

# GRASPING THE TRANSITION

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## INTRODUCTION.

This 10-page paper now brings together a number of writings on the transition that occurs in the restoration of the Church during the very end-times. What is first provided below are previous writings on The Transition. These are taken from a short paper written in 1998, plus the book The Church Visited<sup>1</sup>, in 2002 and The Church in Transition<sup>2</sup>, written in 2008.

The short two-page paper from 1998 is given in its entirety in the next section. It was where I first recorded my thoughts about the Transition. In the following section are a couple of pages from The Church Visited on the same topic. In the third section are two pages from The Church in Transition, which list some of the biblical types for the transition.

The next to last section brings in some new information from analyzing some recent secular books that turn out to be about Christianity. In the last section, I produce a concise characterization of the Transition.

## **BACKGROUND.**

A series of prophetic impartations in a small home church in 1997 turned out to be the basis for the book, The Church Visited. The impartations were simply citations of sets of Bible verses. That series was the biblical ‘what’ and ‘why’ of God’s corporate plan for the Church of the very end-times.

While the first 95 verses were still being interpreted and written up, a second set of impartations continued being received. Interpretation of these was put off until the first book could be written. The second set, known as the post-’97 impartations, were the ‘how’ of God’s implementation of His corporate plan. They, too, were written up in 2008 in the unpublished manuscript, The Church In Transition.

An online ‘library’ was set up, holding the two books, a previous book-length manuscript, and a number of related, shorter writings. This present paper is one of the shorter ones. The writer does not claim authorship for these various writings, but rather holds himself to be more of a scribe. This writer still cannot believe that his hand set down some of these things. And, that is exactly in line with what the message of these writings is.

In mid-2009, it has become obvious that the focus of all these writings is the nature of the transition in the very end-times two-part restoration of the Church that must come just before the physical return of Jesus. Apparently it is very important that the transition be understandable before it happens. It is important that it be well described and available.

The Lord’s will for making this material available was at first puzzling to this writer. The library has been made available online, but it will only be found by those searching in the various contexts embodied in the writings. That is, the library is not to be advertised or ‘pushed’ by the writer in any way. Yesterday, this writer got a clue about this. It has to do with which ranks of the [Eph. 6:12] enemy heavenly host Jesus spoiled [Col. 2:15]. Those are the two whose targets in the Christian ministry are the prophet and the teacher (according to the sevenfold Christian model), in which two ministries this writer works. But, I will not go further into that matter, here.

So, what follows below is to give more insight into the nature of the Transition. In particular, it shows some of the biblical types for the Transition. The first type was recognized in 1998, while Impartations-’97 were still coming in. The Post-’97 Impartation fleshed these out some more. Plus, as a part of the writing of The Church in Transition, I deliberately searched for biblical types illuminating the transition. The following three sections show how my understanding progressed. Then, some useful information from secular books is integrated. Finally, a concise characterization of the Transition is produced.

## **A TRANSITION IN FOCUS – January 7<sup>th</sup>, 1998.**

### **End-of-Age Christian Focus.**

The end-of-age Christian focus is two-fold, with a transition between the first and second. The first focus is internal, on the Church, itself. The second is external on

the Great Harvest. The reason that the focus must be first on the Church is that the Great Harvest was ready in Jesus' time [John 4:35]. But, the Church wasn't [Mat. 9:37-38]. And, it still isn't.

The big event at the end of the age is known as The Day of The Lord. It is the time of judgment on earth. The Great Harvest comes in as a result of the Day of the Lord. Both wheat and tares are harvested, but the tares are harvested first [Mat. 13:30]. The angels shall gather out of Jesus' kingdom all things that offend and them which do iniquity [Mat. 13:41]. And who are these workers of iniquity? Some have been doing things in the name of Jesus [Mat. 7:21-23].

