt this attitude (of not knowing it all).

In verse 3:17, Paul says the Church should focus on those whose walk exemplifies this attitude. He cautions that there are many in the Church who exercise their minds on earthly things and glory in the shame of it. These Paul calls “enemies of the cross of Christ.”

Interpretation: Exhorting the Church to stretch itself to comprehend the total dimension of the mystery, without having a ‘know-it-all’ attitude.

Comment: Here is the attitude required of an apostle to take a church on to maturity. Maturity (*telios*) is the perfection sought for the Church. The apostle works to instill that attitude into the churches, corporately, starting with the individuals who can understand it.

Being Heavenly Minded – [Col. 3:17]. *And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.*

Substance: [Col. 3:17] is the concluding verse of the first section of Chapter 3. That section is a further exhortation to the Church to be heavenly minded, rather than earthly minded. He says to consider yourself dead, and get past the earthly things. He says to deal with one another in the Church, as Jesus has dealt with each of us, individually. He says to have the peace of God in our hearts, to which the whole Church is called as one body. Let the logos Word of God dwell within the Church abundantly, that is, productively. The concluding verse, [Col. 3:17], says that all these things are to be done in the Name of the Lord, Jesus, giving thanks to God and the Father, by Him. This is almost like a review to a nearly mature Church of how to carry on, spiritually.

Interpretation: Continuing exhortation to be heavenly minded, rather than earthly minded. Consider yourself dead.

Comment: It is known as dying to self. In today's narcissistic society, a person who is truly dead to self is noticeable. An apostle of the very end-times will be listened to, if only for this attitude. Dying to self, resting in God, and peace of mind go together.

Waking Up Freeloaders and Meddlers – [2 Thes. 3:17]. *The salutation of Paul with mine own hand, which is the token in every epistle: so I write.*

Substance: [2 Ths. 3:17] is Paul's final salute to this Church, at the end of Chapter 3. It's a short chapter of final commands concerning the fellowship in the Church. It exhorts the faithful brothers to not walk with brothers who are 'busybodies.' That means one in the Church who is a free-loader and meddler, rather than a regular worker. Such a one is just there for what he can get and what he can get into. Note such people and put them into 'Coventry,' so to speak, so that they may be ashamed. Don't count them enemies, but try to wake them up, as an admonishing brother.

Interpretation: Admonish freeloaders and meddlers. Wake them up.

Comment: Another task of the apostle of the very end-times, working to bring the churches to maturity. A time of sorting of church memberships, of differentiation. No more free lunch, so to speak. Those who are not working for Christ are working against Him [Mat. 10:35].

Live Godly, Even Under Persecution – [2 Tim. 3:17]. *That the man of God may be perfect, thoroughly furnished unto all good works.*

Substance: [2 Tim. 3:17] is the concluding verse of that chapter, whose focus is on the very end-times. The chapter first describes the morally weakened people of that era, including those in the Church. Paul carefully describes those who love pleasure more than God, who are ‘blowers of smoke,’ ready to give away the Church, who will fall for anything. Then follows an exhortation to continue godly living, even though it draws persecution. As things continue to get worse, continue in the ways of the mature Church. And, use the Scripture, to be thoroughly prepared for the doctrinal, admonishing, correctional, and instructive Church works necessary to those times.

Interpretation: Live godly, even under persecution. Use scripture that is necessary to the very end-times.

Comment: The necessary behavior of the mature in the very end-times.

Don't Be Blocked From Resting in God – [Hebrews 3:17]. *But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness?*

Substance: This chapter is in the context continuing from [2 Tim. 3], of unbelief in the Church. It introduces the new idea of not being capable, corporately, of entering into God's rest. That phrase, “entering into God's rest,” is from [Psalm 95], where “house” denotes God's ultimate House, wherein He will live with His people. It's His ultimate and eternal Church.

A second new idea is that entering in, as it's called, is blocked by the hardening of the heart that proceeds from not listening to God. It is, literally, “If you hear his voice, ...” where “hear” is “akous,” and “voice” is “phone” in Greek. What it means is if you acoustically hear his phonetic voice. Acoustic, as in “it sounds like” and phonetic, as in “a phonetic voice.” This is what prophets do. It's what Moses' people didn't want to do. They said, “You go listen to Him ... we're afraid.”

(Note that there is no “will” in the Greek for “If you hear his voice.” It's not if you want to hear his voice, it's if you do hear his voice.)

In this context it says that an evil heart of unbelief occurs when one departs from the living God. And, that departure is in the sense of refusing to listen to His voice. So, what we have here is inability to enter into God's ultimate (place and condition of) rest, because of loss of faith through hardening of the heart, coming from refusing to listen to God's voice.

Interpretation: Corporately enter into the condition of God's rest (for you), in His house, the Church. Don't be blocked by hardening of the heart, caused by not listening to Jesus' voice.

Comment: Another key idea from The Church Visited², that actually hearing Jesus' voice is not only possible, but necessary to Him knowing you [John 10:27]. It is particularly important for those who labor as teachers in churches for which Laodicea (the doctrine Church) is a type [Rev. 3:20].

Apply Heavenly Wisdom to Avoid Worthless Works – [James 3:17]. *But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.*

Substance: [Jas. 3:17] is in the second section of Chapter 3, whose message ties into the previous ideas, concerning having the peace of God in the heart. James comes at it from the standpoint of what happens in the Church where people don't have the peace of God in their hearts. Then, there are confusions and all kinds of worthless works in such a Church.

The cure, according to James, is the "wisdom from above," which is our key verse, [Jas. 3:17]. Men, having such heavenly wisdom, have their mind right, says James. And, it should show by their behavior and works. This kind of heavenly wisdom has the eight attributes listed. (Recall that 8 is the number that points at overcoming and rebirth.)

Interpretation: Avoid worthless works, having peace of God in the heart from heavenly wisdom in its eight listed attributes.

Comment: Another analytical tool for the apostle, in sizing up a particular church. If strife and envy are present, so is the devil, working through Christians who lack understanding (*epistemon*). This is another kind of understanding that resides in the heart, as does strife and envy.

If You Must Suffer, Let it be for Good – [1 Peter 3:17]. *For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.*

Substance: Chapter 3 also concerns the mental state of those in the Church, focusing upon behavior and having peace of mind. It assures that if a Christian is persecuted for righteous behavior it's OK. The key verse, [1 Pet. 3:17], says that if it's the will of God that you suffer, let it be for doing good, not bad.

Interpretation: If you must suffer, let it be for good, not bad.

Comment: Apostles are not immune from persecution and suffering. So, God is saying if you have to suffer, let it be for good, not bad. It may be the will of God.

Know the Very End-Times Role – [2 Peter 3:17]. *Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.*

Substance: This chapter, like [2 Tim. 3], focuses on the very end-times. It cites the importance of behavior and peace of mind, in the context of the earthly judgments that will accompany the very end-times. Peter sides with Paul, whom he quotes, admonishing the Church not to fall into error because of the difficulty of figuring out its role in the end-times. He says to be on guard, since the Church has knowledge of these things before they happen.

Interpretation: Have peace of mind under earthly judgment. Avoid error from not knowing very end-times role.

Comment: Surely, a true apostle must know his role in the very end-times Church. That is a necessity to not being in error. This is one of the most important realizations to come out of these Post-'97 Impartations. The role of the very end-times apostle is just the same as it was, originally.

Differentiation in the Church – [1 John 3:17]. *But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?*

Substance: This chapter differentiates the “sons of God” from the “children of the devil,” and advises Christians not to wonder when they are hated by those of the world. It is a confidence-builder to those of the Church, who he advises to love each other. The key verse, [1 John 3:17], reinforces this injunction for love within the Church.

Interpretation: Differentiating manifested sons of God from children of the devil. Don't wonder at the world's hate. Love within the Church.

Comment: There will be manifested sons of God in the very end-times and there will be counterfeits. They will be differentiable by their conduct. We must be able to judge the difference. But, this is not to detract from our love of our brothers (and sisters) in the Church. When the world hates us, the only agape love we will experience will be in the Church. Love and judgment go together.

Know the Wretched Condition of the Church – [Rev. 3:17]. *Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:*

Substance: This section of Chapter 3 is the message to the Laodicean Church. We've covered the characteristics of this Church and where it fits in God's scheme of things for the very end-times. So, here we just note that the key-verse, [Rev. 3:17], is where Jesus rebukes it for not knowing its wretched condition.

Interpretation: Know the wretched condition of the Laodicean church, the teaching church.

Comment: A case can be made that the seven churches of Revelation are types of the seven modern moves in Christianity, commencing with the Reformation. If that is so, then the church at Laodicea is the sixth church, focused on doctrine and teaching. It is succeeded by Philadelphia, the mature church of the very end-times. For those like the writer, who is in Laodicea, it is very important to understand its condition. That is necessary to make the transition to Philadelphia. That understanding is part of the message.

Four Contexts of Interpretation.

Scriptures	Summary Interpretations
Context →	Corporate Jesus - Manifested Sons of God
Luke 3:17	“Elijah,” preaching the coming of the corporate Jesus.
Acts 3:17	Preaching that the people’s denial of Jesus may be forgiven when Jesus comes at the time of prophesied restoration.
Mat. 3:17	The <i>phaneroo</i> appearance of the corporate Jesus as manifested sons of God.
Mark 3:17	The training of apostles.
John 3:17	The corporate Jesus, teaching the teachers of the Church.
Context →	Peace of Mind - Resting in God
Rom.3:17	The corporate Jesus, as Branch, to guide the people into the way of peace.
2 Pet. 3:17	Have peace of mind under earthly judgment. Avoid error from not knowing very end-times role.
Heb. 3:17	Corporately enter into the condition of God’s rest (for you), in the Church.
Jas. 3:17	Avoid worthless works, having peace of God in the heart from heavenly wisdom in its eight listed aspects.
2 Tim. 3:17	Live godly, even under persecution.
1 Pet. 3:17	If you must suffer, let it be for good, not bad.
Context →	Spirit Versus Flesh – Heaven Versus Earth
1 Cor. 3:17	The ruination of those who by worthless works defile God’s Church.
2 Cor. 3:17	A ministry in heart understanding, that is out of bondage.
Gal. 3:17	Again, faith and Spirit ministry, as contrasted with a Church bound in the Law, whose understanding is bewitched.
Eph. 3:17	Demonstrating to heavenly principalities and powers the whole mystery of Christianity now revealed to Jesus’ apostles and prophets
Col. 3:17	Continuing exhortation to be heavenly minded, rather than earthly minded.
Php. 3:17	Exhorting the Church to stretch itself to comprehend the total dimension of the mystery, without having a “know-it-all” attitude.
Context →	Differentiation in the Church
2 Ths. 3:17	Admonish freeloaders and meddlers. Wake them up.
1 John 3:17	Differentiate manifested sons of God from children of the devil.
Rev. 3:17	See the wretched condition of the Laodicean church, the teaching church.

Table 2. Grouping the 3:17 Scriptures by Context.

It can be seen that the above twenty scriptures fall into four different contexts. The Table names those contexts and groups the scriptures, accordingly. They are explained, below.

First Context - The Corporate Jesus as Manifested Sons of God.

The first context is that corresponding to the idea that the manifested sons of God of the very end-times is the corporate appearance (*phaneroo*) of Jesus in the Church. There are five scriptures, with a sixth overlapping the following context, and being included as the first, therein. The first two show the preaching of the corporate 'Elijah' of the very end-times, prior to the transition in the Church. The next one is pivotal to the transition, showing the manifestation of the sons of God, as Jesus' corporate appearance in the Church. This is the transition in the prophetic, leading to the transition in the governance of the Church. 'Elijah' (John the Baptist) declines, while Jesus increases [John 3:30]. The next specifically shows the method of change in governance, with the training of apostles. The final is the task of (re-)teaching the teachers of the Church.

John the Baptist is a type for the very end-times prophetic element that commences the restoration of the Church. This is the Elijah type, who was manifested individually by John the Baptist during Jesus' first advent. The Elijah type is manifested, corporately, during Jesus' second advent. As Elisha was a type for Jesus, so shall he be for the Church transition. Elisha is another type for the manifested sons of God, being Jesus' corporate appearance in the Church. This is also the New Testament label for what was called the Branch in the Old Testament.

Second Context - Peace of Mind and Resting in God.

[Rom. 3:17] overlaps the first and second contexts. The corporate Jesus, as manifested sons of God, is to guide the people into the way of peace. And, that peace is of mind, under earthly judgment. It goes along with avoiding the error of not knowing the Church's (or your individual) very end-times role. This peace comes from entering into God's rest in the Church. It is strictly a spiritual thing, which James called heavenly wisdom. It has eight aspects.

The Great Tribulation of the very end-times is a time of persecution and suffering of the Christian Church. We can already see it commencing. We are to continue living godly lives, even when under persecution. If we suffer, it should be for good, not bad. The will of God is manifested here, both individually and corporately.

Third Context – Viewpoints: Spirit and Heaven Versus Flesh and Earth.

Connected to the last verse of the previous context, being [1 Pet. 3:17], is the first verse of the present context, being [1 Cor. 3:17]. Peter's verse said that if you suffer, let it be for good, not bad. Paul's verse says that God will ruin anyone who defiles the Church by worthless works. To connect these two verses, we must realize that everything described in God's Word about the very end-times persecution is in God's will. Peter picked up on that. He said " ... *if the will of God be so, ...*"

So, persecution of those who defile the Church with their worthless works is in God's will. The English words for "*defile*" and "*destroy*" in Paul's verse are the same Greek word, "*phtheiro*," which means to wither or shrivel. This ruination of those who defile the Church by worthless works does not mean a loss of salvation. Paul confirms that directly in [1 Cor. 3:15]. It does mean that the worker shall suffer loss. That is, it's going to cost him.

The only ministries that will be effective in the Great Tribulation of the very end-times will be those conducted in heart understanding. It is the key to not only leadership, but to effective ministry.

We've all heard the saying about somebody who is too spiritual to be any earthly good. Fortunately, that's not in the Bible. The rest of the verses in this present context are all about keeping a spiritual outlook, versus an earthly outlook. That is, everything needs to be interpreted spiritually. Every thing. And, that's because of a fact that is slipped in via [Eph. 3:10]. That fact is that everything that is going on in and with respect to the Christian Church is about God making known His wisdom to the principalities and powers of heaven. Those principalities and powers include all of Satan's command structure. So, what happens with the Church during the Great Tribulation of the very end-times is to make a point with Satan and his principalities and powers. This puts a whole different slant on things. And, it needs to be taught to the Church.

Recall that Jesus has already taken the possessions of those principalities and powers [Col. 2:15], against whom we wrestle [Eph. 6:12], canceling their decrees [Gal. 2:14]. Now, God is demonstrating to them the reason why. And, that reason is us, the Church, according to His Plan. He is demonstrating to them that His Plan is going to work. He is a fair God, even to rebellious angels.

Fourth Context – Differentiation in the Church.

There are only three verses in this context. The first says that we must admonish freeloaders and meddlers in the Church. They are not to be treated as enemies, but as brothers who need to be admonished. If their works are at variance with the Bible, then have no company with them. The next says that we must be able to differentiate between manifested sons of God (Jesus' corporate appearance in the Church) and the children of the devil. (That means there will be children of the devil, operative at the same time.) This differentiation is made by observing their works. The last says we must know the wretched condition of our present Church, in the context of teaching. What we see here is the necessity for differentiation in the Church, at both the individual and the corporate levels.

Children of the devil will try to counterfeit the works of the manifested sons of God. These fleshly counterfeits will be a preemption. Recall Paul's principal of 'twins.' When something occurs in a pair, the first is the fleshly and the second is the spiritual, and the fleshly persecutes the spiritual [Gal. 4:29].

Working with the churches is the entire content of the next chapter. As in the early days of the Church, it is apostles who shall do much of this work. So, the present Impartation points directly at a restored Apostolic in the Church. As in the early days, Church governance shall be apostolic.

Harmonization of the Verses in Impartation-4.

