

# **GOING BEYOND SIX**

**[Heb. 6:1-3]**

**Great Tribulation Communication**

**Subjectively approved as in [1 Cor. 14:29-33]**

**by**

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## INTRODUCTION

### PURPOSE OF THIS PAPER.

#### **Sounding An Alarm.**

The purpose of this paper is to sound an alarm for Christians who may be called to minister during the Great Tribulation. The signs of the times indicate to this writer that the Great Tribulation has started. Jesus described these pre-tribulation times in [Mat. 24]. The visible signs of times leading into the Great Tribulation shall be darkening of the Sun and of the Moon, as Jesus said in [Mat. 24:29]. There the Greek for the English word, “*after*” is “*meta*”, which properly denotes “*accompanying*”, according to Strong’s dictionary. Such visible signs accompany Jesus’ opening the sixth seal of authorizations in heaven [Rev. 6:12].

Following the opening of the seventh seal of authorizations there is a period of time before the seven trumpets of Revelation are issued and the Earth starts to be damaged, as in [Rev. 8]. Then is opened the three and a half year period of the Great Tribulation. This is the period in which the Two Witnesses of Revelation prophesy [Rev. 11:3]. It is also the period in which the Manchild is birthed and the Mother is hidden from Satan for three and a half years [Rev. 12]. The Rapture then happens at the concluding seventh trumpet [1 Cor. 15:52].

There is, in the Bible, a documentation of God’s plan for His ministers in these times. But, most of the churches have no idea of this. So, the purpose of this paper is to acquaint the Church, being Christianity, with this plan, via modern communication media. This paper will not necessarily tell the story in detail, but is just to get Christians thinking about it.

### ORGANIZATION OF THIS PAPER.

#### **First, The Basic Story. Then, The Necessary Biblical Detail.**

This paper is written newspaper-style. That is, the biblical story of God’s plan for His ministers of the very end-times is first told, up front, as simply as possible, and in as few words as possible. Then, more sections of detail are given, explaining some of the things occurring in the story. Examples of this are some of the Biblical types that are used in explanation. A “*type*” is the word Paul used in [1 Cor. 10:6], where he said that the things happening during the entire 40-year journey of the ancient Israelites, walking from captivity into liberty, were examples for the Christian’s walk. The English word in the KJV is “*examples*”. The Greek is “*typos*”, from which we get the English word, “*type*”.

One example of those types used in this paper, which are explained after telling the story, is the Elijah/Elisha type, which fit John the Baptist and Jesus. Another is The Joshua Walk Type, which is taken from my book<sup>1</sup>, which is a manuscript linking the walk of the ancient Israelites to that of the modern Christian and the Church, itself. This type is of the ‘sixth move’ of the ancient Israelites, when they prepared to cross the Jordan River and attack Jericho. Another type is The Seven Moves of Protestant Christianity, which is a model of the Christian walk, taken from the book. The final type is that of Jericho, and what it represents to the modern Christian in the very end-times.

## **THE BASIC STORY**

### **THE BAD NEWS – THE CHURCH IS IN TROUBLE.**

#### **It's All About Idolatry.**

The Church is the way God looks at Christianity, corporately. It has two aspects. One is physical and the other spiritual. Physically, the Church is what you see. The world sees the Church for what it does, not just for what it represents itself to be. It is fragmented, in many divisions. Spiritually, the Church consists of those who are in Christ and He in them. The spiritual Church is unified [John 17:21]. And, it is invisible. But, God, the Father, sees them both.

The modern, visible, physical Church is into idolatry. This is a scriptural prophecy [Rev. 2:14] that is now being observably fulfilled. Idolatry is what caused God to destroy not one, but two of the Old-Testament Church's Temples. For Christians, our 'Temple' is the corporate Church [1 Cor. 3:16]. And, in the very end-times, God shall again judge the Church that has become idolatrous. Jesus says so [Rev. 2:22].

What is idolatry in the Church?. Psalm [106:34-39] says that it's when church-workers import from the unbelieving world something that they then pursue in the Church, on their own. The Church is a very special thing and one needs to be very careful about what one tries to do in it. Idolatry is against God's fundamental law, specifically the third commandment. Anything that is against the law is called iniquity (*anomia*). Jesus prophesied that He would surprise some people who thought they had been doing some miraculous "*good works*" in the Church. He told them that He didn't know them and that they were doing works of iniquity [Mat. 7:21-23].

#### **Idolatry Brings On The Great Tribulation.**

It seems to me that there are two ways to look at this. As a teacher, one could say that the Church has to be physically judged because that is what is prophesied. This was Jesus' answer as to why He had to go through with the Crucifixion [Mat. 26:54]. The other way to look at it is to seek the cause of God's earthly judgment of the physical Church. That's more a structural approach. Being an engineer, that's the approach I will take.

God has always judged idolatry in His Church. The Temples of the ancient Israelites are a type of what is going on, now. And, God destroys the existing structure, in the course of His judgment. He brings these judgments at the hands of unbelievers. But, He also later restores the structures, at the hands of believers. This was recorded historically, twice in the Bible. The first such restoration was physical and the second, spiritual. It shall happen once more, here, with physical destruction and spiritual restoration. And, that restoration is also recorded prophetically in the Bible.

The unbelievers who will destroy the physical Church are the Antichrist and his False Prophet in the times of The Great Tribulation. The first entity is governmental and the second, religious. They are, of course, demonically possessed. And, they turn the churches into places of worship of the idol of the Antichrist. This idol is known as the abomination that desolates the Church. And, those who do not so worship shall be deprived of the economic means of life [Rev. 13].

Christians always want to be in on the restoration. But, they don't want to have to pay the price of being in at the preceding destruction. Paying a price is what Christianity is all about. Jesus paid the supreme price, and those who are still alive during the Great Tribulation shall also pay a price. Remember, He told us to pick up our crosses and follow Him. If we make it all the way through the Tribulation, we shall certainly be blessed [Dan. 12:12]. As I mentioned above in the Introduction, the Church is here for most of The Great Tribulation [1 Cor. 15:52].

## **THE GOOD NEWS - GOD SHALL RESTORE THE CHURCH.**

### **The Restoration Shall Be During The Great Tribulation.**

Because of all the biblical prophetic contexts of the end-times Church, I believe that the restoration will commence with what I call the Remnant Church. Elements of that portion of Christianity are Pentecostal or Charismatic churches. Indeed, Oxford's Alister McGrath predicts that Pentecostal and Charismatic Christianity is the future of Protestantism<sup>2</sup>. However, the Restoration may not be confined to just churches. Other venues of the Remnant Church shall also be employed. These have been described by that premier statistician of Christianity, George Barna, in his 2005 book, Revolution<sup>3</sup>.