The Day of the Lord is the day of payback. And, the end of the age is the time of Jesus' seventh ministry, the one He didn't read at Nazareth [Luke 4:18-19]. His seventh ministry is calling out the day of payback [Isa. 61:2]. Calling out payback is calling out judgment. And, Peter says that judgment must begin at the Church [1 Pet. 4:17]. Before the Church can judge the world [1 Cor. 6:2], the Church, itself, must be judged [Heb. 10:30].

### **Old Testament Type for the Transition.**

The Bible shows several examples of what the transition in focus is to be like. It is like the transition from the Tabernacle of Moses at Shiloh to the Tabernacle of David at Zion. The Tabernacle at Shiloh represents a Church that has lost the presence of God. It lost the presence of God through idolatry [Psa. 78:60]. Specifically, its people idolized even the Ark, thinking it was the source of salvation [1 Sam. 4:3]. So, they lost the Ark into the hands of the Philistines.

The Philistines couldn't keep the Ark, either, because they too were idolaters. They tried to have both the Ark and their idols, but God toppled the idols and smote the idolatrous people with bowel problems. So, the Philistines sent the Ark back. It was kept for twenty years in a private house, all the time that Saul was king.

After David was made king, he brought the Ark, not back to the original Tabernacle at Shiloh, but to a new Tabernacle at Zion. This new tabernacle was not complex with wooden walls like Shiloh, but was a simple tent, a very temporary dwelling place for God. And, what went on in this Tabernacle was very different from what went on in the old Tabernacle of Moses, which by this time had been moved from Shiloh to Gibeon. In David's Tabernacle, ministry to God was performed by a number of Levite ministers directly in front of the Ark, every day, all day [1 Chr. 16]. There was no separating curtain, hiding the Ark. Asaph, the seer, ministered before the Ark of God's presence, as well as priests, musicians, praisers, and thanksgiving givers. And, some ministers were there simply to record what went on.

At the same time as the radical new ministry was going on in David's Tabernacle, services continued in the old Tabernacle. Behind the curtain there was no Ark and there was no presence of God, but services went on, anyway. The ministries went on in a house of God, where there was no God. Why? Because God had not instructed otherwise. And, David was obedient. What was God up to? Perhaps, as in so many other Old Testament things, it was as a sign to us, at the end of the age.

### **End Times Restoration of the Tabernacle of David.**

The transition in end-of-age Christian focus is like the transition between tabernacles, because David's Tabernacle was the temporary dwelling place of God

before His permanent dwelling, the Temple, was built. Now, at the end of the age, the Temple is to be rebuilt. And, it is the Church [2 Cor. 6:16], [Eph. 2:21].

Only now it is a spiritual temple in heaven. And, it is only the inner court, the sanctuary [Rev. 11:2]. For, that is where the faithful minister to God, directly [Ezek. 44:15-16]. Those in the Church, who went after idols, may still minister, but it will be in the outer court, and not directly to God, Himself [Ezek. 44:10-14]. These idolistic ministers will do the usual routine services in the outer court, away from the presence of God. It's the way God has laid it out to be. Just like in the Tabernacles of Moses and of David, which operated simultaneously.

Only, before this heavenly Temple is put into operation, at the sounding of the seventh trumpet [Rev. 11:19], the Tabernacle of David must first be restored [Acts 15:16]. This was prophesied by Amos, concerning the very end times, the times of payback [Amos 9:11]. And, this restored Tabernacle of David is the true tabernacle in heaven, pitched by Jesus, and not man [Heb. 8:2]. And, though it is set up in heaven, we shall minister in it, so as to be trained for the Temple.

The bottom line is that we must shift our focus from the Church that is coming under judgment to the Church that is our introduction to the things of the Book of Revelation. We must shift our focus from the Church that lost the presence of God to the Church wherein everyone ministers to Him directly. And, we need not be overly concerned that the former continues simultaneously with the latter. Sooner or later, they will come around [Rev. 3:9].