Although there are four contexts partitioning the twenty verses, there is a single context covering all of them. And that context is suggested by the very last verse, [Rev. 3:17]. The context is counter to the wretched condition of the teaching Church, for which Laodicea is a type. These twenty verses, taken together, point at elements of the total mystery of Christianity that must be taught to the Great Tribulation Church. The teaching message must feature the corporate Jesus, entering into God's rest,

operating in heart understanding as the Old Testament Branch to restore the Church, focused on heaven, not Earth, knowledgeable of its role in the very end-times. Knowledge of the whole mystery of Christianity is available to God's saints [Col. 1:26]. It is the duty of the apostles and prophets of the very end-times to communicate the mystery to the Church, because it shall be completed at the time of the seventh Trumpet [Rev. 10:7].

CHAPTER 5: Apostles: Working With the Churches.

Acts 7:4 - *Then came he out of the land of the Chaldaeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.*

Romans 7:4 - *Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.*

1 Cor. 7:4 - *The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.*

2 Cor. 7:4 - *Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.*

1 Cor. 9:6 - *Or I only and Barnabas, have not we power to forbear working?*

2 Cor. 9:6 - *But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.*

Substance of the Individual Scriptures.

Apostolic Role as Church Father – [Acts 7:4]. - *Then came he out of the land of the Chaldaeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.*

This was part of Stephen's speech, for which his institutional 'church' martyred him. The verse refers to Abraham, who left Chaldea, which would become Babylon. Abraham, who was to become the patriarch of 'The Church' of the ancient Israelites, was responding in obedience to God's verbal directive to leave the land that would one day take captive the Church. Abraham was to go to the land of promise, Canaan, to father the ancient Church. This points at church 'fathering.'

Marriage Between Jesus and Christian Church – [Romans 7:4]. - *Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.*

The reference here is to we who are freed from the (marital restrictions of the) law by dying to the law with Jesus Christ, in baptism [Rom. 6:4], providing we understand its meaning [1 Pet. 3:21]. Thus, we may corporately belong to Him in His resurrected life. Together, we then bear fruit to God in the spirit of the law, rather

than the letter of the law [7:6]. This deals with the fruitfulness of the corporate 'marriage' between Jesus and the Church. Note that this marriage makes no sense for the individual Christian, and has only a corporate sense.

Mutual Authority Between Christian Husband and Wife – [1 Cor. 7:4]. - *The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.*

The key Greek word here is "power," which is "exousiazo," meaning controlling authority. The first seventeen verses of Chapter 7 are all about the relationship between two married individual Christians. In particular, verse-4 is about physical authority in the relationship between the two individuals. It implies a shared, or mutual authority between the two.

Because of the corporate marriage aspect of [Rom. 7:4], we look to see if [1 Cor. 7:4] may be interpreted in the corporate sense of the relation between Jesus and the Church. The first part of a corporate interpretation is easy. The Church doesn't have formal authority over its own "body" (of Christ), Jesus does. This is a common understanding. But, the second part of a corporate interpretation is difficult. It might seem to be that Jesus does not have authority over His own 'Body,' but the Church does. However, that is nonsensical, since Jesus' 'Body' is the Church. Clearly, some additional understanding is needed to bring sense to this mutual body-authority relationship. We will obtain this understanding below, in the harmonization of these scriptures.

Relational Process Between Apostle and Church – [2 Cor. 7:4]. - *Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.*

Here is Paul, being comforted in Macedonia, by the arrival and support of Titus, from the church at Corinth. Titus brings word that Paul's first letter to Corinth has resulted in their repentance from the fleshly ways of that church. This second letter to Corinth carries with it the idea of Paul's authority in Christ, concerning the churches. Spirit and flesh, life and death, and the afflictions and tribulations of true apostles are his topics. His exhortation, leading up to Chapter 7, is for Corinth to separate themselves from those within their church who won't repent and who remain unbelievers, unrighteous, and in darkness. In Chapter 7, he commends them on their godly repentance resulting from his first letter.

In Chapter 8, Paul exhorts Corinth to follow Macedonia's lead in supporting the apostles. He exhorts them to follow through on that which they have also purposed, that all the churches may be 'equalized,' by way of the apostles' efforts. And, the apostles that Paul will send back to them will be Titus and another brother who is praised in the Gospels. Paul informs Corinth that these brothers he is sending have just as much authority as Paul.

What we see here is an infrastructure of apostles, which knits the churches together organizationally. This is far different from our present-day bureaucratic denominationalism or the reaction against it, which is non-denominationalism. What we see in the Bible is teams of individual and paired-up apostles, who continue to advise the churches. This was the original meaning of the term, 'apostolic churches.' What happened was that the overseers of the Roman church became Bishops who

decided to bureaucratize the Church. The Reformation did not fix this. The apostolic function and organization never came back.

In context, this verse points at three things. First is the authority of the apostles with the churches. Second is the intra-church apostolic infrastructure. And, third is the support of the apostles by the churches.

Church Recognition and Support of Apostles – [1 Cor. 9:6]. - *Or I only and Barnabas, have not we power to forbear working?*

This verse focuses on one aspect of Paul's first letter back to the church he founded at Corinth. The entire letter of [1 Corinthians] was a tremendous rebuke of that church for its corporate carnality and congregational sins of all kinds. There were divisions, gross immorality, lawsuits, marriage problems, mis-understanding of idolatry, disorder, confusion about women's roles, and heresies¹⁷. In short, it looked a lot like today's churches.

The specific rebuke of [1 Cor. 9] was for the church not recognizing apostles as such and supporting them. He told them that it was not just Paul saying this but the Bible, itself. He told them that both Moses and Jesus had said the same. Among others, this rebuke of [1 Corinthians] began to bear fruit in [2 Corinthians]. Paul did not at first avail himself of the support of Corinth, because he didn't want to hinder the progress of the Gospel (they were too immature and fleshly to understand). Paul was dealing with Corinth with great, thoughtful care.

Corporate Sowing into Apostolic Ministry – [2 Cor. 9:6]. - *But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.*

Chapters 7 and 8 of 2 Corinthians lead into Chapter 9, where Paul gets very specific about what he hopes from Corinth. It's time for them to show the practical fruit of their Christian love, before the churches and God. He says to Corinth that sowing and reaping are connected. And, the entire context of this is corporate, concerning that church's support of the apostles, not just of Paul, alone. In [2 Cor. 9:10], Paul paraphrases [Isa. 55:10-11], relating the giving of seed to the sower and the rhema word of God accomplishing that for which He has sent it. The context of [Isaiah 55] is the Holy One of Israel, Jesus, in His very end-times ministry.

Here, Paul is dealing with a more mature congregation. He can now counsel it much more directly, because its level of understanding has matured. It's not a guilt trip he's laying on them, but simply telling them how things work, in Jesus' Church. He is speaking to them as Jesus would. And, he's saying that if they sew as a church they shall reap as a church. What he is asking them to sew is support for the apostolic. That is fruit before God.

Analyzing the Relationship Between Apostles and Churches.

[Acts 7:4] – Focuses on Abraham's 'apostolic' role as 'father' of the ancient Israelite Church.

[Rom. 7:4] – Focuses on the fruit aspect of the 'marriage' between Jesus and the Christian Church.

[1 Cor. 7:4] – Focuses on the aspect of mutual authority between Christian husband and wife.

[2 Cor. 7:4] – Focuses on the authority, infrastructure, and support processes relating the apostles and the churches.

[1 Cor. 9:6] – Paul’s original rebuke of the immature Corinthian church for not recognizing apostles as such and supporting them.

[2 Cor. 9:6] – Paul, telling a mature Corinthian church that it’s time for them to show the practical fruit of their love by sewing into the apostolic ministry.

The ideas of these six scriptures come together as a description of how apostles and their churches are to function together. The corporate generalization from Paul’s specific examples is the relationship between the Church and the Apostolic, the latter being the corporate body of the apostles. What we have here is a picture of how our modern, very end-times Church is to corporately relate to its Apostolic body.

Now, we are familiar with the idea that the Church is to be the Bride of Christ, for whom He returns during the Great Tribulation [Rev. 19:7]. And, His return is scheduled for when she has made herself ready. But, before she has made herself ready, is she any less the wife who is set aside for Jesus? And, how does He deal with her before she has made herself ready. The answer is that He deals with her as man and wife deal with each other before consummation. He deals with her as a male, preparing to wed a female, and vice-versa. And, in the case of the female Church, before the consummation, Jesus deals with her through the agency of His apostles.

I am not saying that there is any intermediary between Jesus and the individual Christian. There is none, save the Holy Spirit. But, between the corporate churches and Jesus there is an intermediary, being the body Apostolic. Jesus set up the Church to be nurtured from infancy to maturity by apostles. Jesus set up the Church to be made ready corporately as the Bride. And, it is the body Apostolic that is to do this preparation. As part of the Church, the body Apostolic is the Church, preparing itself. They act in Jesus’ stead in this role. And, they act as male, to the Church’s female. They act as the Jewish Shoshabin, the Friend of the Bridegroom.

Paul alluded to himself in that role when he said in [2 Cor. 11:2] that he had espoused that church as a chaste virgin to Christ. The Baptist also referred to himself as the friend of the bridegroom, when asked about his role [John 3:29]. He then said that once Jesus had started His ministry, the Baptist’s role must decrease. What this means to us is that following the transition from prophetic restoration to governmental restoration, the role of the prophets must decrease and the role of the apostles must increase. That shows again that there is a transition.

The Historical Loss of Early Church Apostles and Prophets.

In Jesus’ original Church the Prophetic was well established and appeared to be very common amongst the congregations. Governance was by a body of apostles, who founded, interconnected, and nurtured the congregations to maturity. Local congregations had local shepherds, or pastors, as in Timothy at Corinth. But, it was the apostles who kept track of and corrected the progress of the churches.

During the first two hundred years of the Church, the apostolic and prophetic appear to have gradually waned. About the year, 250, a priesthood was instituted by the bishops at Caesarea¹⁸. This was in direct contradiction of [Heb. 8:4]. For the only

priesthood lawful on Earth is the Israelite priesthood. So, Church governance became that of priests, bishops, and ultimately that of popes and patriarchs.

Non-apostolic governance and discouragement of the prophetic have been maintained in the Church, since the Third Century. This is notwithstanding the Protestant Reformation, which severed ties to the Roman Pope, but kept the governance of bishops and priests. In Protestantism, the title of priest was traded for that of pastor. So, according to the book, *The Church Visited*², Jesus is now about to restore to the Church both the Prophetic and His original Governance form. The Prophetic must be restored to fulfill all prophecy in the very end-times. Governance by apostles must be restored, because that is how the Church in her role as Bride of Christ must make herself ready for consummation of the marriage.

Restoring the Role of Apostolic Governance.

The present message says that very end-times apostles shall nurture the churches in just the same way as originally. They shall play the Israelite role of Friend of the Bridegroom. In that role, the apostles, as a group, shall play a corporate male role to the Church's corporate female role. This male/female modeling is detailed in an attached Appendix that sheds more light on the relationship between apostles and Church.

The bottom line to this Impartation on the Apostolic is that the transition in Church governance shall be focused on the return to authority of true apostles. These apostles shall interact with the churches in just the same fashion as did Peter and Paul. The corporate Apostolic shall once again be Jesus' designated agents to the churches. As Jesus originally set up Church governance, so it shall be again, before His physical return (*parousia*).

Jesus Christ, the same yesterday, and today, and forever. [Heb. 13:8]

The Appendix on Corporate Male and Female Roles.

More is available to clarify the male-female model of the relationship between the body Apostolic and the Church. The purpose of the previous writing has been to show that God has sent an impartation reminding the Church that such a relationship originally existed. But, to understand the male-female aspect of the Friend of the Bridegroom role requires some more writing. This is done, below, in the form of Appendix-1.

Harmonization of Verses in Impartation-5.

This set of six verses characterizes the apostles' relationship with the overcoming churches of the very end-times. As Jesus' corporate earthly agency for maturation of the corporate Church, the apostles play a corporate male role to the Church's corporate female role. This is not something new, but is the way the Church was originally set up, according to the Bible. It is, however, new to the present denominational leadership of the churches. And, it is going to be highly controversial, for that reason. It shows how far from the mark set out by Jesus the present denominations have strayed.

CHAPTER 6: New Church, Old Church.

The Acts 29s – Twenty of Them.

Acts 2:29, 4:29, 5:29, 7:29, 8:29, 9:29, 10:29, 11:29, 13:29, 15:29, 16:29, 17:29, 19:29, 20:29, 21:29, 22:29, 23:29, 26:29, 27:29, 28:29.

Up Front ... What We Can Get From the Numbering.

First of all ... about the numbering. What can we get out of the numbering that might guide our search for the interpretation of the total impartation?

There are twenty verses. Twenty is the number signifying waiting in expectation, according to Bullinger.¹² It also signifies redemption, that is, the buying back of something, according to Vallowe.¹³ Twenty-nine, on the other hand, is the number of departure, a leaving of something, departing from one thing to another, according to Vallowe.

What comes to my mind at this point is that these twenty scriptures, each bearing the number, twenty-nine, point at a departure to something that will bring a redemption of something, following a period of expectation. And, the Lord knows that we've all been waiting and expecting, for something that will redeem the corporate Church. Perhaps, this impartation points us at a departure leading to that redemption.

It is interesting that there are two more of the Post-'97 Impartations that also depend on the number, 29, including the final one of the nine impartations. So, what starts with 29s in this impartation continues through the last one. And, that signifies a departure from what went before.

The Twenty Scriptures, Analyzed.

Biblical Justification of the New Church to the Old – [Acts 2:29]. - *Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.*

Substance: Peter's first preaching, on the day of Pentecost. Verse relates the prophet David to Jesus. Uses David to justify Jesus to the Jews, the old Church. It's using what the people knew from the Bible to explain what had just happened on the Day of Pentecost. Shows that explanation of supernatural things must proceed from a Biblical foundation.

Preaching With God's Supernatural Power - [Acts 4:29]. - *And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,*

Substance: Peter, praying for boldness to speak the logos Word to the leaders of Israel (the old Church), given their threatenings. Praying that the Lord would enable the preaching by stretching forth His hand to heal with signs and wonders, by the Name of Jesus. Puts forth the lesson that preaching is to demonstrate God's supernatural power, not the enticing words of man's wisdom (*sophia*) [1 Cor. 2:4-5]. No power, no lasting effect of preaching. Preach the Bible, but expect a demonstration of power.

God's Power Demonstrated in Signs and Wonders – [Acts 5:29]. - *Then Peter and the other apostles answered and said, We ought to obey God rather than men.*

Substance: Peter and the apostles brought up before the old Church council of elders (Sanhedrin) for continuing to preach Jesus. They had just been released by an angel from the prison where they had been committed for preaching and doing many signs and wonders among the people. They teach the council about Jesus and their guilt at having killed Him, cutting them to the heart. Then, they are beaten, but released, following the advice of Gamaliel, a doctor (teacher) of the Bible.

Persecution of Apostles – [Acts 7:29]. - *Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.*

Substance: This is from Stephen's speech to the elders' council (Sanhedrin), following his arrest on trumped-up charges. Stephen had been doing great wonders and miracles, among the people. Stephen teaches them, reviewing the entire history of the old Church. He focused on Moses and David and the Bible, which the elders of the Church have always disobeyed, killing their prophets. Again, the Sanhedrin was cut to their heart, and took Stephen out of the city and killed him.

Holy Spirit Direction of Apostles – [Acts 8:29]. - *Then the Spirit said unto Philip, Go near, and join thyself to this chariot.*

Substance: This follows the scattering of the apostles, as a result of the persecution of the new Church by the old Church. Philip went to Samaria, preaching Jesus, with miracles of deliverance and healing. Many were saved and baptized. Peter and John then came down, laying hands on the new believers for receipt of the Holy Ghost. Philip was then specifically sent by an angel of the Lord to intercept the Ethiopian eunuch, who was reading Isaiah 53, about Jesus. From the Bible, Philip teaches the eunuch about Jesus and leads him to salvation and baptism. Following that, the Holy Spirit supernaturally caught away (harpazoed) Philip to another place, Ashdod.