According to the Bible, prophets shall minister to the Remnant Church before its capture by the 'Babylon' of the Book of Revelation. And, the Remnant Church shall birth the restored apostolic, which may well be viewed as the 'man child' of [Rev. 12:5]. Following that birth, the Remnant Church shall figuratively go underground [Rev. 12:13-17]. All that shall remain visible to Satan and his spiritual and fleshly minions shall be the Overcoming Church, which shall be the restored apostolic.

'Babylon' was identified on page-102 of The Church Visited<sup>4</sup> as the place where the "Great Whore" operates. And, she was identified from the meaning of the Greek bible words in [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 legal corporations, regulated by state and federal law, rather than by God's specified governance for the corporate body of Jesus Christ, which is apostles.

From the [Jer. 29] type of the Babylonian captivity of the Remnant Church, we see that God's visit to the Church to confirm his *logos* Word about the Restoration is very near the end of the captivity. He says that then, when His people seek Him with all their heart, He shall be found by them [Jer. 29:13]. And, the English, "*found*", is the Greek "*epiphaino*", which is a derivative of the verb, "*phaneroo*". This verb is also translated as "*appear*".

There is a biblical teaching, first put forth by the Houston pastor, Meeks, in his 1994 book, The Last Great Revival<sup>5</sup>, that Jesus shall spiritually 'appear' before His physical second coming. This shall be a spiritual appearance in His corporate physical body, known as the Body of Christ, which is an alternate biblical name for the corporate Church [1 Cor. 12:27]. The biblical key to this interpretation is that Jesus appears (Gk.-*phaneroo*), before His second coming (Gk.-*parousia*) [1 John 2:28]. So,

the question is whether this appearance of Jesus in His Church shall have anything to do with its very end-times restoration?

## **THE RESTORATION SHALL BE STARTED BY ‘ELIJAH’.**

### **The ‘Elijah’ and ‘Elisha’ of the Very End-Times.**

In Jesus’ transfiguration on the mountain, Peter, James and John saw Him talking with Moses and Elijah [Mat. 17:1-13]. After this vision, the disciples asked Jesus why it was that their Bible said that Elijah must first come. Jesus then told them that Elijah had first come in the form of John, The Baptist. But, said Jesus, “*Elias shall first come and restore all things.*” [Mat. 17:11].

The reference to The Baptist playing the role of Elijah, meant that he had first come, paving the way for Jesus, just as the original Elijah had paved the way for Elisha. And, that Jesus was playing the role of the prior Elisha. When Jesus said that Elijah shall first come and restore all things, The Baptist had already been killed. So, this reference was to a future ‘Elijah’ paving the way for yet another manifestation of ‘Elisha’.

My belief is that the future ‘Elijah’ will be a prophet, whose job is to restore the Church. It follows that the ‘Elisha’ whose way shall be paved shall be Jesus, appearing in the Church of the very end-times<sup>5</sup>. Since the appearance of Jesus shall be corporate, it then follows that the very end-times ‘Elijah’ shall also be corporate.

### **Just Before The Dreadful Day.**

The next to last verse of the Old Testament is [Mal. 4:5], where God says that He will send Elijah, before the great and dreadful day of the Lord. The Hebrew for the English, “*before*” means “*in the very face of*”, or “*right before*”. And, the dreadful Day of the Lord is Jesus’ second Day of the Lord. It’s dreadful because when He read the scripture about His first ministry [Luke 4:18-19], He left out its seventh element, “*to proclaim the day of vengeance of our God*” [Isa. 61:1-2]. That one final element of His ministry was apparently reserved for His second appearance.

Jesus said that Elijah must first come and restore everything. And, now we can see why that is. The Church is not ready for Jesus to come back physically. The Church is not ready for what comes with Jesus. The next time He comes back physically is to pick us up in the Rapture [1 Ths. 15-17]. The Church is not ready for the Great Harvest. The Church is not ready for the Great Tribulation. The Church is not ready for any of this. And, the unready Church is us. That’s what the restoration is about.

The time of the Great Tribulation is the time of the Book of Revelation. And, that concerns Jezebel, who calls herself a prophetess [Rev. 2:20], and the Antichrist and False Prophet beasts and captivity [Rev. 13]. Also that great whore named Babylon [Rev. 17:1-5], who rides the beast. And, it shall be the time of great harvest [Mat. 24:15-31]. It shall be a time requiring great ministry by the saints. It shall be a time for which the Church must be prepared.

As for God’s people being raptured before idolatry is defeated, it only takes three scriptures to dismiss that idea. (The word, “*rapture*,” doesn’t occur in scripture. Jesus called it a “*gathering together*.”) In [Rev. 8:6-12], John shows that the major destruction of the Great Tribulation occurs in the middle of the Great Tribulation, before the darkening of Sun and Moon (Fourth Trumpet). In [Mat. 24:29-31], Jesus

said that the darkening of Sun and Moon accompanies the “*tribulation of those days*”. And, we know from [1 Cor. 15:52] there are three more trumpets before the Rapture. When that happens, the mystery of God is concluded, in just the way He has previously declared to His servants the prophets [Rev. 10:7].

### **So, Who Are The Prophets Who Make Up the Corporate Elijah?**

What does it take to have a functioning company of prophets, as they were called in the Old Testament [1 Sam. 19:20]. When prophets work in companies, the Spirit of God seems to come upon all those who encounter them. In the New Testament, Paul put his finger on it, when he linked prophecy with communication [1 Cor. 15:5]. He would that all speak with tongues, but rather that all prophesied, unless they could also interpret, so that the church could be edified. Now, tongues and interpretation, taken together, comprise communication. They comprise communication from God. And, when one hears from God and speaks what he/she hears, that technically makes them a prophet.

Paul has also said that God has settings or placements in the church that define ministers’ functions. These include apostles, prophets, teachers, miracle-workers, healing workers, helps, governments, and diversities of tongues [1 Cor. 12:28]. And, this eighth setting, tongues, includes interpretation [1 Cor. 12:29]. So, these eight areas of function include communication.