### **THE TRANSITION AS SEEN IN The Church Visited<sup>1</sup> (2002).**

#### **God Will Not Forsake the Church Under Judgment - [1 Sam. 12:12].**

1 Samuel 11:11 was about the Israelites being dissatisfied with God's judgment of governance and wanting instead a king, like the nations around them. Verse 12:12 is after God has given Israel the king it desired, being Saul. Here, Samuel reminds the people of the great evil they have done. But, he says that if, now, they shape up, the Lord will not forsake them as a Church, even in the face of their evil corporate act.

#### **New Church Forms While Old Church Still Functions - [1 Chr. 12:12].**

1 Chron. 11:11 harked back to the time of David, capturing the castle of Zion from the Jebusites (types of spirits of error). Verse 12:12 continues the saga of David gathering his mighty men of war, while Saul was still king. The verse focuses on two of the Gadites, being Johanan and Elzabad. The name, Gad, means "a troop." The character of the name is given in [Gen. 49], as "overcomer." Johanan means "God is gracious." Elzabad means "God has bestowed." So, what we see here is, literally, "God is gracious and has bestowed a troop of overcomers."

#### **New Church Governance Can't Hide Sins - [2 Sam. 12:12].**

2 Sam. 11:11 was about David and Uriah, the low-point of David's moral life. Verse 12:12 is Nathan, confronting David over the sin. God speaks through Nathan, saying that although David had secret sins, his judgment shall be very public. After David confesses to Nathan, he then says that the Lord has put away David's sin so that he shall not die. He shall receive judgment on earth, however. David, of course, represents the governance of the Church.

### **The Church Splits Over Tyrannical Governance - [1 Ki. 12:12].**

1 Kings 11:11 was about the third king, Solomon, also sinning and not repenting. This breaking of the covenant would lead to his son losing the kingdom. Verse 12:12 shows his son, Rehoboam forsaking the counsel of the elders about how to govern. Rather, he took the counsel of the young men, to become a tyrant. This touched off rebellion of the northern tribes, splitting Israel. However, Rehoboam's actions were controlled by the Lord, to fulfill His prophecy through Ahijah to Jeroboam [1 Ki. 11:29]. That is, it was the Lord who caused the split.

### **The Issues Underlying the Split - [Prov. 12:12].**

Prov. 11:11 linked the comparison of righteous and wicked to a building of a city versus its overthrow. Verse 12:12 continues the comparison, saying that the wicked desire man's entrapping ways, while the righteous root grows up to bear godly fruit.

### **Reconciling the Scriptures Focusing on the Transition.**

In Samuel, we see symbolized the church's fundamental doctrinal error in setting up its governance to be other than that specified by Jesus, which is apostles (New Testament judges). This error actually happened in about 250 AD, when the bishops at Caesarea ordained the first priest, Origen. This was directly against the doctrine of the church, which holds that God's only physical priesthood lawful on the earth is the Israelite priesthood [Heb. 8:4]. However, given that error, God then says that if the church will obey God from here on in, He will not forsake them. That is, He is willing to forgive the Church, if it will just shape up and repent of its people-chosen governance.

In 1 Chronicles, we see the forming of the new Church with a different governance style, while the old Church still exists, under its unlawful governance. This new Church is like an army of overcomers. It is formed by God's grace. He bestows upon it all its necessities.

In 2 Samuel, we see that the governance of the new Church will be publicly judged on earth, for any secret sins it tries to hide. It will be publicly judged, but it will not die. Governance sins have consequences, even though the governance repent.

In 1 Kings, we see the Church splitting. This is because of tyrannical governance, and rebellious leadership, which is just the fulfillment of God's prophecies.

In Proverbs, we see the nature of the split. The wicked continue to desire man's ways in the Church, even though they lead to entrapment. The righteous are as a root, which springs up to bear godly fruit. This points at the Branch, springing from the root of David.

This splitting of the Church is what we have already seen in previous impartations. It is like the coexistence of the old Tabernacle of Moses with David's Tabernacle. In one, the form was continued, according to the law. But, God's presence was not there. In the other, there was a totally new way of worship in God's presence. Both continued until the Temple was built.