Apostolic Coordination of Apostles – [Acts 9:29]. - *And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.*

Substance: This was shortly after Ananias had miraculously restored Paul's vision, following his blinding by Jesus, on the road to Damascus, Syria. Paul immediately started preaching Jesus, and was run out of Damascus, to Jerusalem. There, because

of his preaching, he immediately got in trouble with the Jews who had been assimilated into the Greek lifestyle. So, the Jerusalem apostles sent Paul back to Tarsus, and the Judean, Galilean and Samaritan Christian churches had peace and quiet, growing in the comfort of the Holy Spirit and the fear of the Lord.

Preaching to Both Unbelievers and Believers – [Acts 10:29]. - *Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?*

Substance: This is where God, by an angel, has summoned Peter to preach to a non-Jew, a Centurion named Cornelius. The invitation came supernaturally to the Centurion, who was instructed to send men to fetch Peter. Just before the men arrived at Peter's location, God gave Peter a vision, teaching him that he should not call non-Jews unclean nor refuse to deal with them. After arriving at Cornelius' house, Peter preaches and teaches Jesus. Immediately, before the believers can even be baptized, the Holy Ghost falls on them, amazing the Jewish Christians. This opened up the new Church to non-Jews, that is, to idol-worshippers.

Apostolic Coordination of Aid Between Churches – [Acts 11:29]. - *Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea:*

Substance: Following the persecution generated by Stephen's death, the gospel was preached to orthodox and Hellenized Jews, as far away as Antioch. Barnabus went up to see, and then brought Paul in from Tarsus. Together, they taught for a year at Antioch. Visiting prophets foretold a worldwide famine approaching. The Antiochan Christians then decided to send aid to the Judean Christians, by the hands of Paul and Barnabus.

Rejection by the Churches but Acceptance by Unbelievers – [Acts 13:29]. *And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.*

Substance: In Antioch, Paul and Barnabus preached in the synagogue, masterfully weaving together the Old Testament and elements of the Gospel. He warned them of despising this teaching, using the biblical words of [Habakkuk 1]. That prophecy was of a Godly "... work in your days, a work which ye shall in no wise believe, though a man declare it unto you" [Hab. 1:5]. When Paul quoted this prophecy, it had already been fulfilled once, in the days of the Babylonian captivity. After Paul, it was fulfilled a second time, with the dispersion of the Jews in AD 70. Can we doubt that there is to be a third fulfillment in our very end times?

The Jews of Antioch did indeed reject this teaching. But, not the Gentiles, to whom the Lord had set Paul and Barnabus as 'a light.' Because of this, the Jews of the old Church ran Paul and Barnabus out of town.

New Church Needs Not Spring From the Old – [Acts 15:29]. - *That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.*

Substance: From the Church in Jerusalem, the apostles send Judas Barsabas and Silas to Barnabus and Paul in Antioch, with a message saying that the Gentile believers didn't have to be circumcised. That is, they could be believers (new Church) without first being Jews (old Church). This dispensation sprang from James' intervention in the assembly of elders and apostles, when he quoted [Amos 9:11]. This very end-times prophecy calls for the rebuilding of the Tabernacle of David, so that the unchurched 'remnant' may seek after the Lord.

Supernatural Deliverance of Apostles – [Acts 16:29]. - *Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,*

Substance: Paul and Silas have been imprisoned in Philippi, after delivering a servant girl of a spirit of divination (false prophecy). After praying and singing praises to God, Paul and Silas are supernaturally 'sprung' from prison. This wonder is sufficient to cause the jailer to be saved, following being taught of the word of the Lord.

Teaching Unbelieving Intellectuals – [Acts 17:29]. - *Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.*

Substance: Paul continues to be harassed by Jews of the old Church, as he preaches and teaches both Jews and Gentiles. He teaches the Athenian intellectuals on their own terms, telling them that the unknown god they ignorantly worship is the Christian God. A few of the intellectuals stick with Paul, after he leaves Athens. Paul explained to Athens that the "Godhead" (*theios* - the godlike) is not like gold or silver (which are valuables), because they are formed by art and man's device (*enthumesis* - passion). By comparison, the things of God are valuables, but not like man's.

Turning Unbelievers Away From Their Idolatries – [Acts 19:29]. - *And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.*

Substance: The uproar in Ephesus, when Paul had turned many unbelievers away from their idolatries.

Wolves Among the Sheep – [Acts 20:29]. - *For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.*

Substance: Paul's goodbye to the elders of Ephesus. He warned of the wolves that would come in, after his final departure. These wolves would speak perverse (*diastrepho* - distorted) things, to draw away disciples. Paul describes himself clear of any man's blood, in that he has not kept hidden any of the counsel of God.

Apostolic Persecution, From Church to Government – [Acts 21:29]. - *(For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)*

Substance: Although Paul has returned to Jerusalem, he is still hounded by the Jews who persecuted him in Asia. They foment a riot at the Temple (old Church) concerning Paul's teachings. Paul is arrested by the Roman government. This is the transition of Paul's tribulations. From being persecuted by the Jews of the old Church, henceforth he will be persecuted by the secular government of Rome, of which he is a citizen.

Government Handling of Citizen Apostles – [Acts 22:29]. - *Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.*

Substance: The government finds out that Paul is a citizen of Rome. This changes the manner of Paul's handling by the government.

Government Intervention in Church Conspiracies – [Acts 23:29]. - *Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.*

Substance: The government centurions save Paul from the Jewish conspiracy that would kill him. Paul is ordered held for Herod.

Government Hearings of Apostles – [Acts 26:29]. - *And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.*

Substance: Agrippa and Festus hear Paul. Paul is to be sent to Caesar in Rome.

Changing Venues for Government Hearings – [Acts 27:29]. - *Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.*

Substance: Paul's sea voyage to Italy.

Apostolic Work While Under Arrest – [Acts 28:29]. - *And when he had said these words, the Jews departed, and had great reasoning among themselves.*

Substance: Paul continues to save Jews, even while under arrest in Rome. He quotes Isaiah 6:10, the key to conversion, which is about spiritual hearing and seeing. Paul continued to teach two more years, while under house arrest.

An Observable Shift in Persecution Mode.

There is an evident shift in the sequence of scriptures, which occurs at Acts 21:29. The fourteen scriptures before the shift deal with the establishment of Jesus' Church and its resultant persecution at the hands of institutionalized Judaism. But, the last six scriptures, following the transition, deal with the persecution of Paul, at the hands of the secular government, of which he is a citizen. Thus, the shift is a shift in persecution, from that by the "Old Church" of Judaism, to that by the secular government.

Common Themes in Church Persecution of the Apostolic.

1. **The "Old Church" versus the "New Church."** – Both Stephen and Paul characterized Judaism as "church." Christianity was also characterized as "church." But Judaism was one church and Christianity was another. Throughout this set of Acts scriptures, we see that the resistance to the 'New Church,' Christianity, comes from the 'Old Church,' Judaism. This is because the New Church is birthed out of the Old Church. It is only well after the 'birth' that opposition to the New Church comes from the secular government.
2. **Church differentiation by a fundamentally different message.** – The message of Christianity is that the New Church is what the Old Church has been waiting for. It is also grace versus law. It is this message that generates the opposition from the Old Church.
3. **Showing the Old Church its condition, via its Bible.** – The New Church attempts to show the Old Church that it is in a condition prophesied and described by its own Bible, the Old Testament. Its condition is that of an apostate church. In rejecting this message from its own Bible, the Old Church rejects the Word of God.
4. **Teaching the New Church message to the Old Church.** – The first apostles attempted to persuade the Old Church that Christianity was the awaited culmination of Judaism. The approach was to teach the Old Church, using the authority of its own "holy book," the Old Testament of the Bible. This was a logical approach, but it was not accepted by the leaders of the Old Church.
5. **Apostolic ministry propagates the New Church message.** – Those who carried the message of the New Church were, at first, Jesus' original disciples and apostles. Quickly, however, new disciples and apostles arose. The spreading of the message became the task of these "sent ones," the apostles. They were the 'church-starters.' And, quickly, God tasked these apostles to spread the message, not just to the elements of the Old Church, but to unbelievers, the Gentiles.
6. **God's supernatural works confirm the new message and its apostles.** – The message of the New Church is made persuasive to the Old Church and to unbelievers by God's supernatural works, attending the preaching. This is the same way that Jesus' preaching was made persuasive [John 10:37]. Those who do not know the Bible need to experience God's supernatural power and works, in order to be persuaded.
7. **Holy Spirit control of specific New Church events.** – As the New Church progressed, it is clear that it was the Holy Spirit controlling both events and apostles. Progress was not according to some grand plan put forth by the

apostles. It was the Holy Spirit who specifically sent the apostles to one place or another, with specific instructions on what to do when they got there.

8. **Uproar and persecution is evoked by the New Church message.** – The apostles’ activities and the attending supernatural events were not just passively rejected by the Old Church. It launched active persecution of the messengers and their New Church. At first the persecution was just at the hands of the Old Church leadership. Later, however, the secular government entered into the persecution.
9. **A value difference in kind, of things of God and of man.** – The message of the New Church teaches a new value system. The things of God are to be valued differently than the valuables of man, such as gold and silver. It is God’s value-system that shall ultimately prevail. Comparing the value of the things of God to man’s valuables is like comparing apples to oranges.
10. **The New Church message requires revealing the full counsel of God.** – The message of the New Church is not an easy message. There is no ‘easy believism’ in true Christianity. That’s why Jesus said, “... *Count the cost* ...” [Luke 14:28]. This message is in the Bible, but to get it requires the entire Bible. ‘Hard’ passages cannot be left out, just because they don’t fit a prescribed theology. The Bible cannot be selectively watered down, for doctrinal purposes.
11. **Apostolic Teams Build the New Church.** – The final theme, which differentiates the periods before and after the transition, is the building of the Church by teams of cooperating apostles. This is the theme of teamwork in the Church, to build the Church. Following the transition, the last six scriptures do not show teamwork, but continuing individual work, under government persecution.

Common Themes in Governmental Apostolic Persecution.

12. **Individual Apostolic Ministries Under Government Persecution.** – While Paul was being transported under arrest to the government’s central location, and even after, he continued ministering in a way to save and to edify new Christians. He corresponded with those churches he had founded, producing some of his greatest doctrinal works. And, the power of God continued to be displayed, through the agency of the Holy Spirit, even while the apostle was restrained by the government.

Harmonization of Verses in Impartation-6.

Christianity is, today, in a ‘New Church – Old Church’ situation. There is the Old Church, which is bound up in legalities, traditions, authorities, and plans. There is the New Church, which is just being birthed, with a different message. This message is not different from the Bible. It’s different from the prevailing church message of the present times. The New Church message says to the leadership of the Old Church, “*Consider your condition. It is precisely that which has been prophesied in the Bible.*”

But, the Old Church shall reject this message. That is because the message does not conform to the Old Church’s traditions and authority structure. Even though the message is in their Bible, the Old Church shall reject the message and its source, the Word of God, both Old Testament and New. They shall not reject all of it, only the part they don’t like. Only a few individuals from the Old Church shall be brought in to the New Church. I personally believe that the New Church, the one that shall be

effective during the government persecution of the very end-times, shall include about one percent of the Old Church.

So, the New Church shall turn to the unbelievers. It is already turning to the unbelievers. And, they shall be persuaded by God's supernatural works accompanying the promulgation of the renewed, Bible-based, message. As in the early times of Christianity, God shall choose the works, the venue, and the timing. And, things shall not necessarily work the same way in two different places, at two different times. That's because God wants to make it plain that what is going on is of God, not of man.

Apostles shall be recognized. They may be as diverse as fishermen, physicians, tax-collectors, or teachers. There will be no pattern to these apostles, save two. They shall each be on a first-name basis with Jesus, even if they've never met Him, physically. And, they shall know the Bible. They shall know it in their heart. If they didn't know it at first, they shall learn it.

The chief indication that this is beginning shall be the sign of the times of miracles and supernatural wonders. An apostle will not be an apostle without them. But, miracles are not sufficient. There shall also be counterfeit signs. So, apostles shall be identified by both the supernatural signs and the following fruit.

The Acts-29s verses, when taken together, bear witness to the fact that *Jesus Christ is the same, yesterday, today, and forever* [Heb. 13:8]. That is, what's happening in the Church today, is the same as in Jesus' first day. What is happening and what is yet to happen shall follow (and is following) the same Biblical pattern as previously. This is easy to say, but difficult to see. It is to enable the Church to see this that God hands out scripture sets, such as the Acts-29s.

CHAPTER 7: Apostles' End-Times Ministry, Typed.

The New Testament 4:17s – Seventeen of Them.

Matthew, Mark, Luke, John, Acts, Romans, First and Second Corinthians, Galatians, Ephesians, Philippians, Colossians, First Thessalonians, Second Timothy, James, First Peter, First John.

The Seventeen Scriptures, Analyzed.

The seventeen scriptures break into three groups, labeled The Galilee Ministry; The Persecution, Faith, and Maturity Context; and The Rapture and Will of God Context.

The basic ministry of the very end-times apostle is teaching the unbeliever and forming churches of those who accept the teaching. Then, the apostle guides these newly formed churches to maturity.

The Galilee Ministry shows the early teaching ministry of the apostle. The Persecution, Faith, and Maturity Context shows that the apostle shall be persecuted for what he teaches. The Rapture and Will of God Context shows that the teaching apostle must go with the real-time Will of God and not with long-range plans. Where necessary, the apostle will be protected by God. But, his ministry may be ended in jail or by martyrdom.

The Number, 17.

Both Bullinger¹² and Vallowe¹³ agree that from its two additive components, seventeen denotes both spiritual sufficiency or completeness, plus completion of order. Thus, the number denotes completion of spiritual order. Vallowe then shows that within that context the number also denotes Christian victory.

The “Galilee” Ministry Verses Analyzed.

End of the Prophetic Transition – [Mat. 4:17]. *From that time Jesus began to preach, and to say, “Repent: for the kingdom of heaven is at hand.”*

Substance: This is where Jesus begins His teaching ministry. He has just heard that John the Baptist has been jailed (from which he won't escape). So, Jesus leaves Nazareth and goes up into Galilee, to Capernaum, on the seacoast. He did this so that a prophecy of Isaiah might be fulfilled [Mat. 4:14]. That prophecy is [Isa. 9:1], which, therefore, is the key to Matthew 4:17 and to Jesus' initial ministry in the Galilee.

Isaiah's initial ministry was to give God's current message to King Ahaz, the new head of the Israelite nation/church, Judah. It was at the time that the apostate northern nation/church, Israel, had just been taken into the captivity from which they would never return. That message was to describe the plan God had for Judah, given its rebellion against the Lord. That plan is the Christ, Himself. Both Israel's and Judah's plans of men shall come to naught. Only the advent of Christ shall save them.

[Isa. 9:1] is part of the details of Isaiah's message to Ahaz and to Judah and to us. It is when God's people have been driven to "trouble and darkness" because they do not sanctify the Lord of Hosts, himself. (We previously found in *The Church Visited*² that He who is referred to in the Old testament as "Lord of Hosts," is Jesus.) [Isa. 9] is describing Jesus and His ministry.

[Isa. 9:1] is specifically referring to the "dimness" of the time of anguish, when "the battle" shall be one of burning and that which is consumed by fire. That is, [Isa. 9:1] is referring to the very end-times.

So, [Mat. 4:17] says that Jesus' first ministry shall be teaching the Gentiles to "see the light." These unbelievers were in the land of Zebulun and Naphtali, which were originally Israel, but were now populated by unbelievers, following the captivity of both houses of God's people. The meaning of "Zebulun" is "wished-for habitation," while its character is "commercial" [Gen. 49]. The meaning of "Naphtali" is "obtained by wrestling (with God)", with character, "erratic, but talks good" [Gen. 49].

The bottom line is that the initial ministry is teaching, to dispel darkness amongst the unbelievers in what was formerly the land of God's people. The character of this 'land' is commercial, but wishing for a habitation, combined with erratic, but talking good, while wrestling with God.