### **Prophetic Work Areas and Christian Contexts.**

As explained below about the JOSHUA WALK TYPE, the Joshua Walk<sup>1</sup> manuscript allows identification of seven fundamental contexts of Christianity. These are Faith, Truth, Spirit, Power, Ministry, Doctrine, and Maturity. In this order, these seven fundamentals model the Christian walk, for both the individual and the corporate Church. Even the moves of the Protestant Church in America, starting with the Reformation, fit this model. Adding Communication to the list makes the fundamental seven plus one. Fitting this list is the eight settings of service in [1 Cor. 12:28], listed in the order, Relief, Guidance, Prophecy, Power, Healing, Teaching, Apostolic, and Tongues. I have chosen slightly more understandable equivalent terms for those given in the paragraph just above.

Now it turns out that seven work areas of the Prophet were the subject of a paper written in 1997 by Painter and Eibrink Jansen of the Netherlands. That paper defined the prophetic work areas, in order of the fundamental seven contexts of Christianity, to be Reliever, Encourager, Exhorter, Watchman, Counselor, Seer in the Words of God, and Judge/Interpreter. Therefore, a prophet may work in the corresponding first seven fundamental work areas of [1 Cor. 12:28], under these latter descriptors. Then, adding the eighth area of Communications means that such prophets work together, corporately, as a company.

Now, there are two aspects of prophetic communication. One is communication between themselves. The obvious answer to that in these days is via the Internet. The second aspect is communication with God. And, for a prophet that is two-way communication. That is talking to God and hearing from God. Now, any Christian can talk to God. But, a recent book by Pastor/Counselor John Eldredge<sup>6</sup> shows that hearing from God may be much more common than previously thought. He describes what he characterizes as ‘conversational intimacy’ with Jesus. Any Christian who has this is by definition a prophet.

## **THE ACTS OF THE VERY END-TIMES PROPHETS.**

### **The Very End-Times Corporate ‘Elijah’ Functions as an Army.**

There is an Old Testament type describing what the very end-times prophets shall do. It is [Joshua 6]. Of course, as seen from the type description, below, the Joshua Walk is a type for the entire walk of New Testament Christianity, both individual and corporate. But, [Jos. 6] is the part of the walk that focuses on communication. And, it is the Sixth Move of the Joshua Walk, which also corresponds to the Sixth Move of American Protestant Christianity.

The Sixth Move type is split into two parts. The first, having seven steps is on the East side of the Jordan River. That part is all about training the individual soldier. The second part of the Move has eight steps, and is on the West side of the Jordan River. That part is all about preparing the soldiers corporately for combat, as an Army, when they attack Jericho, the Enemy’s stronghold.

The seventh step on the West side is when the ‘Captain of the Lord’s host’ speaks directly to Joshua, giving him detailed instructions about the tactics of the attack on Jericho. The instructions are to form the Army using armed warriors at the front of the march, preceding the priests who would carry and sound trumpets. Then would come the Ark of the Covenant, bearing the presence of God. Following would be the rest of God’s people.

Now, Jeremiah had prophesied for the days of the Messiah, when God had restored His people to prosperity, that He would have a New Covenant with them, with Jesus as mediator, or go-between. The original prophecy was declared in [Jer. 31:31]. The writer of Hebrews restated it in [Heb. 8:8]. It is that God would put his laws into the believer’s mind and write them in his/her heart. A following verse was then quoted, saying that everyone should cease teaching his neighbor, since all should know the Lord, from the least to the greatest. The Greek verb for “*know*” properly means to “*see*”. So, the vessel of the presence of the Lord, typed by the Sixth Move will be the individual and corporate minds and hearts of the believers. This seems to this believer to point at the times of Eldredge’s ‘conversational intimacy’ with the Lord<sup>6</sup>.

### **The Mystery of the Sevens.**

The Lord’s instructions have been very precise. The Army shall march around the Enemy’s stronghold, once a day for six days. Each of those days, as the Army circles the stronghold, the seven priests shall sound the seven trumpets. Otherwise, the people are instructed to “maintain radio silence”, that is to keep absolutely silent. On the seventh day, the Army is to march around the stronghold seven times, in the same way they did for the first six days. However, on the seventh day, when the trumpets were blown on the seventh circuit, Joshua ordered the people to shout, for the Lord has given them the city. This they did, and suddenly the entire city wall fell flat. Then the people each went straight up into the city, taking it from all sides.

Why seven?

Well, we know that the Joshua Walk identifies seven fundamental contexts of Christianity. And, those contexts model the walk of the individual Christian and the corporate Church. And, why that type should identify the walks is a mystery to me. It’s one of God’s mysteries. But, there is more to the mystery of the sevens in the New Testament. When Jesus was giving John the mysteries of the Book of Revelation, He

said that there was a mystery concerning the seven stars He held in His hand while He stood among seven candlesticks [Rev. 1:12-20]. He revealed that the stars were the messengers to the seven churches he was about to describe, while the candlesticks were those churches, themselves.

So, there were seven churches, which presumably describe churches of the very end-times. And, as it turns out, those church descriptions match the seven Christian contexts. The order in which they match has two reversals. If one runs one's finger down the textual descriptions and loop back twice for the context order, one's finger traces out the figure, "66", the number of the Book of Revelation.

That book has seven churches of the very end-times, seven angels with seven trumpets announcing the seven phases of the Great Tribulation, the sevenfold Holy Spirit, seven lamps burning before God's throne, seven seals on the book of authorizations, the Lamb with seven horns and seven eyes, seven thunders, the red dragon with seven crowned heads, seven last plagues, seven vials full of the wrath of God, and seven kings. And, at the sounding of the seventh trumpet of Revelation, God's mysteries shall be concluded.

It is interesting to speculate about whether the two changes in order of the seven churches to match the Christian contexts would mean that the phases of the Great Tribulation would also be changed in order, that is, in sequence. This writer will leave that to others to conclude.

### **Prophets As Trumpeters, And Vice-Versa.**

Joshua's signal to attack was communicated to the whole army by trumpets. And, the trumpets were carried and blown by priests. So, first of all, are modern-day prophets priests? Peter says that all Christians are priests [1 Pet. 2:9]. For Jesus is our High Priest [Heb. 4:14]. So, we are priests of His order of priesthood, which is the order of Melchisedec [Heb. 6:20].

The second question, then, are God's prophets trumpeters? Joel says so [Joel 2:1]. And, so does Paul [1 Cor. 14:8]. In his passage on tongues and interpretation in [1 Cor. 14:5], Paul makes the case that tongues plus interpretation is equivalent to prophecy, which is preferred. Tongues, which are speaking, plus interpretation, which is understanding what is spoken, is communication, by definition. And, Paul references the trumpeter as a communicator. So, what we have is that prophets are equivalent to trumpeters, who sound the alarm.