A common theme, running through these five scriptures about the Transition, is governance. So, we may say that these five scriptures show us details of the

governance part of the Transition, which was previously revealed in the second of Impartations-'97.

## **THE TRANSITION AS SEEN IN The Church in Transition<sup>2</sup> (2006).**

### **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 paper. 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.

<b>PROPHETIC</b>	→	<b>TRANSITION</b>	→	<b>GOVERNMENTAL</b>
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 subsequent Post-'97 Impartations. The effect on Church governance will be the training up of apostles for the very end-times.

## **INFORMATION FROM THE SIGNS OF THE TIMES.**

### **A Change in Tasking.**

In January, 2009, this writer received a change in tasking. It was to synopsise the 2004 secular book, Who Are We? The Challenges to America's Identity, by Harvard's Professor Samuel P. Huntington<sup>3</sup>. What was profoundly surprising to me was that this book was about American Christianity. It had two main points. One was that America always was and still is Christian. The second was that since 1965 there has been a cultural 'war' being waged inside the country against the basic Christian culture that has guided the country for 400 years. The war is being waged by a

‘deconstructionist coalition’, which is embedded in the country’s higher institutions of government, education, and international business.

In March, another book was assigned. It was The Ultimate Depression Survival Guide, by Martin Weiss<sup>4</sup>. What Dr. Weiss’ 2009 book shows is that we are now embarked into a second Great Depression, due to avarice, greed, corruption, and government malfeasance. These causes are, of course, present in the Bible prophecies about the very end-times. Dr. Weiss precisely targeted in advance those events that have already happened in the financial crisis of 2008-2009. He has voluminously documented the causes of those events. His work is, in a sense, a prophecy.

In May, a third book was assigned. It was America Alone: The End of the World As We Know It, by Mark Steyn<sup>5</sup>. The surprising result from Steyn’s 2006 book is that all of the nations of the Christian West are in the process of committing cultural and national suicide, except the United States. These are the nations that were formerly Christian, which created western civilization as we know it. All their birth rates have dropped drastically below 2.11 babies per woman, which is the ‘survival rate’. Additionally, the European nations are being repopulated by Islamics, with a birth rate between 6 and 7. Steyn characterizes them as now being Post-Christian.

In July, two more books were assigned. The first came through a friend of mine, who had reviewed my first writings on this subject. That was The Real Lincoln<sup>6</sup>, by Thomas J. DiLorenzo. This 2002 book showed the real reasons the Civil War was started, and it wasn’t to free the slaves. Rather, it was about drastically changing the form of the national government. It would change it from that set up by the Founding Fathers, to one that would open the door to governmental corruption, and would evolve into what we have, today. The book also shows a key to what God is doing today, in that the slaves were Christianized as a result of the Second Great Awakening (a peculiarly American happening), just before the Civil War.

The second July assignment was the 2002 book, BIAS<sup>7</sup>, by Bernard Goldberg. It is an insider’s look at the three major medias’ membership in Huntington’s deconstructionist coalition, although Goldberg doesn’t draw that conclusion. He just reports all the facts showing that the major media jointly biases to the political left their reporting of American cultural issues. They are part of Steyn’s cultural suicide pact, which is in essence anti-Christian.

For the balance of 2009, I was updating various of the papers, according to the message contained in the five secular books. It was at this time that I realized that a Christian book I had read two years before fit the message emerging from the secular books. That was the 2005 book, Revolution<sup>8</sup>, by George Barna.

Barna’s book shows that there is now a major move in American Christianity to pursue a more fulfilling Christian experience, outside the churches. Barna compares this movement to America’s First and Second Great Awakenings. He predicts that by 2025, this ‘revolutionary’ number will equal that of the American church, at 30%-35% of the population. It will equal 1% of the world population. And, 1% characterizes what God refers to as a ‘remnant of a remnant.’