Interpretation: This points at the end of the transition in the prophetic and the beginning of the transition in governance, which will produce the apostolic. This ministry starts with the teaching of unbelievers.

Comment: The role of John, the Baptist, was typed by Elijah, and will be again, in the very end-times. When John was jailed, he was "decreased, so that Jesus might increase [John 3:30]. Thus, this marked the transition between the ministries of John and of Jesus. Because of typing, it also marked the transition between the ministries of the original Elijah and Elisha. So, this present verse points at the transition between the very end-times 'Elijah' and 'Elisha.' And, the latter type shall be manifested as the corporate appearance in the Church of the Branch, or manifested sons of God. This latter is the corporate appearance (*phaneroo*) of Jesus in the Church. And, the first ministry is that of teaching unbelievers to see the Light. The teaching venue shall be what was once the land of God's people, who are now in captivity and have been replaced by unbelievers. This will produce the apostles of the very end-times.

Teaching the Unconverted Heart – [Mark 4:17]. *"And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended."*

Substance: This is in Jesus' explanation of the Parable of the Sower. He had just explained why He used parables, again to fulfill an Old testament prophecy, [Isa. 6:10]. That was one particular task in Isaiah's 'commission.' The task was to teach unbelievers that they could hear, but could not understand what they were hearing. They could see, but could not recognize what they were seeing. The Greek for "understand" is "sunieimi," which means "put it together," always referring to God's plan. And, it is understanding in the heart, not just in the head. This was necessary for conversion, which, as God told Isaiah and Jesus quoted, would not come to

everyone [Mark 4:12]. (Remember, conversion comes from the inside, out, not from the outside, in.)

In particular, [Mark 4:17] is pointing at those who hear God's word (The Bible), and receive it with gladness, but have such a stony heart that it doesn't take root. Then, when later persecution or affliction comes for the Bible's sake (the very end-times), these people are immediately offended (scandalized, or tripped up). This is a heart problem.

Interpretation: This verse focuses on the early teaching ministry, which shall explicitly cover "hearing" and "seeing," which are necessary for conversion. It shall also emphasize that the Old Testament should be approached as a book about Jesus that is closely tied to the New Testament.

Comment: Again, Jesus is teaching in Galilee to the unbelievers who had repopulated the land of God's people that had been carried off into captivity. Again, this points at Isaiah's first teaching ministry. In answer to His disciples' (who would become apostles) question, Jesus says that to them was given to know the mystery of the Kingdom of God, but to unbelievers he had to give it in parables, because of the condition of their seeing and hearing. Again, Jesus is starting His ministry in Galilee, in order to fulfill the prophecy of Isaiah. The people do not yet know that the Old Testament was about Jesus [Luke 24:44]. That is part of the mystery given to the apostles to know. Modern theologians agree⁴, but this is not generally emphasized in church teaching, as it means our very end-times are already mapped out in the Old Testament.

Declaring the New Ministry – [Luke 4:17]. *And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,*

Substance: This is where Jesus returns from His first ministry trip to the Galilee, where word had spread all around, about His initial teaching there. He returns to His home synagogue (church) in Nazareth, and, as was His usual practice, read the Bible to them. It was from [Isa. 61:1-2].

The Isaiah verses are from the passage where Isaiah is prophesying about the very end-times. Using those verses, Jesus declares to His local congregation six elements of His commission. But, the verse in Isaiah has seven elements, and Jesus doesn't read the seventh, which is "*to proclaim the day of vengeance of our God.*" Jesus' ministry during His first advent did not include proclaiming the day of God's vengeance. That element is reserved for His ministry in the very end-times, which is the day of God's vengeance [Isa. 34:8].

Interpretation: An important part of the very end-times message in that the Great Tribulation is the day of God's vengeance. In it, He will judge first the Church and then the world, as Peter said [1 Pet. 4:17]. This message is to be in the initial teaching ministry of the restored apostolic.

Comment: Just after His first teaching ministry trip to Galilee, Jesus read His ministry commission in Isaiah to his home church (synagogue) in Nazareth. Then, He told them that a prophet is not accepted in his own home-town. He also said that Elijah and Elisha were not sent to individual believers, and only to two unbelievers.

This angered His synagogue so much that they ejected Him and tried to kill Him. But, He passed through them to safety.

The fact that Jesus mentioned Elijah and Elisha is significant. They were types for John, the Baptist, and for Jesus. He mentioned that the original Elijah only had a ministry of three and one-half years. And, at this point in time, John's ministry had just been curtailed, when he was put in jail. So, this was at the end of John's three and one-half year ministry. Jesus then had a three and one-half year ministry, following John's. The sum of ministry periods for the two was, thus, seven years.

Elijah and Elisha were types for John's and Jesus' ministries at His first advent. We may expect that the two prophets are also types for the ministries of the very end-times. The Book of Revelation shows that the Great Tribulation ministry period is three and one-half years. And, that is the period of the ministry of Jesus in His corporate form appearance as Branch and manifested sons of God. We also may expect that the latter ministry will include the missing seventh element of [Isa. 61:2], being proclamation of the "... *day of vengeance of our God.*"

There is a very important result, here. It is that the total ministry time of the corporate restoration of the prophetic and governance ministries is seven years. And, the Great Tribulation, described in the Trumpets Judgments of the Book of Revelation is the last three and one-half years. That means that the three and one-half year restoration of the prophetic occurs before the Great Tribulation.

Teaching Worship in Spirit and in Truth – [John 4:17]. *The woman answered and said, "I have no husband." Jesus said unto her, "Thou hast well said, I have no husband:"*

Substance: Jesus was on His way back to Galilee, and He had to pass through Samaria, a part of the old Israel that had been resettled by Babylonian unbelievers, following Israel's going into captivity. This episode is where Jesus is sitting alone on Jacob's Well at the sixth hour (six in the morning). A woman approaches to get water and Jesus asks her for a drink. She is wary because she knows that Jews usually have no dealings with Samaritans. Jesus tells her that if she knew who He was, she'd ask for "*living water.*" He then tells her to get her husband and then approach Jesus. She admits that she has no husband and Jesus confirms her answer, telling her she's had five husbands, and is now living with a sixth man, in sin. The discourse goes on, and, as a result, many in Samaria come to believe in Jesus, as the Christ.

We notice the number, six, occurring twice in this passage. Six as the hour of the day, and six as the number of "husbands" the woman now had had. Six is a number denoting man, his sin, his works, and his flesh. Seven, on the other hand, denotes the spiritual things of God that are sufficient for God's purposes. Six comes just before seven. Six is the end of the darkness of the night and the beginning of the light of day. Six was the hour at which Jesus required water to drink. And, the woman was just on the verge of discovering the Christ, the Messiah, the "light of the day".

Interpretation: This points at another view of the initial teaching, that of the whole biblical truth about God. This one is about worship being in spirit and in truth.

Comment: Jesus is in a town called Sychar, which in Hebrew means "strong drink." He tells her about the "living water" that He will give, which is the Holy Spirit

[John 7:39]. He tells her that she doesn't know what she worships, but that the time is coming when true worshippers will worship God in spirit and in truth. True worship will be in the Holy Spirit and in the whole truth about God. Then, in response to her question, Jesus identifies Himself as Christ, the Messiah.

In the context of Jesus' early ministry in Galilee, He has given to the unbelieving woman a most important element of Christian doctrine, that of worshipping God in spirit and in truth. Worshipping in spirit is easy to understand to one who has the Holy Spirit. But, worshipping in truth is something that is many times glossed over. It carries a burden. It is necessary to know the whole truth about God. And, it is necessary to know Jesus, who said, "*I am the way, the truth, and the life ...*" [John 14:6]. And, the Holy Spirit is the spirit of truth [John 14:17]. And, He will guide the Christian into all truth [John 16:13]. That's all truth, not just some of the truth. Jesus said that everyone who is of the truth hears His voice [John 18:37]. And, in Greek that's "*...akous ... phone.*" It is acoustic hearing of Jesus' phonetic voice. That's how he knows you [John 10:27].

The early teaching ministry shall be bringing unbelievers to the Holy Spirit, so that they may then be led to all the truth about God. The message shall not be watered down or curtailed, repeating the fundamentals over and over, again, as warned against in [Heb. 6:1].

On page 63 of *The Church Visited*², I mentioned the "sixes of God." That was in reconciling the scriptures of the fourth of Impartations-'97. I think we are again being pointed at those "sixes," here. So, I will reproduce a part of the previous book's reconciliation:

"What I think the sixes of God point at is the next to the last major move of God. Six characterizes earthly man. And, he is a transitional creature, leading to heavenly man. Six characterizes that which is between five (ministry) and seven (maturity). Six is the Altar of Incense, the last stop on the way to the Ark, where God dwells. Six is the Feast of Atonement, the last stop on the way to Tabernacles, our camping out place, when we leave our comfortable houses behind. The sixes of God tell us to get ready."

Reconciliation of the "Galilee" Scriptures.

These four verses show two things. First, is Jesus (manifested sons of God in the very end-times) in His early ministry of teaching. There are two kinds of teaching going on, here. First is of the unbelievers in what was formerly God's Promised Land. But, Jesus is also training up His apostles with this teaching ministry. This early ministry marks the end of the prophetic transition and the start of the governmental transition, which is will result in the setting up of the apostolic.

This land was populated by unbelievers from Babylon, following the captivity of God's people and their leadership. In particular, these are those who hear God's word (The Bible), and receive it with gladness, but have such a stony heart that it doesn't take root. Then, when later persecution or affliction comes for the Bible's sake, these people are immediately offended. This teaching will have to be given in a way that it can be understood by this non-Christian people.

Part of this teaching to unbelievers is to declare the day of God's vengeance, one of Jesus' tasks reserved for the very end-times. Because this teaching is for

unbelievers, the very end-times apostles may expect to be rejected by their own churches.

This teaching will have to lay enough of a basis with the unbelievers to bring them to the point of belief that they may worship God in spirit and truth. That is, they will have to be led to the point of receiving the Holy Spirit and the whole truth about what God is doing in the very end-times.

The Persecution, Teaching, Spirituality, and Maturity Contexts.

Initial Apostolic Teaching – [Acts 4:17]. *“But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.”*

Substance: This is about Peter, teaching, just after he was filled with the Holy Spirit at the Day of Pentecost. Following that event, Peter began his preaching and teaching ministry, with a new-found voice, as it were.

After the healing of the lame man in [Acts 3:6], where Peter taught the people assembled at that event, He and John were apprehended and held for a special council of the priests and elders. Peter had taught about Jesus and the need for conversion and the times of refreshing that would come from the presence of the Lord. This presence is when He is sent again during the times of “restitution” (restoration), spoken of by the prophets of the Old Testament.

Verse 4:17 speaks specifically about the Pharisees of the Old Church trying to stop the spread of these teachings being given in the Name of Jesus. They couldn’t punish the apostles, because all had seen the miraculous healing of the lame man.

Interpretation: This marks the end of the transition in governance, with the beginning of apostolic teaching. There is the added context of persecution of the teaching apostles by their own churches. What mitigates the persecution is the apostolic signs and wonders performed by the apostles. Such supernatural events are a necessity for apostolic credibility.

Comment: This is Peter and John, after being held overnight, being threatened by the leadership of their religion and commanded to not speak or teach in the name of Jesus. But, the leadership had to let them go, because of the miracle of healing done by them and known publicly by all the people.

In the very end-times, persecution of the apostles for teaching the whole truth about God shall begin in the Church. However, such teaching shall be accompanied or preceded by miracles that no one will be able to deny. It is these apostolic signs and wonders that will prevent the Church leadership from persecuting the apostles, lawfully.

Teaching the New Covenant – [Rom. 4:17]. *(As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.”*

Substance: Here again, we have a New Testament verse, quoting an Old Testament prophecy. And that prophecy is [Gen. 17:4]. (Note the interesting inversion of chapter

and verse.) [Gen. 17] is all about God's original covenant with the Israelites, being the covenant with Abraham. The covenant is that God will give to the Israelites the "*Promised Land*," being the land of Canaan. It spells out that there shall be a token of the covenant, being that of circumcision.

In Romans, Paul is using this example of a promise of God that is to be obtained, not through the Law, but by faith. He draws a clear distinction between those things that are of faith and those things that are of law. He puts forth the doctrine that Christians are justified before God by the faith they have in Jesus Christ. By our faith in Christ, His faith is attributed to us, for our justification. This was the point over which Luther produced the Reformation that led the Christian Church (and the Western world) out of the darkness of the Dark Ages. It is faith, not works that gets Christians into heaven.

Interpretation: This points at the New Covenant and the token of that covenant, which is circumcision of heart. The New Covenant is for the end-times and says that God will write His law upon the Christian heart and place it in the Christian mind. And, the overcomers of the Truth Church (Pergamos) will receive a new name. The simplicity of the New Covenant is part of the message that is to be taught by the Truth Church.

Comment: Here we have two things. First, the message of [Rom. 4:17] drives home the point that through faith, miracles are possible. This point is thus connected to the previous verse in Acts, where Peter worked a miracle, to get the attention of the people he was about to teach.

However, the second point is that of the quoted verse, [Gen. 17:4] (where the numbering is a mirror image of the verse in Romans). Therein, God made a covenant with Abram, that he would be very fruitful and that God would give to him the Promised Land. God then gave Abram the new name, Abraham. To Sarai, He gave the new name, Sarah. The token of this covenant that was to be displayed by all the seed of Abraham was circumcision. Later, God made a new covenant with the Israelites, which was the Law that Moses wrote down [Exo. 34:27-28].

I'm reminded from the books of Marshall and Manuel^{13,14,15} that God also made a covenant with the Puritans and Pilgrims for their Promised Land, which is now the United States. However, it appears that the people have not kept that one, either, and are now going into captivity in the Babylon of the Book of Revelation.

The Christian has a new covenant for the end-times. It is that God will put His laws into the Christians' minds and write them in their hearts [Heb. 8:10]. God made this covenant with the Christians because the Israelites did not keep their new covenant [Heb. 8:9]. For the Christian, the token of their covenant is circumcision of heart [Rom. 2:29].

In the very end-times there is an occasion where Christians receive a new name. They are the overcomers in the church at Pergamos [Rev. 2:17]. Now, in The Church Visited², the sevenfold Church model showed that Pergamos is the Truth church, wherein discipling takes place.

In the context of the very end-times, we have a combination of the supernatural (miracles) with the new covenant, following the failure of God's people to keep the faith in their promised land. This follows those people being taken into captivity in the Babylon of the Book of Revelation.

Teaching the Living of the Truth – [1 Cor. 4:17]. *For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.*

Substance: Here, Paul is sending Timothy to teach the immature Corinthian church. He tells them that though they may have ten thousand instructors in Christ, they don't have many fathers. He is comparing their immature 'spirituality' to that of the Apostles, who are appointed to death, and made a spectacle to the world, angels, and men. He says sarcastically that while he is hungry, thirsty, naked, and has no place to live, they are glutted, rich, and live like kings. He sends them Timothy, because though they are Christians, they are a long way from living the truth.

Interpretation: Here, again, we have a picture of the apostles, teaching or sending teachers to the immature churches. The congregations may live like kings, but the apostles are appointed to persecution and suffering.

Teaching the Price of Speaking the Truth – [2 Cor. 4:17]. *For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;*

Substance: Here, again, we have an N.T. verse, keyed to an O.T. It is [Psa. 116:10], which Paul quotes in [2 Cor. 4:13]. The Psalm is about being afflicted and persecuted for speaking out of faith, but then calling upon the Lord for rescue, and receiving it. Likewise, Paul instructs the mature Corinthian church that speaking the truth has a price. Like Jesus, he says that the Christian gospel is hidden from the lost, who have minds blinded to the light. And, that the light can shine only in our hearts. Paul says that we exhibit in our individual bodies the dying of the Lord Jesus, so that His life might be manifested in the flesh of the church's plural body. That is, Jesus' life is seen in the flesh of the Church body, through the persecution of individuals for speaking the truth in faith.