So, Joshua's six-day march around the Enemy's stronghold used trumpets to designate the target. It was signaling the people the identification of the target they were to attack. On the seventh day, the trumpet sounding on each of the seven encirclements may well have been to terrify the enemy. And, following the seventh trumpeting, it would be the people's shout that would knock down the enemy's defenses. That shout would be a primitive roar that could split the ears. It would be something the enemy had never before heard. And, it would be decisive.

Passing from the type back to today, what is the symbolism for us?

## **THE BOTTOM LINE OF THIS STORY.**

### **Very End-Times Prophets Are to Get This Story to the Church.**

We are drawing near to the time to take down the Enemy's stronghold. And, American Christianity is not prepared for that, either individually or corporately. And,

the Church is not prepared to handle the Great Harvest that the Great Tribulation shall produce. So, as the Joshua Walk type shows, Christianity must be prepared for both these eventualities, which are so vividly illustrated in the Book of Revelation. It will be the Harvest looking for evangelists, not the other way around.

The start of this preparation is to get the story to the Church. And, if it is properly communicated, it can be gotten to the Church via either the individual route or the corporate. However, once The Great Tribulation has started, it may be individuals forming home churches that will be most effective, as Barna<sup>3</sup> holds. The venue and technology that will best support that communication is the Internet, in this writer's opinion.

### **The Focus of the Very End-Times Prophets' Effort.**

The focus of the effort shall be communication, not the story itself, but getting it promulgated to widespread Christianity. The story, itself, is simple, although some selective good Bible teaching must needs accompany it. And, getting that organized and done locally shall require communication. Only those who know the story can effectively communicate it. And, local prophets must first agree that the communication task needs doing, and then band together to get it done.

### **The Timing of the Task.**

It seems to this writer that all the signs of the times are present to signal that now is the time to start this. It cannot be done overnight. And, it should be started when the venue and technology for accomplishing it is available. In this writer's opinion, now is the hour.

## **SUPPORTING BIBLICAL INFORMATION**

### **THE ELIJAH/ELISHA TYPE.**

#### **The Original Elijah and Elisha.**

A key to understanding the end-times prophetic restoration of Christianity is the ministry of Elijah and of Elisha. We said above that 'Elijah' is the one who prepares the way for the appearance of Jesus in the end-times. Jesus taught that Elijah was the type for the ministry of John, the Baptist, to prepare the way for Jesus' first advent [Mat. 17:12]. Jesus also said that Elijah must also prepare the way for Jesus' Second Advent through a task of Church restoration [Mat. 17:11]. Both of these appearances of 'Elijah' are prophesied in the Book of Malachi.

So, how are Elijah and his successor, Elisha, connected together? For that, we must go to the Old Testament. The ministry of Elijah is described, beginning in [1 Ki. 17]. This is when God's people, Israel, is a 13-tribe nation with a state religion. The institutional religion is run by the priests, while the nation is ruled by an evil king, Ahab. Ahab is an idolater, worshiping Baal, the Canaanite sex god. Ahab marries outside God's people, to a High Priestess of Baal named Jezebel. Jezebel was manipulative, getting into all of Ahab's business. She set up an order of false prophets, to oppose God's remaining prophets of Israel. Then Elijah went to Ahab, prophesying that it wouldn't rain anymore, until Elijah said so. After this pronouncement, God told Elijah to get out of town.

A few years later, Elijah sends word to Ahab to bring all Israel's people to Mt. Carmel, including Jezebel's 450 prophets of Baal. Elijah then sets up a test of whose god is bigger. Baal loses. Then Elijah has the people kill all of Jezebel's false prophets. When Ahab tells her, she is furious and sends a messenger telling Elijah that she's going to kill him. So, Elijah heads out of town again. He goes all the way to Mt. Sinai, forty days away, taking up residence there in a cave. The *rhema* word of God then comes to Elijah, asking "*What are you doing here, Elijah?*" Elijah recites what God's people have done to him. So, God instructs him to go out of the cave and stand in front of the Lord. There, a phonetic voice comes to him, asking the same question as in the cave.

God then instructs Elijah to go back and anoint three people. First, a king over Syria. Next, Jehu as king of Israel. Third, Elisha, to be a prophet under Elijah (for training). After a series of events, Elijah is about ready to leave. He's almost finished his job. But, on his way, he takes Elisha on a tour of the history of their Church-based nation. He is reviewing with Elisha how their country became what it was, how it was originally set up. It is training that Elisha is going to need, before he is on his own. It will show Elisha what it takes to build a true Church-based nation. Once, Elijah's people knew all that, but being under Baal so long, that knowledge had been lost. Elijah then asks Elisha what he can do for him, before he leaves. Elisha asks for a double portion of Elijah's spirit. Elijah tells Elisha that is hard, but if he sees Elijah leave, it shall be done. Then there appears a chariot of fire and horses of fire that part Elisha and Elijah, and the latter is taken up to heaven by a whirlwind.

The miracles performed by Elisha are documented. They are miracles that would foreshadow those of Jesus. They included raising from the dead, feeding miracles, healing miracles, and tactical prophecies in the continuing war with Syria. Elijah had originally been tasked by God to anoint Jehu as king of Israel, but that had not been accomplished. So, Elisha sends one of the 'sons of the prophets' to do the job. Jehu is ordered to smite the house of Ahab (Baalism), to avenge the blood of God's servant's at the hands of Jezebel, and she is killed.

Jehu has ended the government support of Baal worship, but not the worship, itself. He exterminated Baalism from the North, but not in the South. Nor did Jehu reestablish the one true religion of worshiping Jehovah in Israel. One hundred nineteen years later, the North would be sent into Babylonian captivity, never to return. One hundred thirty six years after that, a similar fate would befall the South, Judah. However, a remnant of the remnant Church, Judah, would return to rebuild the temple and reestablish the one true religion of God.

## **THE JOSHUA WALK TYPE.**

### **The Joshua Walk.**

In 1988 this writer was given the assignment to write a book, based on the walk of the Israelites from captivity in Egypt to the securing of the Promised Land, given them by God. The narrative started in [Ex. 4], and ran through [Jos. 21]. Strangely, it skipped the Book of Deuteronomy. During that trek, there were seventy steps that identified seven phases of the effort to follow God's instructions to His people, and secure His promise to them. What was unique about this book was that for every step of the Israelites, this writer was given a corresponding New Testament step in the modern Christian walk from faith to maturity. Therefore, this writer realized that the Joshua Walk was a type for the Christian Walk. And, the Walk was defined for both

individual and corporate Christianity. This writer finally got the book into publishable form in 1992.