In 2010, two more books were assigned. The first was Christian, the second, secular. The 2007 Christian book was Christianity’s Dangerous Idea<sup>9</sup>, by Alister McGrath. This book is about the Reformation, which birthed Protestantism. McGrath, a British Professor, spent a lot of time and pages in the book looking at American

Protestantism and its continuing development from 1620 to the present day. And, he delved into the relationship between American Protestants and the government they set up in 1776. In other words, McGrath's book filled in a lot of the blanks about American Christianity and the government of the U.S. This book filled in the other half of the Christian picture initiated in Barna<sup>8</sup>.

The second book, published in 2006, was The Liberal Mind<sup>10</sup>, by Lyle H. Rossiter, M.D. Dr. Rossiter is a forensic psychiatrist with forty years experience diagnosing and treating personality disorders. His book characterizes, from a psychological standpoint, those personalities he calls radically liberal, who are politically active in the cultural war reported by Huntington. Rossiter analyzes the thought processes of these activists according to the 26 beliefs (and unbeliefs) they share. He zeroes in on five deficits in the development of the radical liberal personality. And he characterizes these thought processes as a transference neurosis. It springs from trauma in familial relationships during the development of adult personality. It explains why radical liberals want the federal government to be 'Mommy' to everybody.

### **A Picture Emerges.**

Incorporating the three synopses of Barna, McGrath, and Rossiter with the previous five we now have a reasonably complete interpretational model for the signs of the very end-times. That paper may be seen in the Library, under the title of Interpreting the Signs of the Times.

From this joint synopsis and interpretational model, a picture emerges of the character of the Transition, which is described below.

## **A CONCISE CHARACTERIZATION OF THE CHRISTIAN TRANSITION.**

### **The Controlling Context of the Transition.**

The controlling context for the restoration of Christianity and the Transition remains God's plan for using the government to judge the Church, followed by that government's judgment. The visible results of God's judgment of the Church is what is now seen in Europe, Canada, Australia, and New Zealand as the Post-Christian West.

### **The Venue of the Transition.**

The venue for the Transition must be that one remaining Western Christian nation that has not yet gone Post-Christian. That nation is the United States of America. This is the people who still represent God's 400-year-old experiment in Christian living. The resulting nation was formed as a result of The First Great Awakening that occurred only in America. The Second Great Awakening brought the negro slaves into God's family. The following Civil War freed them. The U.S. now houses God's remnant of a remnant, which shall rebuild the spiritual 'Temple'.

### **The Vehicle of the Transition.**

The 'vehicle' for the Transition may well be George Barna's 'revolutionaries.' They have rejected going to church, in favor of being the Church. And, they shall have the right number to qualify as a remnant of the remnant. Barna estimates that by 2025, the revolutionaries' number will equal that of the still-churched.

### **The Drivers of the Transition.**

As prophesied, the (human) drivers of the transition will be the modern Christian prophets, whose God-assigned task is to restore Christianity before Jesus' next advent.

### **The Circumstances of the Transition.**

The Transition shall be conducted in an operational environment of government persecution of the Church. It shall be a replay of the Book of Acts, with the Book of Revelation now also applying. That is one reason for the expectation that the Transition does not play out in the organized churches. They are too visible.

### **The Gist of the Transition.**

At its heart, the Transition is the biblically necessary restoration of Christianity [Mat. 17:11] in the same manner as it was first formed. First, the prophetic and second, the apostolic. And, in the middle of that restoration, as the prophetic leads to the apostolic, is Jesus. This time, it will be His corporate *phaneroo* appearance in the Body of Christ, before His *parousia* return [1 John 2:28]. He who was first shall also be last. It will be the very end-times manifestation of the sons of God [Rom. 8:19].

### **CONCLUSION.**

In the writer's opinion, this is enough to enable a reader to get an up-front understanding of the Transition, before plowing on into the detailed documentation. I sincerely hope that readers find this paper useful.

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