Interpretation: Another reference to the appointment of the apostle to persecution for speaking the truth about the Church and the world. However, it also shows that the Lord will rescue the apostle when necessary. Here is another reference to the heart, which is the only place wherein the light of truth can shine.

Comment: The mind may be blinded to the truth. So, the heart is the only place where God's law may be wholly effective. That's why the New Covenant is for the heart as well as the mind. The mind, alone, is not sufficient. The mind must be renewed [Eph. 4:23]. But a circumcised heart is also required, to go along with the renewed mind [Rom. 2:29].

Finishing What Was Started in the Spirit – [Gal. 4:17]. *They zealously affect you, but not well; yea, they would exclude you, that ye might affect them.*

Substance: Again, Paul is speaking to a church that is trying to perfect their Christianity in the flesh, by works of the Law. He contrasts that with getting back to the Holy Spirit, Who they originally received by the hearing of faith. Paul rhetorically asks who has captured them with such false representations. That is, he is talking to a local church that is in spiritual captivity. Here, again, we have the struggle between faith and works.

In Chapter 4, Paul talks to them of more advanced things, like inheritance and becoming sons of God. He reminds them that because they are sons of God, He has sent the Holy Spirit into their hearts, and that elevates them from mere servants to sonship. So, he asks them why, if they have this elevated status, they turn again to the lesser elements that bring bondage. He then asks them why they're treating him like an enemy, because he told them the truth.

Paul is in travail to birth them corporately as sons of God, when Christ shall be formed in them, as a group. He is telling them to corporately get rid of the bondage of works of the Law and go for the group inheritance of sons, in the Holy Spirit.

Interpretation: This verse points directly at the task of the apostle to lead churches to the place where they can manifest as the sons of God. They are to be birthed, corporately, by the apostle. And, this points to the manchild of Revelation. Incidentally shown is that it is the Christian heart wherein the Holy Spirit takes up residence.

Comment: Shows the apostle trying to lead a church to birth the corporate Jesus within themselves. It will be by faith, not works. It will be in the Holy Spirit, not in the flesh. These advanced teachings are part of the message to be communicated by the apostle.

Walking Into the Fulness of Christ – [Eph. 4:17]. *This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,*

Substance: [Eph. 4] is another challenge to a church to walk worthy of their callings. It is an exhortation to unity. He reminds them that they have all received gifts of grace, quoting [Psa. 68:18]. He then defines those gifts, which he has previously called “*vocation*” (calling), as apostle, prophet, evangelist, pastor, and teacher. These vocations are for preparing saints for ministry. These are to take the Church to unity of faith, knowledge of the Son of God, to a perfect man, to the measure of the stature of the fulness of Christ. That’s what the church at Ephesus was called to.

He exhorts them to become mature, not carried about by every wind of doctrine, to speak the truth, so they can grow up into Christ. He reminds them that there’s seven “*hopes*,” one of which is the one hope of their calling.

Paul gets very specific with verse 4:17. He exhorts them to not walk in the vanity of their minds, having understanding darkened, and being alienated from the life of God, because of the ignorance that is in them because of blindness of the heart.

Interpretation: Points again at the necessity for the apostle to communicate the whole truth of (true) biblical doctrine, which is what leads a church corporately to maturity. Cautions churches to not be like children, fooled by those who would deceive.

Comment: Another reference to the seat of understanding, which is the mind, and also to the heart. Paul cautions them about mental vanity, which means un- usefulness, through the ignorance and apathy caused by the blindness of their hearts.

Mature Church Support of Apostles – [Php. 4:17]. *Not because I desire a gift: but I desire fruit that may abound to your account.*

Substance: This is where Paul commends the church at Philippi, because it has supported him in his apostleship, unlike some of the other Greek churches.

Comment: This shows that a church being led to maturity should support the apostle, leading it. In return, God shall supply all the corporate needs of that church, out of His riches in glory in Christ Jesus [Php. 4:19]. Note, that last verse is addressed to the plurality of the (corporate) church, not just to the individual Christian. The trade, here, is that the coming to maturity of the church will result in much glory to Jesus.

Guarding Against Counterfeits – [Col. 4:17]. *And say to Archippus, “Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.”*

Substance: Chapter 4 is Paul’s final word to the church at Colossus. That church had previously been bound up in the heresy of Gnosticism, worshipping of angels, and other such spiritual and intellectual counterfeits. Verse 4:17 is a reminder to Archippus (champion horseman) to focus on his ministry, as a champion of the Gospel.

Interpretation: This shows that an apostle leading a church to maturity sends to the church those that can continue to help them, even if the apostle is in jail.

Guarding Against Unsound Teaching – [2 Tim. 4:17]. *Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion.*

Substance: This is Paul, relating that he’s about finished. At first, he was alone in his tribulation in Rome, but the Lord strengthened him, so that the preaching might be fully known, and that all the unbelievers might hear it. For that purpose, Paul was delivered from being fed to the lions. But, now his work is over, and he’s summoning those who will carry his work on.

Chapter 4 refers twice to the Lord’s “*appearing*,” the Greek “*epiphaneia*.” From Verse 1, this is also the time of (initiation) His Kingdom. In the verse just above, we have figured out that the *epiphaneia* is at The Rapture. Verse 4:1 says that it is at this time that Jesus judges the alive and the dead. That is seen to be logically true, since at The Rapture, Jesus raises those dead and selects those alive, who are to accompany Him. The rest of the unsaved dead are left for the second resurrection. The rest of the alive are left for the earthly wrath of God.

Interpretation: Again, the context is teaching. This re-emphasizes that the Bible must be preached and taught, to reverse the effects of teachers who bring unsound doctrine to the churches. Even in jail, the apostle shall be strengthened and protected by God.

Reconciliation of the “Persecution, Teaching, Spirituality, and Maturity” Scriptures.

What this group of nine scriptures shows is the process of an apostle, starting and leading churches to maturity through teaching. The doctrine to be taught is the whole truth about God, focused on the very end-times. The sought maturity of a church is when Christ is formed in it, that is, where a church manifests corporately as sons of God.

The teaching ministry will commence with unbelievers who populate what was once the promised land, but where God’s people were taken into captivity by the Babylon of the Book of Revelation. This land is very likely the United States. These unbelievers will be attracted by the supernatural, that is by miracles worked by the apostles. Churches will be formed of those who come to belief through the apostolic teaching. Then, the churches will be led to maturity.

This teaching will focus on the New Covenant, where God puts his laws in the minds and writes them on the hearts of those who learn. This will not be a repetition of beginning fundamentals, over and over, as was rebuked in [Heb. 6:1-2]. The doctrine will include the biblical facts about Jesus’ seventh ministry, declaring the day of vengeance of our Lord.

From beginning to end of the apostolic teaching process, the apostles are persecuted, first by the churches and later by the government. However, again through the supernatural power of God, apostles will be rescued from persecution, just as in the first century Church. Signs and wonders will be what give apostles credibility with the unbelieving.

The goal in leading an individual church to maturity is where Christ is formed in it, corporately manifesting the sons of God. A mark of such a church is their support of the apostle who leads them to maturity.

The Teaching, Judgment, Love, and the Will of God Contexts.

Teaching the Christian Role in the Great Tribulation – [1 Ths. 4:17]. *Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.*

Substance: This verse is part of a general teaching to the church at Thessalonica about how Christians should conduct themselves, both individually and as a corporate body. Verses 13 through 17 deal with what we call “The Rapture.” It says that whoever is alive at the time of Jesus’ “coming” shall be “caught up,” to meet the Lord in the air. The Greek for “coming” is “*parousia*.”

Dealing with the *parousia* of the Lord is difficult, and I took a stab at it in The Church Visited, in Chapter 4. There, I was trying to separate out the corporate appearance of Jesus in the Church, prior to The Rapture, from it and from His

“Second Coming,” when He returns with all His saints. I said that His *parousia* was after The Rapture. My mindset in this matter was based on [1 Ths. 3:13] and on Revelation 19 and 20, even though *parousia* is not used in the Book of Revelation. I thought they described the same event, Jesus’ second coming.

Now, I am persuaded that Jesus’ *parousia* is The Rapture, as described in 1 Thessalonians 3:13 and 4:17. That’s because it is how He looks during that event that destroys the Antichrist [2 Ths. 2:8]. (This is not the beast’s physical destruction, but his rendering totally useless – *katargeo*.)

The key to this revised understanding is the English translation of [1 Ths. 3:13]. It was translated as “... *the coming of our Lord Jesus Christ with all his saints,*” which gives the picture of Jesus coming back, bringing His saints with Him from heaven. However, closer inspection of the preposition, “*with,*” supports a different translation. That preposition, “*meta,*” may also be translated as “*amid,*” which supports the picture of Jesus descending, to meet His saints. That allows verse 3:13 to agree with verse 4:17, as both describing The Rapture.

Interpretation: The truth of the Rapture must be taught to churches being led to maturity. The fact that Christians will be on Earth for most of the Great Tribulation must be understood and accepted by mature churches. That is what defines for them their role in the Great Tribulation

Following the Will of God – [Jas. 4:17]. *Therefore to him that knoweth to do good, and doeth it not, to him it is sin.*

Substance: Here, James is remonstrating with the Jewish believers at Jerusalem over their behavior. The last part of the chapter deals with doing God’s Will. James says to forget about what you want to do. Submit to the Will of God what it is you want to do. Conversely, if there’s something you know is in God’s Will and you don’t do it, that also is sin.

Interpretation: The point of this section of James is that in times of tribulation Christians have no idea what they may be doing tomorrow, or even whether they will be alive. So, no Christian should boast about plans to do this or that in the Church over an extended period of time. James says that it’s all in the hands of God, and His Will shall prevail. A conclusion is that a Christian should always try to find out what God’s detailed will is in particular matters.

Judgment and the Will of God – [1 Pet. 4:17]. *For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?*

Substance: This deals directly with behavior in the Church in the very end-times. Peter thought that time was closer than it has turned out to be. But, his warnings applied as well then as now. Like James, above, it’s about doing God’s Will.

It deals with persecution of Christians, individually, and the Church, corporately, which is in the context of the very end-times. It deals with persecution of

those who are doing the Will of God. In that case, Christians are to commit their souls to God in well doing.

Interpretation: Again, it's the Will of God that prevails. In the very end-times of the Great Tribulation, God's judgment starts in the Church. So, count on it. Factor that into your plans. Teach it. And, if suffering results, commit yourself to God.

Showing Christian Love in Judgment – [1 John 4:17]. *Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.*

Substance: John is spelling out the importance of Christian Love in the “*day of judgment*,” which is the time to which Peter referred, in the verse just above. John says that Christian Love is shown to be mature when we have boldness in that day. And, John ties this characteristic of the mature Christian to Jesus. John says that as Jesus is, so are we in this world.

As Jesus is, so is the mature Christian to be. This links back directly to Jesus' corporate *phaneroo* appearance in the Church, as manifested sons of God [1 John 3:2], which I dealt with in Chapter 4 of The Church Visited. And, this *phaneroo* appearance is before His *parousia* coming, which is at The Rapture. This is the overall context of [John 4:17] and its relation to [1 Pet. 4:17].

Interpretation: The point of these scriptures is that the Day of Judgment will show Christian love to have been made mature. It will be shown by Christian boldness in that day. That boldness will be manifested in out-spokenness, frankness, bluntness, assurance, and confidence. That boldness will be manifested in how we talk. And, as the apostolic task is to teach, that love will be manifested in how we verbally teach. The whole truth of God shall be taught frankly, bluntly, and with confidence and assurance.

Reconciliation of the “Teaching, Judgment, Love, and Will of God” Scriptures.

The Rapture and the Will of God are related in the following way.

First, the Rapture will not take place until the seventh trumpet of the Book of Revelation. (That was scripturally shown in The Church Visited.) Therefore, Christians will be here for most of the three and one-half year Great Tribulation. Christians need to understand and accept this. For it defines the Christian role of the very end-times.

Accepting that there is no ‘easy out,’ such as a Pre-Tribulation Rapture means that whatever happens to Christians during the Great Tribulation is the Will of God. If it is the Will of God, then it has to be in the Bible. And, it is. Much of the Old Testament deals with it (The Prophets). And, in the New Testament, the Book of Revelation deals with it.

This biblical truth about God's plans for the Church of the very end-times must be taught to Christians, to prepare them for their role. To not prepare them is the ultimate in shirking a teacher's duty to God and to his calling.

It is for this purpose that God has given the eighty-five scriptures of the Post-'97 Impartations.

Harmonization of the Scriptures in Impartation-7.

The harmonization follows the Table, which is given below for reference purposes.

BOOK	SYNOPSIS OF THE 4:17 SCRIPTURES	CONTEXT
	The Galilee Ministry.	
Matthew	End of the Prophetic Transition. - [Isa. 9:1].	Faith
Mark	Teaching the Unconverted Heart. - [Isa. 6:10]	Teaching
Luke	Declaring the New Ministry. - [Isa. 61:1].	Truth
John	Teaching worship in Spirit and in Truth.	Spirituality
	Persecution, Teaching, Spirituality, and Maturity.	
Acts	Initial Apostolic Teaching.	Persecution
Romans	Teaching the New Covenant. - [Gen. 17:4]	Teaching
1 Cor.	Teaching the Living of the Truth.	Teaching
2 Cor.	The Price of Speaking the Truth.	Persecution
Galatia.	Finishing What was Started in the Spirit.	Spirituality
Ephes.	Walking into the Fulness of Christ. - [Psa. 68:18]	Spirituality
Philip.	Mature Church Support of Apostles.	Maturity
Coloss.	Guarding Against Counterfeits.	Maturity
2 Tim.	Guarding Against Unsound Teaching.	Maturity
	Teaching, Judgment, Love, and the Will of God .	
1 Thes.	Teaching the Christian Role in the Great Tribulation.	Teaching
James	Following the Will of God.	Will of God
1 Peter	Judgment and the Will of God.	Will of God
1 John	Showing Christian Love in Judgment.	Love

Table 3. Table of Verse Synopses and Contexts.

This set of scriptures shows a progression from initial to final apostolic ministry, including the training of the apostles. The first four verses from the Gospels have the common context of Jesus' Galilee ministries. They were ministries to unbelievers who settled the area after Israel was taken into Babylonian captivity. Jesus started His ministry there, to fulfill a prophecy of Isaiah. The type for the very end-times is a ministry to unbelievers who populated the land of God after His people went into Babylonian captivity (a type for the Book of Revelation's Babylonian captivity). These four scriptures include the on-the-job training of the apostles.

The next group of scriptures are Acts through Colossians, plus Second Timothy. These introduce and detail the contexts of Spirituality, Maturity, Teaching, and Persecution, still related to apostolic teaching. Only now the focus shifts to guiding individual churches to maturity. The theme is that the apostles will be persecuted for teaching the whole truth about God in the very end-times. The persecution will start in the churches and ultimately be at the hands of the secular government.

Unbelievers will be drawn to the message by supernatural miracles performed by the apostles, in association with the teaching. This teaching will be done under the New Covenant, wherein God, Himself, will put His laws in the believers' minds and

inscribe them on the believers' hearts. This heart knowledge is required for both conversion and the believers taking part in church governance.

After sufficient training, the apostles may delegate some duties to the new believers. The goal will be to guide each new church into the manifestation of the sons of God, which is the corporate *phaneroo* appearance of Jesus in the Church. Maturing churches will support the apostles engaged in their work.

In the final four scriptures, The Teaching, Judgment, Love, and Will of God contexts appear. It is imperative that Christians of the very end-times understand and accept that the Will of God is for the Rapture to be after most of the Great Tribulation. Acceptance of this scriptural fact then allows definition of the Church's role in the Great Tribulation.

This group of verses seems to be an amplification of Chapter 4 of The Church Visited². It was in that chapter that the point was made that Jesus' *parousia* Second Coming was the Rapture

CHAPTER 8: The Remnant Church in Captivity.

Jeremiah 29 – The Whole Chapter

Events Surrounding the Times of Jeremiah 29 – [Jer. 29].