The phases of the two Walks formed the chapters of the book. The writer later referred to these phases by slightly more informative names as FAITH, TRUTH, SPIRIT, POWER, MINISTRY, DOCTRINE, and MATURITY. And, he started using them in other writings, referring to them as Christian contexts. In the order given, the contexts are progressive in terms of the phases of the Israelite and Christian Walks., individual or corporate.

The name changes of the contexts followed the writer's later effort to make a collection of scriptures that came in 'sevens' and see if their elements fitted the contexts. As an engineer and mathematician, the writer formed a matrix of the individual scripture elements. He assigned one column to each seven-fold scripture. Then, he rearranged the elements across the rows so that row-wise all those elements seemed to be in the same context. He then chose the names of the contexts to best match the collective context across the rows. He later expanded the matrix by inserting columns of some sets of seven scriptures, each of which matched one of the contexts. In total, the final matrix used twenty-three sets of sevenfold scriptures. In the end, he found that only the last two chapter names needed to be changed, to be more descriptive.

### **The 7, 8, 9 Scriptures.**

In developing the Sevenfold Christianity model, the following are some of the 23 scripture sets used:

[Rom. 12:6-8]	- The charismatic gifts.
[Mat. 15:19]	- Jesus' list of man's character flaws.
[[Rev. 2, 3]	- The seven churches of Revelation.
[Psa. 51]	- David's foundations.
[Heb. 6:1-3]	- Jesus' foundations.
[Deut. 8:8]	- The fruit of Canaan.
[Isa. 61:1-2], [Luke 4:15-19]	- Jesus' ministry.
[Acts 2]	- The Apostolic Doctrine.
[Eph. 4:1-6]	- Church unity.
[Heb. 8:10-2]	- The New Covenant.

In working with the scriptural sevens, something else was discovered. And, that was about some scripture sets that had 8 or 9 elements. Some were found wherein seven of the elements would line up with the seven fundamentals. Then the extra one or two elements would define something else that would be more like individual or corporate characteristics building on the fundamental seven. Examples of this are:

[2 Pet. 1:5-7]	- Peter's list of man's 8 character traits.
[ Jas. 3:17]	- James list of man's 8 virtues.
[1 Cor. 12:28]	- Paul's list of the 8 ordinations in the Church.
[1 Cor. 12:8-10]	- Paul's list of the 9 operations in the Church.
[Gal. 5:22-23]	- Paul's list of the 9 fruit of the Spirit.

## **The Sixth Move.**

As detailed in The Church Visited<sup>4</sup>, there are many scriptural types that model the end-times transition of Christianity from an individual to a corporate focus. This is a change in focus from preparing Christians as individuals to preparing the Church, corporately for the very end-times. However, the type that is most detailed is the transition of the ancient Hebrews when they crossed the Jordan River into the Promised Land. In that transition there were seven events preparatory to crossing the river. Then, there were eight more events prior to the commencement of warfare at the seventh trumpet sounding. It is these fifteen transitional events, prior to trumpets that we shall now look at, in detail. These events, before and after the actual river crossing, define two transitional phases, being the early and the late, or the first and the last, or individual and corporate.

### **Preparing Individual Warriors.**

When the Israelites approached the Jordan River, to cross it, there were seven preparatory steps on the East side of the river. These steps were of God, preparing the people individually.

Step-1: The river is at flood stage. Yet, God calls the people to cross over to the land that He is giving them. To be obedient in the face of apparent obstacles, this step is going to require FAITH [Jos. 1:2]. It's a type for the foundational things [Heb. 6:1-3].

Step-2: God strengthens the people with His assurance that no one on the other shore will be able to withstand them when they get there. And, that is because He will be with them and not forsake them. And, that's the TRUTH [Jos. 1:5]. It's a type for standing in strength, as the Lord strengthens them [2 Tim. 4:17].

Step-3: Next, God urges the people to be strong and very courageous, that they may perform all according to the Covenant that He has established with them. If they don't deviate, they will prosper in the coming combat. He is building them up in SPIRIT [Jos. 1:6-7]. It's a type for knowing one's calling for ministry [Rom. 12:6-8] and practice, thereof [Eph. 4:11-12].

Step-4: God then instructs the people that the Holy Scriptures embodying the Covenant are not passive, but are to be actively used to achieve success. They are to be meditated, in the sense that they are to be spoken, verbally, in the course of action. God's *logos* becoming *rhema* is a source of POWER [Jos. 1:8-9]. It's a type for relating to the Scriptures what is heard from Jesus, and being empowered by it. And, we must be careful how we hear, to make sure it's Jesus talking to us [Luke 8:18]. And, it may be necessary to test a speaking spirit [1 John 4:1].

Step-5: Now the scribes (*grammateus* – Sept.) are commanded to carry the word to the people, to prepare to cross. And, the scribes give the people the timing of the forthcoming action. The context of this activity of the scribes is Bible-based MINISTRY [Jos. 1:10-11]. It is a type for preparing what they need to take with them, like food and armor [Eph. 6:13-18].

Step-6: The first reconnaissance party comes back from across the river and verifies that all is as God has said. The inhabitants of the Promised Land that is to be conquered are in fear of the People of God. The land lies there, just waiting to be taken. The context of this verifying reconnaissance is DOCTRINE [Jos. 2:23-24]. It is a

type for having the keys to the kingdom, in that they are now trained in binding and loosing [Mat. 16:16-19].

Step-7: Now, the people form up by tribes of warriors, to follow the Ark of the Covenant across the river. At this time they are given specific details about the seven tribes across the river that God will drive out from in front of them. This is it. The warriors are now formed up into a corporate entity, ready to enter into the enemy-possessed country for war. The context of this step is MATURITY [Jos. 3:1-10]. This is a type for knowing the seven demonic 'tribes' by their specialties, and what to expect from those who attack a Christian because of his/her warrior specialty.

### **Preparing The Army, From Faith to Maturity.**

On the West side of the river, the Israelite war-fighting force did not immediately enter into combat. There were eight steps to prepare them as a unified, corporate Body, capable of carrying the war to the enemy.

Step-1: This is for a people who have sanctified themselves. They are to follow the Ark. The Ark contains logos Word, manna that never sours, and rod of priestly authority. They are not to get ahead of the Ark, born by the priests, but are to use it as an indicator of the route of march. Where it goes left, they go left. Where it goes right, they go right. And, this transitional crossing, this "*entering in*," is to commence when the priests step into the waters of the swollen river. It is truly a step of FAITH [Jos. 3].