Jeremiah 29 is just before Jeremiah 30, which is the return of the remnant of the remnant, to rebuild the destroyed Temple. Jeremiah 30 also deals with the Day of the Lord and men travailing to birth at that time of Great Tribulation. Thus, the downstream bounding event is the Great Tribulation and a ‘birth’ at that time, with God recovering a remnant of the Remnant Church to restore the House of God.

Jeremiah 29 is just after Jeremiah 28, which recounts the false prophecy of Hananiah, that the captivity of the people in Babylon would be quickly terminated and the Temple immediately restored, rather than after a period of seventy years. Thus, the upstream bounding event is false prophecy, leading God’s people into a lie concerning the chronological extent of the spiritual captivity of God’s people, and the delay before restoration of the House of God.

Summarizing, the prior and succeeding events bounding Jeremiah 29 focus us on the time at the beginning of the spiritual captivity, when false prophecy about the spiritual captivity is rampant and must be rebuked by God’s true prophets.

As a type for today’s events in the Church, the Babylonian captivity is in the “Babylon” of the Book of Revelation. That Babylon was identified on page-102 of The Church Visited² as the place where the “Great Whore” operates. And, she was identified [Rev. 17] as “... a secret worldwide politico-economic system, reigning over the heads of a confederated global government.” This system we have seen increasingly manifested in today’s world. It is this politico-economic system that has captured God’s people individually, and the Church, corporately. A sign of the times is individual churches that have become corporate bodies regulated by state law rather than the corporate body of Jesus Christ, regulated by the Holy Spirit.

God’s Instructions to the Captives – [Jer. 29].

God commands Jeremiah to write to the captives in Babylon. Those were the Remnant of elders, priests, prophets, and people carried off by Nebuchadnezzar from Jerusalem, with King Jehoiachin and his family. Nebuchadnezzar left what would be the last of Judah’s kings, Zedekiah, on the throne, in a looted city with a looted Church. Jeremiah remained behind in the city with those who did not go into captivity. Ezekiel, God’s other prophet for the time, was with the captives in Babylon.

The letter is from God, through the prophet’s mouth, delivered by the hands of two ambassadors to Babylon. The ambassadors’ fathers’ names, plus their own, are literally, “*God has made ... prudent,*” and “*Jehovah hath fulfilled ... the portion of Jehovah.*” In the letter, God reaffirms that it is He who has sent the people into captivity for the Church’s sins. The letter instructs the captives to settle in to Babylon for a long stay. It says to pray for the peace of Babylon, for in its peace they shall have peace. It says to marry and have children, so that God’s people may increase and not decrease.

Next, the letter warns the people to not be deceived by the false prophets that are in their midst in captivity. He says that it will be when the seventy years are

almost over that He will visit them (the Church) and confirm His (logos) Word to restore the Church. Then, they may call Him and He will hear them. Then, when they seek Him with all their heart, shall He be found by them [Jer. 29:13]. Actually, the Septuagint Greek is “*epiphaino*,” which means “*appear*,” as in “... *at his appearing and his kingdom*.” [2 Tim. 4:1]. And, *epiphaino* is a derivative of *phaneroo*, which we know from The Church Visited² as the word describing Jesus’ *appearance* in the Church, at the time of the birth of the manchild (Overcoming Church). So, [Jer. 29] places this *appearance* just at the time of the return from captivity, as we have seen before.

Then, God says a curious thing. He refers to the group of people who have not gone into captivity, but are still ‘playing church’ in Jerusalem, in a looted Church and deserted city. And their remaining prophets are falsely prophesying an early restoration of the Church. God says they are so evil that He is going to send upon them the sword, famine, and pestilence. He will persecute them and deliver them to be scattered among the nations as a curse, astonishment, hissing, and reproach.

Because they have not listened to God’s Word about the captivity, and have prophesied lies about it, He shall deliver their leaders to be killed by the captivating nation, rather than just held in captivity. And, for those in the captive Remnant Church, who prophesied falsely to those continuing to play church, God says these false prophets will have no posterity and will not witness the Restoration. They have taught rebellion against the Lord.

Jeremiah 29 brings more clarity to the view of the captive Remnant Church, developed in The Church Visited². There, the Institutional Church was typed by Israel, that was conquered and dispersed by Assyria, and never returned. The Remnant Church was typed by Judah, that was conquered by Babylon and sent into captivity. The Overcoming Church was typed by the remnant of the captive Remnant Church, that returned to restore the Church (Temple). But, here, we see that there was a part of the Remnant Church, Judah, that refused the words of God’s prophet, Jeremiah, and stayed behind to continue ‘playing church.’ Jeremiah 29 is the rebuke of that stay-behind group and the prophecy of their destruction, a few years later. In the prophesied destruction, the visible, looted (play-) Church was completely obliterated.

This modifies our view of the Remnant Church, somewhat. It is God’s people, who believed the prophet who walked out (demonstrated) his prophecies, rather than the false prophets. They are the ones who did not rebel against God’s placing the Church into captivity, even though captivity meant loss of their place of worship and the loss of the place of God’s personal residence. They were still God’s people, even though they were in captivity.

On Being in the Captive Remnant Church – [Jer. 29].

We are all members of the Remnant Church, who have elected to go into captivity and not rebel. Our Church is the corporate body of those who have lost their formal places of worship. So, we worship where we can, in informal settings, in our homes, in temporary places. We know that we have been taken from our promised land and are now held captive in a place governed by a secret politico-economic system. We are not happy with our captivity and we look forward to the restoration of our Church in the land given to us by God. But, during this temporary captivity, we do not rebel and try to play church in a deserted city and looted Church.

We need to remember that “Remnant,” “Institutional,” “Overcoming,” and “Apostate” are spiritually sharp characterizations that the physical and historical churches do not sharply fit. Spiritually speaking, Institutional means ritualistic, without true worship. Remnant means worshiping, without empty ritual. Overcoming means victorious over the problems that beset the seven Church types. And, Apostate means, evil, counterfeit, idolatrous, and utterly without value. These spiritual characterizations are not totally visible to physical eyes, and are spiritually discerned.

Physically speaking, most visible churches have degrees of ritualization, of true worship, of the counterfeit, and of victory. One must look hard to find one without some value. And, one must look very hard to find one with no empty ritual, no idolatry, only true worship, etc. So, participation in a physical, visible church is a matter of discernment and balancing the good against the bad.

Now, in [Jer. 29], we see that the Remnant Church goes into captivity in obedience to God’s instructions, as brought by His true prophet. The ones who continue to ‘play church’ are evidently those who sided with the false prophets, and persecuted God’s true prophet. They believed the false prophets because it agreed with their agenda, which was in rebellion against God. God’s true prophets and the false prophets both worked simultaneously in the Remnant Church. This is the way it is to be until the Rapture.

So, what does being in captivity mean? Who comprise the Remnant Church?

Being the Remnant Church in captivity means being a worshiping Church with no place to worship. It means being relocated from the ‘country’ God gave your people to a land populated by unbelievers ... spiritually, that is. It means waiting in faith for the time God chooses to restore the Church. To push your own agenda for end-times restoration is rebellion against God. The leaders and prophetic teachers of such rebellion shall be severely judged on Earth. Those who ‘play church,’ given knowledge of what God’s true prophets have said (as recorded in the Old- and New-Testaments), are in rebellion against God.

It is a tough message to carry. But, the Elijah of the times must carry it, throughout the period of captivity. Elijah shall hand over the task to ‘Elisha,’ only near the very end of the captivity.

CHAPTER 9: Restoring the Overcoming Church.

The New Testament 2:29s – Six of Them.

Luke, Acts, Romans, Philippians, 1 John, and Revelation

The ‘Power’ Scriptures, Analyzed.

I’m going to here invoke Jesus’ “Reversal Principle” (the last shall be first) of Matthew 19:30, 20:8, 20:16 and Mark 10:31. That is, I’m going to take the 2:29 scriptures in reverse order. That’s because, taken in reverse, they together form a coherent message that flows.

Waiting for Power Against False Prophets – [Rev. 2:29]. - *He that hath an ear, let him hear what the Spirit saith unto the churches.*

Substance: Jesus’ command to, and comfort of, Thyatira. Don’t put up with false prophets, who seduce (deceive, mislead) the Church into idolatry. This command is a mystery, like the other six, and must be spiritually interpreted. These Jezebel-like false prophets are headed for Great Tribulation, they and all their ‘children.’ Their tribulation will demonstrate that Jesus is the One who sees internally and rewards according to works. For those who overcome this deception, Jesus will give no other burden. Just hold on until He arrives (heko). They will then be given authority.

Interpretation: This points at the Church that is to operate in Jesus’ miraculous power. Signs, wonders and miracles are the necessity for apostles drawing unbelievers to the Overcoming Church of the Great Tribulation. Christians are to hold on until Jesus manifests this power in the churches.

Comment: According to the scriptural sevenfold model of Christianity introduced in the Appendix of The Church Visited², Thyatira is the part of the spiritual Church that operates in Jesus’ power. Its people are to be filled with the Holy Spirit [Eph. 5:18] and to operate in the Holy Spirit’s gift of miracles [1 Cor. 12:8-10]. They are ordained to perform miracles [1 Cor. 12:28]. They are Jesus’ gift to the Church, to perfect it in evangelism [Eph. 4:11]. Their fellowship is that of the Gospel [Php. 1:5]. But, they have a problem with being seduced and unequally yoked [Rev. 2:20]. They are opposed by a spirit of fear [Rom. 8:15]. Against this fear they are supported by God’s spirit of power, love, and a sound mind [2 Tim. 1:7]. Operating under the New Covenant, they are Jesus’ people [Heb. 8:10-12].

Spiritually Seeing Spiritual Seduction – [1 John 2:29]. - *If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.*

Substance: Counsel for the Church being seduced, or deceived and misled, especially into idolatry. Warning against antichrists who originated in the Church. Exhortation (comfort) that the Holy Spirit anointing, received of Jesus, when abiding in Him, provides the ability to 'see' such seduction. It also provides the Christian's needed confidence for Jesus' *phaneroo* appearance (showing himself openly) in the Church. Such believers are Spirit-taught, no longer needing earthly teachers. But, it is all contingent upon the believer continuously abiding in Jesus.

Interpretation: Points a second time at the remedy for spiritual seduction in the churches.

Comment: The second in this series of scriptures, warning of seduction within the Church. Again, the remedy is the Holy Spirit, with the believer abiding in Christ. This is the path to confidence while awaiting Jesus' opening showing Himself (*phaneroo*) in the Church. That will be the event of corporate manifestation in the Church of the sons of God [1 John 32].

Supporting the Apostolic – [Php. 2:29]. - *Receive him therefore in the Lord with all gladness; and hold such in reputation:*

Substance: Entreating the Church to value and honor those who labor in the apostolic, disregarding their own lives, who have come near death for the work.

Interpretation: Another reference to churches being brought to maturity supporting their ministering apostle.

Comment: Reference to the (manifested) sons of God in a perverse nation [Php. 2:15].

Circumcision of the Heart – [Rom. 2:2]. - *But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.*

Substance: The token of a Christian is circumcision of the heart, and it is spiritual, or inward. Such believers are praised of God, not of man.

Interpretation: Another reference to teaching and circumcision of the heart.

Comment: Rebukes those who rest in the law and their physical circumcision. Questioning those who teach others if they don't teach themselves. An oblique referral to being taught in the Spirit, ... or not.

The Teaching Apostle – [Acts 2:29]. – *“Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.”*

Substance: Peter, preaching his first sermon, after being filled with the Holy Spirit. First, he quoted [Joel 2:28-32], which concerns the very last days and the remnant

whom He shall call. Then, Peter transitioned to Jesus, whom David had foreseen [Psa. 16:8-11]. Then, Peter moved to [Psa. 110:1], saying, “*The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.*”

Peter did not proceed to verses 2 and 3 of [Psa. 110], which say, “*The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies [2]. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth [3].*” These next two verses apply to us in the very end-times, which is the day of God’s power. The womb of the morning refers to “dayspring,” which in the Old Testament is also “The Branch.”

Interpretation: Points at the teaching apostle, moving on to the next two verses of [Psalm 110], which now apply in the very end-times. Concerns birthing of the overcoming manchild, another view of the manifested sons of God.

Comment: Peter was justifying to the Church that had crucified Him that Jesus was the One by whom they would be saved. Peter’s sermon was so effective that 3,000 were saved by it. To us of the very end-times, we note that the next verses, [Psa. 110:2-3], now specifically apply in the context of power and The Branch.

For the Falling and Rising of Many – [Luke 2:29]. “*Lord, now lettest thou thy servant depart in peace, according to thy word.*”

Substance: Reassurance to Simeon (“one who hears and obeys” – who was Spirit taught), who had been waiting for the “consolation of Israel,” that he would not die before seeing the occurrence of the Christ. He saw the “Consoler,” Jesus, and blessed Him. He told the Consoler’s mother that the child was set as a sign, for the falling and rising of many.

Interpretation: Another element of the apostolic message. Prior to the birth of the manchild, the Remnant Church shall be told that it is for the falling and rising of many.

Comment: The word “consolation” is “*paraklesis*” in the Greek, which is also translated as “comfort” or “exhortation.” The source of a Christian’s comfort is the Holy Spirit [John 14:26]. For the corporate *phaneroo* appearance of Jesus in the Church, the mother is the Remnant Church, which shall go into hiding. That Church shall be told that the corporate Jesus is for the falling and rising of many.

Reconciliation of the ‘Power’ Scriptures.

The message commences with Jesus’ command to that part of the Church that operates in Power. (And, this is what is not often seen in today’s churches. Many have a form of godliness, but deny the power, therof [2 Tim. 3:5].) These are commanded to not tolerate false prophecy that leads into idolatry. Those who overcome this deception are to hold on, until Jesus “arrives” (keko), and then they will be granted authority. [Rev. 2:29]

Then, Jesus counsels the Church being seduced into idolatry. He says that the Holy Spirit anointing from Jesus teaches the believer to abide in Christ and gives them

the needed confidence until He “appears” (*phaneroo*). The anointing enables them to see such deception and seduction. Such Spirit-taught believers no longer require earthly teachers. [1 John 2:29]

Next, the Church is entreated to value and honor those who labor in the apostolic, disregarding their own lives, who have come near death for the work’s sake. They are the (manifested) sons of God in a perverse nation. [Php. 2:29]

Following, there is a rebuke of those who rest in the law. Those who teach others are questioned if they don’t also teach themselves. Jesus teaches that true Christians, those with inwardly circumcised hearts, receive praise from God, not man. [Rom. 2:29]

The very end-times are in the day of the Power Church, which is also the day of God’s vengeance. It is when the rod of God’s strength shall issue out of Christianity. The rod is born by the manchild, who is the corporate appearance of Jesus, as manifested sons of God. [Acts 2:29]

Finally, He gives reassurance to those who wait for the “consolation,” being Spirit-taught, and who hear and obey. He says that they will not die before seeing Christ. When that happens, they will bless the birth mother, the Remnant Church, saying that the child is given as a sign, for the falling and rising of many [Luke 2:29]. This also tells us something about the age of those who wait.

Personal Application.

I feel personally the applications of this short message. First, it focuses on that part of today’s Church that gives me the most concern. That is the Church that should be displaying Jesus’ power, but is not. “*Where is that power, and when will it be manifested?*” my heart cries out. That Church is commanded to not tolerate false prophecy that leads into seductive idolatry. And, that is the message of the The Church Visited². The Power Church is then advised to hold on until Jesus arrives (*keko*) and grants the necessary authority and dynamic power (signs and wonders). I feel the absence of necessary authority and dynamic power, and wait for it.

The message counsels the Church being seduced into idolatry, reminding that the Holy Spirit anointing from Jesus teaches to abide in Him. That will give the confidence needed until His *phaneroo* appearance in the Church. This is a confidence that I sorely seek.