It's a type for, as Peter said, that our entrance shall be fully furnished [2 Pet. 1:3-11]. It's about guidance in discerning the Holy Spirit [1 Cor. 2:14] and other, unholy, spirits [1 Cor. 12:10].

Step-2: They are twelve tribes, peoples of all characters, according to Jacob's character sketches [Gen. 49]. They include leaders, overcomers, the graceful, the blessed, wage-earners, merchants, and militants. There are the independent, reckless, unstable, and judgmental. Finally, there are those fruitful in affliction, representing the end-times fullness of the gentiles. The task at hand is going to take all kinds. And, that's the TRUTH [Jos. 4].

It's a type for entering the kingdom of heaven, which is a place of spiritual combat. And, although all kinds shall enter in, as soldiers they shall be violent, in order to seize the kingdom by force [Mat. 11:12].

Step-3: They've entered in, now, but they don't yet carry the token of their Covenant with God, circumcision [Rom. 2:29]. It's a matter of the SPIRIT [Jos. 5:1-7].

It's a type for Christianity having a corporate circumcised heart [Mark 6:52], in the spirit, which is our token of God's New Covenant with us [Rom. 2:29]. This Covenant is where God puts His laws into Christianity's corporate mind and individual hearts [Heb. 8:10]. And, we shall be equipped with the eight character elements necessary to a stable and fruitful walk [2 Pet. 1:5-7]. This kind of character establishes our calling and makes our selection for service firm, or stable [2 Pet. 1:10].

Step-4: They have healed from their circumcision and are now "*whole*," that is, restored. The Lord now removes the reproach from this war-fighting people. They are no longer corporately weak, but strong, ready to go. From now on, it's a matter of POWER [Jos. 5:8-9].

Reproach is dishonor for weakness [2 Cor. 11:21], like a dead body. It is buried in dishonor and weakness, but raised in power. Buried as a natural body, but raised as a spiritual body [1 Cor. 15:43]. Reproach is akin to condemnation. But, there is no condemnation of those “in Christ”. So, I hold that Step-4 is a type for Christianity being incorporated (seated together) “in Christ” [Eph. 2:6]. For, it is “in Christ” in heaven that our corporate citizenship lies [Php. 3:20]. It is only “in Christ” that we act corporately [Rom. 12:5]. When we act corporately, it is an action in heaven and in the Spirit [Rom. 8:1]. It is only “in Christ” that we can corporately obtain victory [2 Cor. 2:14].

Step-5: Next, the people keep Passover. It is the first feast of the first month, in the new land. And, it marks a change in their eating. They eat the required unleavened cakes in the evening, to mark Passover. But, the following morning (it’s the same “*day*”) they eat parched corn taken in the new land. Because it’s about feeding, then that implies shepherding. And, that’s a matter of MINISTRY [Jos. 5:10-12].

This is a type for the Christian switching what he eats in the country wherein will be the upcoming battle. We switch from the unleavened bread of affliction [Deut. 16:3]. And, that was Jesus, as smitten of God and afflicted [Isa. 53:4]. Now, we shall see Jesus in a new light, as warrior. And, we shall eat the same strong food as did He, which is to do the will of God, and to finish His work [John 4:32-34] in the kingdom, as warriors.

Step-6: From now on, they will feed themselves on the fruit of the land they are to seize from its occupants. The manna has stopped. It is harvest time. DOCTRINE. [Jos. 5:13 – 6:5].

This is a type for getting ready to put in the sickle at harvest time [Mark 4:29]. It’s like a vineyard, whose Owner is about to let others run it, who will render Him its fruits in due season [Mat. 21:33-45]. We are about to seize the kingdom of heaven and, as the Body of Christ, turn it over to God [1 Cor. 15:24]. And, we need not worry about this new role, because as we seek first the kingdom of God, everything we need will be provided [Mat. 6:33-34].

Step-7: At this point, the “*captain of the host of the Lord*” appears to Joshua. He is a divine Being, who speaks to Joshua in exactly the same way that God spoke to Moses. Joshua addresses Him as Lord. Who is this Lord of hosts? It is God’s Redeemer (Deliverer – *rusamenos*), the First and the Last [Isa. 44:6]. He appears in the Church to give Joshua detailed instructions on how to wage the oncoming battle. It’s about MATURITY [Jos. 5:13-15].

This is a type for corporate Christianity, the Body of Christ, having a new relationship with Jesus in the very end-times. The Christian’s individual relationship will be augmented for many, in just one way, to make this corporate relationship possible. And, that way is what John Eldredge<sup>6</sup> calls ‘conversational intimacy’ with Jesus. That is, Jesus’ very end-times warriors will be conversing with Him, two-way. And, that will enable the restoration of the very end-times Church that Jesus said was necessary before He can physically return [Mat. 17:11].

In this seventh step, Christianity’s discernment shall move from Jesus as the suffering servant, to the militant and glorious Jesus. And, He looks very different from before [Rev. 1:13-18]. This increased discernment is not just head “*knowledge*”. The Greek is “*epignosis*” [2 Pet:1:7]. It is “*recognition*”. We shall recognize Him when He

appears (Gk-*phaneroo*). And, that will be in the Church, in His Body. Because we shall see Him as He is, we will then know what we are, as the sons of God. And, when we discern Him and ourselves this way, we will know what it means that He bears the mystery of the sevens [Rev. 1:20].

Step-8: The Lord's instructions are briefed to the army by Joshua. And, he passes on a warning to the troops. It's about the "*accursed thing*" (Sept. Gr.-*anathema*). Everything at the first battle target is devoted to the Lord. That means everything is to be destroyed, except the valuable metals, which are to go into the Lord's treasury. The first battle target will fund the rest of the war. The target, Jericho, is accursed. And, the soldiers are not to touch any of the accursed stuff. I will explain in the following paragraph that this is about the soldiers' COMMUNICATION [Jos. 6:17-19].

Linguistically, from the Greek, we can find that this is actually a type for communication, ... and excommunication. The Greek word, "*anathema*", means excommunication. And, that is banned, religiously. For Christians, the "*accursed thing*" is false preaching [Gal. 1:8-9] and not loving (*phileo*) the Lord as a brother [1 Cor. 16:22]. Because Jesus had us adopted into His family [Gal. 4:4-7], He is held to be our elder brother. So, we don't just love Him, *agape*, but also *phileo*. And, the "*maranatha*" in [1 Cor. 16:22] means that the excommunication is at the final judgment. And, that is an excommunication to be avoided at all costs. Of course, if you love Jesus as a brother, you won't be into false preaching.

## **SEVEN MOVES OF PROTESTANT CHRISTIANITY.**

### **Protestant History Since The Restoration.**

The Reformation has been characterized as an event in history that marked Jesus' effort to bring the Church out of another "Babylonian Captivity." As shown in The Church Visited<sup>4</sup>, the Reformation terminated one cycle of the Church and initiated the present cycle, which I believe to be the last. Jesus was the "First," to start the Christian Church, and He shall be the "Last," to restore it [Isa. 44:6], [Rev. 1:11]. The Reformation was just that, re-formation, and not total restoration.

1. The current historical Church cycle commenced in the 1500s, with the efforts of Luther (in Germany), Calvin (in Switzerland), and the English, to loose the Church from what Luther called its "Babylonian Captivity," administered from Rome, Italy. The rallying cry of the Reformation was that salvation (justification) is by faith, and not by works. The context of the Reformation was FAITH.

2. In the 1600s, there was a major British movement of Puritans, Congregationalists, and Baptists, that sought to purge the Protestant Church of residual Romanism. It caused the creation of a readily available and precise English translation of the (Greek and Hebrew) Bible (King James Version). Gutenberg's 1450 invention to the printing press enabled most families to own a copy of the Bible by the 1600s. That focused the Church on the priesthood of every believer and the possibility of actually living the truth of the Bible. It exported Christian truth to the American colonies. The context of this move was TRUTH.

3. In the 1700s, a movement associated with Edwards, Whitefield, and Wesley, known as the Great Awakening, commenced in Europe and rapidly spread to America. It focused English and American Christians on the necessity of the personal indwelling of the Holy Spirit and true conversion for “life in Christ.” It differentiated cold, standard religion from Holy Spirit Christianity. It birthed evangelicalism and Methodism. The context of this move was SPIRIT.

4. In the 1800s, a movement associated with the name of Finney, known as the Second Great Awakening, commenced in the United States. It focused frontier American Christians on holiness and the outpouring of the Holy Spirit in power, signs, and wonders. It produced a uniquely American evangelicalism and culminated with the 1906 founding of Pentecostalism in Los Angeles, California. The context of this move was POWER.

5. In 1960, a movement associated with the name of Bennett<sup>7</sup>, known as the Charismatic Renewal, commenced, also in Los Angeles. It focuses on all the working gifts of [1 Cor. 12] and the fruit of the Spirit [Gal. 5:22], through ministry to Jesus and to believers. It is non-sectarian, penetrating all the denominations, including Roman Catholicism. It does not found denominations, but connects them, moving toward unification of the Church. The context of this move is MINISTRY.

6. Another move started in about 1990, and may be characterized as post-denominational. It is not yet closely associated with any particular name. However, that premier statistician of modern Christianity, George Barna, has written a book about it, entitled Revolution<sup>3</sup>. So, this move may well be entitled Revolution. And, that might also well describe what’s going on in the U.S. today, in secular as well as religious venues.

These are people who are leaving the organized churches, in order to seek a more fulfilling corporate Christian experience. They are seeking a personal intimate relationship with God, first-hand. They are seeking an opportunity to not just go to church, but to be the Church. Barna holds that this move is not just a revival, but is restoration of the Church. It, too, is moving the Church toward unity.

Barna says that Saint Paul was describing Revolutionaries in the Book of Romans. And, that’s where he said that creation awaits the manifestation of the sons of God [Rom.8:18-19]. And, John said that we won’t know what that means until Jesus’ *phaneroo* appearance [1 John 3:1]. And, that appearance will be before His physical *parousia* second coming [1 John 2:28]. And, this is what Steve Meeks said in his book, The Last Great Revival<sup>5</sup>.

Barna presented seven ‘passions’ of a revolutionary and seven areas of a revolutionary changed life. His ‘passions’ lined up with the seven contexts of Christianity. His passions may be characterized as ‘full-gospel’. He presented four models of today’s visible Christian experiences which are focused on his seven passions, as 1. Local Church Congregational Form, 2. Family-Based Faith Experience, 3. House Churches, and 4. Internet-Based Cyber Church. Whereas he characterizes these four as ‘discrete’, he then defines five revolutionary models, which he characterizes as ‘distributed’. Both the discrete and distributed forms are relatively invisible when compared in size to the main-line churches. Barna predicts that by

2025, this 'revolutionary' number will equal that of the American church, at 30%-35% of the U.S. population. It will equal 1% of the world population. And, 1% characterizes what God refers to as a 'remnant of a remnant.'

Because Barna's revolutionaries are Bible-based, I hold that the context of this move, is DOCTRINE. This writer has been in it, since 1998.

7. Now, to identify the seventh move of God, we look at the Step-7 type, to see if anything in it has already occurred. We know that its context is MATURITY. And, sure enough, this step is where John Eldredge's book<sup>6</sup> fits. His is the book that reports on 'conversational intimacy' between the individual believer and Jesus. So, if it earmarks the start of a corporate move of God in Christianity, it must be widespread, at least throughout the one-percent 'remnant of the remnant' of Christianity, which, according to Barna will be 35% of U.S. Christianity.

Eldredge's book was published in 2008. It covers a year of his experiences with conversational intimacy with Jesus. So, that would place the latest start of those experiences at 2007. However, this writer has individually had those experiences since the late 1980s or early 1990s. But, the question is, has such Christian experience yet become widespread? And, has it yet become widespread in the corporate venue of the Church? That is, has it become a practice among Christian groups? And, are those groups currently limited just to prophets? And, if so, can that represent the appearance in the Church of the very end-times manifestation of 'Elijah'?

I believe that corporate manifestation of 'conversational intimacy' with Jesus shall be a sign of the times, marking the beginning of the MATURITY move of God. Now, prophecy was so common in the early Church that many who heard from God are not labeled prophets. Then, that apparently went away during the so-called 'Babylonian Captivity' of the Church that was terminated by the Reformation. So, it would seem that the return of prophecy to the very end-times corporate Church should be viewed as restoration of the Church. And, it may signal the *phaneroo* appearance of Jesus, fulfilling the Elisha type.

It seems obvious that all but the first move of God have been American. It remains to be seen if this Seventh Move shall also be distinctly American.

The Church Visited<sup>4</sup> makes the case that the very end-times Church that operates in the context of MATURITY will be the Overcoming Church. This is a structural conclusion. That is, the Church of the Great Tribulation must needs be the Overcoming Church, and it will be mature. So, we might name this as the Overcoming Move of God.

From the process standpoint, when the Church reaches maturity there is then one more procedural step before "Trumpets." That last procedural step concerns one aspect of Overcoming, being communication.