The message entreats the Church to value and honor those who labor in the apostolic, disregarding their own lives, who have come near death for the work. And, I can identify with coming near death. I can personally testify that the Lord Jesus has intervened to keep me on this side of the screen that leads into the afterlife. Since then, I disregard my life, knowing full well that it is absolutely in Jesus’ hands. I shall live or die, according to His Will, not mine. But, because I am made of flesh, I do long to be valued just a little, for this surely is a work in the apostolic.

Conversely, the message reminds that true Christians, having spiritually circumcised hearts, receive their praise from God, not man. It also reminds that David, who prophesied Christ and His resurrection, died in faith, without seeing it. So, whether or not I personally see His *phaneroo* appearance in the Church, it shall be all right with me.

Finally, however, the message reassures me that the Spirit-taught, who hear and obey, and who wait for the Church's consolation near the time of Christ's appearance, shall not die before seeing it. And, they will bless the mother who births the Sign of the falling and rising of many.

CONCLUSION – SUMMARIZING THE MESSAGE.

The Message in a Nutshell.

This is a message that will be tough to deliver to the churches. It will be tough because so few of them will receive it. So, its first use shall be with individuals who are drawn to it. Those individuals who receive it and wish to follow up on it may then circulate it among like-minded believers. Eventually, the message will get a hearing in some churches. And, slowly, the forces will assemble to implement it. The writer is not pushing this message. Rather, he has been ordered to make it available and then watch what the Lord does with it.

The basic message is that God is going to bring judgment upon the Church and the world, via the Great Tribulation. But, God has a task for the Church, to be executed while it is under judgment. It is to restore itself to First Century form, in terms of the prophetic and the apostolic. The prophetic carries this message to Christianity and the apostolic applies it. The task is to receive the Great harvest that is a result of the Great Tribulation.

This Restoration of the Church shall not be the result of man's plans and programs. It shall be accomplished by God, using that part of the Body of Christ that listens to and obeys real-time instructions of the Holy Spirit. This shall be a Spirit-led enterprise, all the way. And, God wants everyone involved to realize that, testify to it, and give glory to God for it.

This writer is not the author of this message. He is simply the scribe, who was good at taking dictation. Whether the writer sees the implementation of God's plan, described in this message, is a matter of no concern. It shall have been enough to have written and promulgated it. The writer does look forward, however, to discuss it with whomever needs to talk about it.

Now, let me summarize what I see as the message's chief parts.

Fundamental Elements of the Message.

Corporate Appearance of Jesus in the Church. The Post-'97 Impartations have made it clear that a fundamental element of the message to be propagated is the corporate appearance of Jesus in the Church. This corporate appearance was a part of the messages of both Old- and New-Testaments, using a variety of names. Included among these is "Christ formed in you (*umin* – plural)" [Gal. 4:19], manifested sons of God [Rom. 8:19, 1 John 3:2]. Branch [Isa. 11:1, Zec. 3:8], remnant of the Remnant [Ezk. 6:8], and Manchild [Rev. 12:5].

This appearance is all-important to the role of the Church during the Great Tribulation. We are cautioned to hang on until this appearance occurs and to not try to accomplish the apostolic tasks without it. We are also reassured that it will happen. It is a matter of God's timing. And, it shall be a sign of the times. The most impressive sign shall be the apostolic wielding of dynamic power, in signs and wonders. When we see them manifested, we'll know what time it is. Of course, we must guard against seduction by the counterfeit.

The Role of the Great Tribulation Church. A second fundamental element, common to both Impartations-'97 and the Post-'97 Impartations is that the Church

has a role in the Great Tribulation. That role is to restore the Overcoming Church, using unbelievers converted as part of the final Great Harvest. It is to be a replay of what happened with the First Century Church. A part of this message is that there is no Pre-Trib Rapture. The Rapture occurs at the seventh trumpet of the Book of Revelation.

The Restoration of the Prophetic and the Apostolic. Another fundamental element is the restoration to the Church of the prophetic and the apostolic, on the pattern of Elijah and Elisha, which is also the pattern of John, the Baptist and Jesus. It is the restoration of the apostolic that comes in the form of the corporate appearance of Jesus in the Church. The prophetic is restored prior to that appearance. Both occurrences are corporate, rather than individual. The apostolic shall follow the pattern of the First Century apostles.

The Physical Judgment of the Earthly Church. The earthly Church shall undergo God's physical judgment, as stated by Peter [1 Pet. 4:17]. This shall be under the pattern of the captivity of Judah, as documented in the Old Testament. However, though under judgment, the Church shall still fulfill its scriptural Great Tribulation role.

Persecution by the Church and by the World. The forerunning prophets of the restoration shall encounter persecution by the churches. The apostles of the restoration shall encounter persecution by the world (governments). Again, this shall be by the First Century pattern.

Temporal and Eternal Aspects of the Restoration.

The restoration of the Church's prophetic and apostolic have two aspects, temporal and eternal. Both are what they always were, from the founding of the Church.

The eternal aspect is to bring every Christian to the point of having eternal life with Jesus. This is individual Christianity. The temporal aspect is to bring churches to maturity. This is corporate Christianity.

An individual Christian may be brought to maturity without membership in a mature church. This writer is an example. But, a church may not be brought to maturity without most or all of its members being so conditioned.

Some contemporary churches do a good job at individual Christianity, bringing many to the point of eternal life with Jesus. Some don't. Few contemporary churches do a good job at corporate Christianity, moving a church to corporate spiritual maturity. This is because of the 'system' that has been in place, since about 250 A.D.

The present church system labors in the absence of both prophets and apostles working at the corporate level. The lack of apostles is particularly important, since it is they who provide guidance to the pastor in moving a church to maturity (the Paul/Timothy pattern). A denominational system of bishops or similar bureaucratic oversight does not fill the gap. It never has.

God shall use the restoration of the very end-times to accomplish His temporal and eternal goals. One of these is to make a point with the principalities and powers of heaven [Eph. 3:10]. The point is that God's wisdom covers everything. And, that is every thing. We need to remember this very important fact. It is part of the mystery made known to the prophets and apostles [Eph. 3:5]. We are to enlighten all about

what the fellowship of this mystery is. It shapes what we can expect from God, while we're going through the Great Tribulation.

Among the principalities and powers of heaven are those who shall in God's timing be confined to the earth. They shall be kicked out of heaven by the angels and archangels of God. The timing of that event is just after the manchild is born and at the start of the final three and one-half years of the Great Tribulation. It is the time when the Remnant Church essentially goes underground. Then, the demons make war with the remnant of her seed (the remnant of the Remnant). And, they overcome them by the Blood of the Lamb and the word of their testimony. And, they love not their lives to the death [Rev. 12 – All of it].

How Should We Then Live?

Near the end of his five volume work on the Christian worldview¹⁹, Francis Schaeffer asked this question. His question meant how should we live, given what we now know. That means, "What shall we do, now?"

Schaeffer gave a succinct answer in his Special Note to Christians (See the reference, below). His entire work, although now over twenty years old, was an examination of thought and understanding in the world, as it essentially is, today. His answer was that if the Christian slips into the humanistic mode of thinking, he cannot be the restorative 'salt' that Christians are supposed to be to their generation. The essence of humanistic thinking is to believe that the biblical imperatives about world, history, and morals may be culturally interpreted as relative, rather than absolute. It also holds that man is perfectible without God. The land of captivity in which the Remnant Church is to be captive promotes that kind of thinking.

Jesus gave us this concept of 'salt' in the context of persecution for righteousness sake, referring to the persecution of the prophets [Mat. 5:10-13]. And, so, what Schaeffer had to say applies especially to us and to the very end-times. For that is when the persecution shall be most severe.

Another part of Schaeffer's answer was that Christians are not only to think properly about their duty but they are to do something about it, so as to be of influence in the world. Doing something about it is what the apostles and prophets of the very end-times are all about. It is time for Acts, all over again.

Schaeffer held that Christians are not excused from speaking, just because our culture and society no longer rest as much as they once did on Christian thinking. Neither need Christians be in the majority, in order to influence society.

Those who embrace this message will definitely not be in the majority, either of world, country, or church. But, do something we must, and speak we must. Our question is, believing that, how do we proceed?

The Impartations repeatedly warn of not getting ahead of God, of not setting our own agendas. From the New Testament, we know that Jesus and the apostles did not plan out a big, detailed program. They relied, real-time, on the Holy Spirit to dispatch them on their various tasks. So it must be with us. We must rely on the Holy Spirit, wholly. We must ask God what to do, and when, and listen carefully to His answers.

I hope that God has blessed you in your reading of this book.

John Painter

APPENDIX 1:

CORPORATE MALE AND FEMALE CHARACTERIZATION.

The Church as a Corporate Body.

It is so very important for the reader to have a good grasp of the difference between individual and corporate Christianity. None of this can be understood from just the individual viewpoint. I made much of this difference in The Church Visited². I make even more of it, here. To understand the Impartation on the Apostolic and the present appendix requires the use of a corporate viewpoint. Because the apostles play a male role with respect to the female Bride of Christ, I've also examined that at some length, below. And, what the Bible says about male and female Christians is useful, in its own right, without regard to apostles.

Male-Female Soul Fundamentals.

Maleness and femaleness are fundamental to God's creation. But, are these characteristics limited to just the sexual, for reproductive purposes? Or, do maleness and femaleness have deeper implications about men and women, their relationships, and Christianity? The answer to this question sheds a great deal of light upon our modeling of the Church.

The Soul.

So, why am I going to relate maleness and femaleness to the human soul?

God created humans as three-part beings, composed of body, soul, and spirit. The body is the part that eats. The soul is the part that reasons. The spirit is the part that gives life [John 6:63], the eternal identity, the part that is rebirthed by the Holy Spirit [John 3:5-8]. It is the part that feels, the seat of man's emotions, purpose, and drive. God may destroy both body and soul in Hell [Mat. 10:28]. But, the spirit survives, even in Hell [Luke 16:19-31].

The conscious soul, and its biblically associated mind, understanding, reason, conscience, and heart, are the mental facilities through which people deal with Christianity and with each other. That is, a person deals with Christian beliefs according to how he or she thinks. And, it is an established academic fact that men and women think differently. That is, their thought processes are fundamentally different, down to the very biological roots of their being. And, God created it so.

Understanding Male-Female Communication.

As is common in my recent Christian life, God provided me with a book, just as it was time for me to understand this fundamental, concerning the Church. The way in which this book came into my hands is interesting, but not necessary to recount here. Let me just say the when this book was provided to both my wife and myself, it served to draw us closer together. It increased our understanding of each other.

The book is *You Just Don't Understand*, by Deborah Tannen.²⁰ It is a book that deals with communication difficulties between men and women. The author is from the discipline of Linguistics, rather than Psychology. But, her work in verbal communication necessarily took her into the psychological realm. And, most importantly, her research results were supported by many other pieces of psychological research. Her linguistic results shed light on male-female psychology to great depths. And, most importantly to me, her results agree with a number of scriptures dealing with individual Christian male-female relationships. These results shall lead us to understanding some of the Church's difficulties with being corporately female. ("Soul" is *psyche*, derived from *psycho*, "to breath," in New Testament Greek.)

Natural Male/Female Life Views – Status Vs. Intimacy

Tannen's results, which are corroborated by much other psychological research, show that male-female communication difficulties flow from basic life views that are fundamentally different between natural men and women. I use the word, "natural," in the sense of "unspiritual" [1 Cor. 2:14]. Hopefully, when the Christian passes from natural to spiritual by the Holy Spirit renewing of the mind [Tit. 3:5; Rom. 3:2], these male-female differences are reconciled, or, at least, understood.

Tannen's basic difference in male-female life orientation is that a man's view of the world is one of combat, status, and independence. A woman's view of the world is one of community, intimacy, and interdependence. That is, a man sees life as a "go-it-alone" endeavor, while a woman sees it as "everybody working together." These differing views then generate a host of other characteristics, many of which end up being reflected in how men and women talk, between themselves or with their peers. (Gender distinctions are also built into language – "peer" is a masculine, equal-status descriptor in English. The more structured the language, the more use of such gender distinctions, as in Greek and German.)

Tannen labels the female outlook and resulting desires as "symmetric," based on an ingrained belief that "People are the same." Conversely, the male's "asymmetric" label, outlook, and desires stem from a belief that "People are not the same." This explains to me, for example, the basic anthropological reality of tribalism. Tribalism is a compromise between male and female views of people. A tribe gives the female her desired community, while giving the males their desired separation from "those others." These basic differing life-views tend to focus males on difference and females on similarity.

Husband-Wife Scriptural Relationships.

Agape Love and Respect.

A man's natural view of "relationship" to other men is that of difference, status and hierarchy. But, applying this view to the relationship with his wife will not be effective, since she is oriented toward community, intimacy, and interdependence. Likewise, applying her female view of "relationship" to other women will not do when interacting with her husband. Therefore a two-way agreement needs be negotiated between them. Such a compromise must necessarily be based on their individual understandings of each other's life views. Such understanding is key to a husband/wife long-term relationship.

It turns out that Jesus' instructions for husbands and wives, as passed through Paul, address just this issue. These instructions are in [Eph. 5:24-25]:

Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

A wife is instructed to submit herself to her husband in just the same way as the (true) Church submits itself to Christ. The English “*submit*” is the Greek “*hypotasso*.” Vine’s dictionary says that this is primarily a military term, denoting a respect of rank.²¹ Therefore, a wife is instructed to act so as to satisfy her husband’s natural life view need for status, hierarchy, and respect for his “rank.”

On the other hand, a husband is instructed to love his wife in just the same way as Jesus loves the Church for which He gave His life. The English “*love*” is the Greek “*agape*.” Now, this is not family affection (*phileos*), as of a brother, sister, mother, or father. Nor is it sensual, erotic love (*eros* – not in the Bible). It is dutiful, moral, social love. It used to be called *charity*, until that word lost its strictly Christian association.

Agape love is a disciplined, supporting kind of love that looks out for the best interests of the person loved. It satisfies a woman’s natural life view need for someone who cares for her [1 Cor. 7:33]. The biblical Greek for this kind of English “*care*” is “*merimnao*,” which is also translated into the English, “*thoughtful*” [Luke 12:22]. Jesus instructs a husband to be thoughtful of his wife.

What we see here is that Jesus, through His apostle and teacher, Paul, has instructed the individual husbands and wives of the Church to act toward each other in a way that corresponds to Tannen’s model of life views. This correspondence produces great confidence that Tannen’s model agrees with scripture from the individual viewpoint. The question now is how this individual instruction can be applied corporately to the Church.

Application to the Church.

We have already examined the instructions to individual Christian husbands and wives, that are likened to Jesus’ relationship with the Church. These two were the agape love of the husband for the wife and the respect of the wife for the husband. However, the lesson of how Christian husbands and wives are to emulate the example of Jesus and the Church [Eph. 5:24-25] is logically invertible. That is, those scriptures also inform us of how Jesus and the Church interact, based on what the individual instructions are. In the language of logic, this scriptural relation has the property of symmetry (which Tannen genderizes). That is, the relation goes both ways. Therefore, we can draw corporate conclusions from this individual example.

The corporate conclusions about the ideal relationship between Jesus and His operative body on Earth are two-fold:

Jesus’ dealing with the Church is thoughtful and caring, shaped to accommodate the female life view of connection, community, interdependence, involvement, ritual, and indirect meta-messaging.

The Church's dealing with Jesus is deferential and respectful, shaped to accommodate the asymmetric male life view of status, rank, independence, contest, literalness, problem-solving, and direct messaging.

I think that looking at the relationship between Jesus and the Church from the male-female viewpoints opens up a whole new approach for understanding Christianity. So, let's pursue this avenue of inquiry and see where it leads.

Joint Authority.

The [Eph. 5] scriptures yield results on the reciprocal relations between Jesus and the Church, in terms of the consideration one has for the other. However, there is another set of scriptures in the husband-wife context, dealing with the authority relationship between the two. This, we now pursue. The verses are [1 Cor. 7:3-4]:

Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. The wife hath not power (exousia – control, or privilege) of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

The context of these verses is the “benevolence” that the husband and wife owe each other. This word is used only two other places in the New Testament. In [Mat. 5:25], it is translated as “agreement.” In [Eph. 6:7] it is translated as “good will.” Basically, it means “well-minded.” Paul then goes on to say that in this context the husband and wife do not have authority over their own bodies. Rather, they have authority over the bodies of each other. So, they yield authority to each other over their bodies, from a sense of being well-minded toward each other.

The Male-Female Interaction of Apostles and Church.

The role of the apostle, interacting with the churches is that of “Friend of the Bridegroom.” It is a male role of being an agent for Jesus to His betrothed, prior to His ‘marriage’ with the Church. So, the apostle acts in a male role with the female Church, but that role is not the role of the husband, Who is Jesus, but of one acting for the husband, prior to the marriage.

I am not saying that there is any intermediary between Jesus and the individual Christian. There is none, save the Holy Spirit. But, between the corporate churches and Jesus there is an intermediary, being the body Apostolic. Jesus set up the Church to be nurtured from infancy to maturity by apostles. Jesus set up the Church to be made ready corporately as the Bride. And, it is the body Apostolic that is to do this preparation. As part of the Church, the body Apostolic is the Church, preparing itself. They act in Jesus’ stead in this role. And, they act as male, to the Church’s female. They act as the Jewish Shoshabin²², the Friend of the Bridegroom.

Paul alluded to himself in that role when he said in [2 Cor. 11:2] that he had espoused that church as a chaste virgin to Christ. The Baptist also referred to himself as the friend of the bridegroom, when asked about his role [John 3:29]. He then said that once Jesus had started His ministry, the Baptist’s role must decrease. What this means to us is that following the transition from prophetic restoration to governmental restoration, the role of the prophets must decrease and the role of the apostles must increase.

Now, we must carefully differentiate between individual and corporate Christianity, in terms of who does what for whom. It is Jesus who cleans up the corporate Church, one individual Christian at a time. And, He does that via the *rhema* word [Eph. 5:26]. (That is the word that comes directly from Jesus to the individual Christian [Luke 3:2]. It is this *rhema* word that is behind our ‘hearing’ of Jesus’ voice [Rom. 10:17].) But, it is His apostles that start new churches, introducing new believers to a corporate spiritual environment where Jesus can clean them up individually. And, His apostles then guide the new churches, in the manner illustrated by Paul. And, that guidance is as of a male dealing with a female.

Paul’s dealing with the church at Corinth shows him first instructing that church in doctrinal elements that characterize a corporate female role. For instance, in [1 Cor. 1,4,&11], he explains the necessity for “sameness” and “togetherness” in the Church. He tells them that he is using indirect communication (meta-messaging) with them, which is appreciated by the female [1 Cor. 2]. He exhorts a church in [1 Cor. 5] to rid itself of their intimates who do not have the character to let themselves be cleaned up. He explains how God brings unity out of diversity in [1 Cor. 12], and the need for order in multiplicity [1 Cor. 14]. In [1 Cor. 13], he explains agape love, which the female Church needs, above all else.

It is clear that Paul understands that his is a male role in dealing with the female churches. He deals with the Corinthian church in a very thoughtful way. He does not rub their faces in their corporate sins and explains himself to them when they are ready to accept it. All throughout his letters to Corinth can be seen this male-female differentiation of the relationship between the apostle and the church.

In his letters, Peter also instructs the churches in behavior that characterizes the corporate female, that the Church may be known for its meekness, holiness, long-suffering, and obedience to God [1 Pet. 1-4]. This characterization is the corporate counterpart of the “Proverbs-31 wife.”

In the writings of Peter and Paul, we have the necessary two scriptural witnesses to assure us that a male-female differentiation exists in the relationship between apostles and the churches. This modeling opens up a whole new avenue leading toward understanding of the necessities of the very end-times Church.

Implications of the Male/Female Apostolic/Church Relation.

The male-female relationship model of the Apostolic (apostles as a group) with the corporate Church is a valuable diagnostic tool. “*Diagnosis*” is a Greek bible word, meaning “*examination*” in the context of judging something [Acts 25:21- “*hearing*”]. When it comes to diagnosing a church in trouble, the additional insight given by this model is of great value.

The corporate male-female relationship is only a part of what I will call the “Apostolic Model.” I have not actually seen in print a model of the Apostolic for the very end-times. The Church Visited² shows that the Church shall spiritually operate in the very end-times just as it did in the times of Jesus and His original apostles. Therefore, the Apostolic model for the very end-times shall be what it was in the original times. I haven’t seen that model in print, either. But, it should be derivable from the Scriptures. Perhaps this is something that should now be done, either by myself or someone else.

APPENDIX 2: THE NUMBERS

Looking Back at the Numbers in the Post-'97 Impartations.

The numbers, 17 and 29 occurred in three of the Post-'97 Impartations, each. And, as it turns out, the topics of each of those sets of Impartations are related, for each individual number. That is, the Impartations for the verses numbered 3:17 and 4:17 are both about apostolic ministries. Likewise, the three Impartations for which the number 29 is in the verse citations are all about the 'new church,' 'old church' dichotomy. This was not known before the verses were analyzed. It is very strange and continues the strangeness of the numbering implications that started with the Impartations-'97.

I am reminded of the verse, [Isaiah 28:21], which is about the Day of the Lord, as the day when the Lord shall rise up and do strange work and bring to pass a strange act. And, the meaning of this word, "*strange – allotrios*" is strange, as in alien or other. The verse says that it will be like it was at the Valley of Gibeon or Mount Perazim. Those are references to occasions when David spoke to the Lord and the Lord then broke out upon David's enemies and performed military miracles. [1 Chr. 14:11-16].

In The Church Visited², I mentioned how strange it was that the Impartations of '97 should have so many numerical peculiarities. Now, I think a point should be made of it. It is a sure sign that the Lord is behind all these Impartations, and not me. Those who believe that God still works the same kind of miracles as in the Old Testament should be attracted by the strangeness of these numerical peculiarities.

The Number, 17 and Apostolic End-Time Ministries.

Who would have thought that there would be exactly twenty New Testament verses numbered 3:17 and exactly another twenty numbered 4:17? And, that both of those sets would deal with apostolic ministries?

The number, 20, can have one or the other or both of two associations. Bullinger shows scripturally that 20 is associated with expectancy, or waiting¹². Vallowe shows that 20 may also be scripturally associated with redemption¹³. Bullinger shows that the number, 17, is scripturally associated with victory. Taking 17 as the sum of 10 plus 7, Vallowe associates 17 with the perfection of spiritual order.

The very end-times (Day of the Lord) is the time of victory for the Church, when it is corporately redeemed. Restoration of the prophetic and apostolic is the perfection of spiritual order that has been missing since the churches denied the apostolic and the prophetic in the Second Century. So, the number, 17, applies in both of its associations with the very end-times apostolic.

The Number, 29, and the New-Church/Old-Church.

According to Vallowe¹², 29 may be looked at two ways. By itself, it flags a turning point and/or departure. Taken as the sum, 20 flags redemption and 9 flags Holy Spirit. (By use of the word, "flags," I mean that those numbers tell us to look for the associated context.) If we take them all together, we have redemption by the Holy Spirit and a turning point and/or departure.

The number, 29, showed up in Chapters 6, 8, and 9. All of them were about the New Church. Chapter 6 was the 'Acts-29s,' about the New-Church/Old-Church situation, and the fact that the coming restoration is just like in Jesus' day, here on Earth. Chapter 8 was the whole of Jeremiah-29, about the Remnant Church being captive to a global economic system, as part of God's Plan, and waiting to depart from that captivity. It means losing the Promised Land given to God's people, and living in an alien land populated by unbelievers. Chapter 9 was the New Testament '2:29s,' the 'power' scriptures, about 'hanging on' until Jesus makes His *phaneroo* appearance, returning Holy Spirit power to the Church.

What we see in Chapters 6, 8, and 9 is the restoration of the prophetic and apostolic as a point of departure or turning point for the Church. It shall no longer be business as usual in the churches. That is, it shall no longer be business as usual in the new churches founded by the new apostles. It shall be a time of restored Holy Spirit power in the churches, necessary for the ministry of Christ during the Great Tribulation. It shall be a time of preparing the Bride of Christ on Earth for her departure in the Rapture.

The fact that all the chapters with numerical strangeness are in the same contexts long associated biblically with those numbers bears testimony that this book is not of the writer's authorship, but of God's.

INDEX.

- abiding in Christ.....81
 admonish 41
 apostolic.....23, 36, 47, 50, 59, 83
 ministry 71, 75
 restoration 65, 77
 appearance, phaneroo8
 Baal 16
 Babylon.....77
 blindness.....39
 of heart 70
 of mind.....69
 Branch 31, 32, 38, 82
 as Anatole 32
 captivity
 Assyria 14
 Babylon..... 14, 31
 government release..... 19
 Persia..... 14
 Christianity, seven-fold.....5
 Church
 Apostate 11
 as Temple..... 30, 38
 captivity 77, 79
 defiled 38
 fathering 49
 governance.. 8, 12, 24, 26, 29, 31, 33,
 53
 Great Tribulation..... 13, 18
 Institutional 11
 old versus new 59
 Overcoming 11, 15, 18, 24, 36
 playing 78
 Remnant 11, 32, 78, 82
 role 44
 consolation.....83
 conversion.....64
 covenant
 new 68
 Promised Land 68
 Puritans 68
 with Babylon 31
 day, times
 eighth.....24
 of judgment 74
 of power 82
 of restoration..... 25, 67
 of the Lord8, 14, 19, 34, 93
 of vengeance 19, 64
 differentiation
 corporate..... 44
 individual..... 41, 42, 44
 on two levels 47
 dying to self..... 41
 Elijah
 and Elisha..... 63, 65
 as John the Baptist 19, 35
 corporate..... 20
 restoration 37
 Epiphany 71
 Ezekiel 17
 Feast
 of Tabernacles 24, 25
 Feast of Tabernacles 24
 forerunner 19
 Great Tribulation..... 65
 hearing
 and hard heart 42
 Jesus' voice 42, 58, 64, 66
 heart
 circumcised..... 68, 81
 corporate..... 15
 hardening 42
 understanding.....39, 40, 43, 64
 idolatry
 sexual 16
 worship..... 26
 Impartations
 '97 3
 Post-'97..... 4
 Jesus
 corporate appearance ... 8, 29, 78, *See*
 Branch, *See* sons of
 God:manifested
 corporate forgiveness..... 37
 name 67
 presence 67
 Laodicea..... 33, 44
 love, agape 74
 male/female
 communication 88
 husband/wife
 Church application 90

- implications 92
- joint authority 91
- love and respect 89
- life views 89
- soul defined..... 88
- manchild 70, 78
- marriage
 - corporate..... 52
- marriage, corporate 50
- Marshall and Manuel..... 30
- maturity 25, 41, 70, 72
 - behavior 42
- mystery
 - of Christianity 40
 - of Kingdom of God 64
- name
 - Jesus'..... *See Jesus, name*
 - new 68
- number
 - eight..... 25
 - seven..... 25
 - women 32
 - seventeen 62
 - six..... 25, 65
 - twenty-nine 54
- peace and rest 42, 46
- persecution
 - by the Church 55, 56, 60
 - by the government..... 58
 - Stephen..... 26, 55
- power 80, 82
- principalities and powers 40
- Promised Land 17, 30
- prophets
 - confrontation..... 25
 - corporate..... 25
 - false 77
 - Internet 20
 - persecuted 26
 - restoration 65
 - two..... 32, 33
- Rapture 8
 - parousia 72
- Pre-Tribulation..... 13, 74
- remnant of the remnant 12, 18, 77
- reproach 32
- seduction 80, 81
- seven years 65
- signs and wonders.... 54, 55, 57, 59, 67, 72
- sons of God
 - in perverse nation 81
 - manifested 35, 44, 46, 70, 76
- symbols
 - Babylon 30
 - cedar..... 29
 - eagle 29
 - east wind 30
 - Egypt 30
 - Elijah 31
 - Moses 31
 - threshing floor..... 36
 - vine..... 30
 - willow..... 29
- Tabernacle
 - of David 23
 - of Moses..... 23
- teaching
 - as initial ministry 63
 - Bible-based 54, 55, 56, 57
 - by the Spirit 83
 - false 57, 72
 - maturity..... 69
 - rebellion..... 78
 - the teachers 36
- The Church Visited topics..... 7
- Thyatira 80
- transition, prophetic to apostolic 10, 63
- truth
 - living it..... 69
 - speaking it 69
- types 7
- will of God 43, 73
 - end-times 44
- worship, true..... 66
- Zerubbabel..... 33

REFERENCES

-
- ¹ The Origin of the Bible, by F.F. Bruce, J.I. Packer, Philip Comfort, and Carl F.H. Henry, Tyndale House Publishers, ISBN-10: 0-8423-8367-0, 1992, 2003.
- ² The Church Visited, by John Painter, Gazelle Press, Mobile, Alabama, ISBN 1-58169-093-2, 2002.
- ³ http://en.wikipedia.org/wiki/Hermeneutics#Hermeneutic_circle
- ⁴ Protestant Biblical Interpretation, Third Revised Edition, by Bernard Ramm, Baker Book House, ISBN 0-8010-7600-5, 1970.
- ⁵ The Kingdom of the Cults, by Walter Martin, Behtany House Pulb., ISBN 0-87123-796-2, 1965, 1977, 1985.
- ⁶ The Panorama of the Old Testament, by Thomas R. Rodgers, Impact Press (Textbook at Trinity Seminary, Newburgh Indiana), No ISBN, 1988.
- ⁷ The Light and the Glory, by Peter Marshall and David Manuel, Revell (Baker Book House), ISBN 0-8007-5054-3, 1977.
- ⁸ Dakes' Annotated Reference Bible, by Finis Jennings Dake, Dake Bible Sales, Inc, Lawrenceville, GA 30246, No ISBN, 1963.
- ⁹ The Hebrew-Greek Key Study Bible, by Spiros Zodhiates, Baker Book House, ISBN 0-8010-9930-7, 1984.
- ¹⁰ All the Men of the Bible, by Herbert Lockyer, Zondervan Publishing House, Grand Rapids, MI, ISBN 0-310-28081-8, 1958.
- ¹¹ The Joshua Walk, by John Painter, © 1992, 2006, College Station, TX.
- ¹² Number in Scripture, by E.W. Bullinger, Kregel Pubs., ISBN 0-8254-2238-8.
- ¹³ Biblical Mathematics, by Ed. F. Vallowe, Ed. F. Vallowe Evangelistic Assoc., Forest Park, GA., ©1984.
- ¹⁴ The Light and the Glory, by Peter Marshall and David Manuel, Fleming H. Revell, ISBN 0-8007-0886-5, 1977.
- ¹⁵ From Sea to Shining Sea, by Peter Marshall and David Manuel, Fleming H. Revell, ISBN 0-8007-1451-2, 1986.
- ¹⁶ Sounding Forth the Trumpet, by Peter Marshall and David Manuel, Fleming H. Revell, ISBN 0-8007-1746-5, 1997.
- ¹⁷ The Hebrew-Greek Key Study Bible, Spiros Zodhiates, Editor, Notes to 1 Corinthians, Baker Book House, 1984.
- ¹⁸ The Ecclesiastical History of Eusebius Pamphilus, Book VI, Chapter 23, p.243, Baker Book House, ISBN 0-8010-3448-5, 1988.
- ¹⁹ The Complete Works of Francis A. Schaeffer, vol. 5, book 2, Chapter 13, The Alternatives, A Special Note, pp. 253-255, Crossway Books, ISBN 0-89107-336-1, 1982.
- ²⁰ You Just Don't Understand, by Deborah Tannen, Ph.D., Ballantine Books, 1990, ISBN 0-345-37205-0.
- ²¹ Expository Dictionary of Biblical Words, W.E. Vine, Merrill F. Unger, and William White, Jr., Eds., Thomas Nelson, Publishers, 1985.
- ²² http://www.biblewheel.com/InnerWheels/John/John03_Friend.asp