### **So, Where Are We, Now?**

8. So are we still in the MATURITY move, or have we gone to the eighth that must occur, since it is called for in Step-8 of the Joshua type? The first question we must ask is about how that Step-8 concerns Communication?

Just as there are Biblical 'Sevens' that set the Christian contexts, so there are also Biblical 'Eights' that extend that model. There are also 'Nines', that extend the

model one more step, beyond the 'Eights'. When one lines up the individual contextually similar elements of the 'Sevens', 'Eights', and 'Nines', one can see that the context for the 'Eights' is about how one speaks in communication. Can COMMUNICATION be a major move of God in the very end-times? I think so.

From [2 Pet. 1:5-7], one can see that the eighth element is Self-Control. And, Peter says that if those eight abound in you, they keep you from being unfruitful in your (*epignosis* – full discernment) of Jesus. From [Jas. 3:10-18], we get that our speech should be pure, that is, clean, so that we may not get into contention with other Christians, which produces confusion in our communication. From [1 Cor. 12:25-28], we get that the corresponding ordination (*Gk-tithemi*) for service in the Church is tongues.

These ordinations are so that there should be no anxiousness of one part of the Body of Christ about another. For example, there should be no anxiety (*merimnao*) by non-tongue speakers about tongue-speakers. Christians have been individually placed by God for His purposes in the corporate structure of the Church. This is why He has told us to be anxious about nothing and make our requests known to Him [Php. 4:6].

Because there have been Prophets placed in the SPIRIT context of Church service, and tongue-speakers placed in the COMMUNICATION context of Church service does not mean that Christians cannot belong to more than one of the eight service groups (ordinations).

The second question we must ask about this eighth move is whether or not it is a move to unify the Church. Jesus defined the mature Church as us in Christ and Christ in us [John 17:21-23]. And, that prayer was that the believers would be made mature in one. The Greek for the English "one" is "*heis*", which is the primary numeral, one. And, if Christians are made one, they are unified. So, the spiritual Church that is mature is unified. Whether the visible churches and denominations are unified is another matter.

## **THE WALLS COME TUMBLING DOWN.**

### **The Jericho Type.**

Restoration of very-end-times Christianity starts with American Christianity, in this writer's opinion. That's because American Christianity is the last act in town. That is, Christianity has already been defeated in Europe, from whence the Christianity of Western culture came. And, it is now American Christianity's turn to come under attack. It is also observed that the decline of Western Christianity has also coincided with the rise of the Democratic-Socialist Welfare State. And, that organization of the government of God's people has been accomplished in Europe, and has now also gained great ground in the U.S. So, we conclude that restoration of the American Church shall coincide with halting and reversing the increasing socialization of the U.S. America was founded as an experiment in Christian living<sup>8</sup>. So the question is whether or not the restoration of the Church will also restore the form of the American government?

We see that communicating the very end-times American Christian BASIC STORY to the Church, as told above, fits the Joshua Type of Trumpets. And, the trumpets are sounded during a period before the attack on the enemy stronghold at Jericho. So, the final question to be addressed in this paper is whether Jericho is also

a Joshua Walk type for the enemy stronghold in the U.S. And, if so, what does this type describe?

### **Jericho as a Walled Fortress.**

Jericho was considered by its inhabitants to be unconquerable<sup>9</sup>. It is reported to have had a wall, eleven feet high and fourteen feet deep. However, above that was a stone slope, going on up at a thirty-five degree angle, for another thirty-five feet. The usual way to attack such a city was by surrounding it and starving out its inhabitants, which took a lot of time, or by direct assault, with heavy casualties. So, Jericho's inhabitants apparently felt perfectly sure that their mere presence would deny Israel access to its 'Promised Land'.

Now, for what physical reality in the U.S. could this be a type? What we have here is our Promised Land that is in the process of being taken away from God's people by a political movement. This is not just a political party, but what is currently called the 'Progressive Movement'. This is not the first time it has used that name. The original Progressive Movement was that of Teddy Roosevelt, back in 1912. And, it is a political class, not just a Party. This class will use any party they can get.

The name has been changed from time to time, to cover up the fact that the class' objectives are always the same. And, that is to change the U.S. from a constitutional republic to a Democratic-Socialist Welfare State, just as are all the Western European nations. A couple of other names that have been used since 1912 are 'Liberal' and 'Moderate'.

If one thinks of this Progressive Class as a 'city', then is it walled off from the rest of the country? I believe that question can be answered with a "Yes". That is because the inhabitants do not want themselves to be recognized as a group determined to remove Christianity from their Promised Land. Many reputable authors hold the opinion that Socialism requires that Christianity be rendered mute.

Is the Progressive Class' 'city' held to be unconquerable by its inhabitants? Again, the answer is "Yes". After all, look how far it has come since 1912, in terms of changing the form of the government. The U.S. Constitution comprises only 17 authorities that the federal government may use. There are five Financial, six Military, two Commercial, and four Miscellaneous. None of them authorized a 'national' government that governs the citizens directly. Only a 'federal' government is authorized, which governs only the sovereign states which belong to it. That is what the word, "sovereign" means. So, changing the form of government to Democratic-Socialist also requires the overthrow of the Constitution, which is already well under way.

So, how can Jericho be conquered?

### **It's The Enemy's Worst Nightmare.**

If the enemy of American Christianity is walled off in an unconquerable 'city', then how can a conventional attack be successful? The answer is, "It can't". But, like Jericho, the strike on the citadel will not be made by God's people. It will be made by God, Himself. All His people need to do is follow God's instructions in the method of attack, which will be incomprehensible to the enemy. They only know how things have been done in the past. What they will see as the Christian prophets blow their trumpets, and the people remain silent, will seem like foolishness [1 Cor. 1:18-27].

However, on the seventh day, after the seventh trumpet that day, the people will shout, and the enemy's wall will be pulverized. Then, the people will take the 'city'.

## **CONCLUSION.**

This writer believes that what we are looking at, between now and Jesus' Second Advent, is totally based in the spiritual. There shall be physical activity by the prophets of the very end-times, but it shall be under the direct prompting of Jesus Christ. When His spiritual appearance<sup>5</sup> occurs in the Church of the very end-times, then we will be on the home stretch. Whether I'm here on Earth to see it or not, is of no consequence to me. I shall see it, from here or from 'upstairs'. And, I'm impatient for its happening. For then, all Christians are coming back down, for a thousand more years of God's work on Earth [Rev. 20:4].

So, let's get on with it.

## **REFERENCES**

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