

PREPARING CHRISTIANITY FOR THE GREAT TRIBULATION.

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THE JESUS ESSENTIALS.

1. Jesus is the Son of God.
2. He voluntarily suffered an excruciating death on the Cross so that Christians would not have to pay God's eternal penalty for their sins.
3. A Christian may avail himself of this gift by believing in Jesus.
4. Jesus is physically returning at the end of what He called the Great Tribulation.
5. One of Jesus' very endtimes ministries is to proclaim the Day of the Lord's vengeance [Isa. 61:2].
6. That Day is the day of the Lord God of Hosts [Jer. 46:10].
7. The Lord of Hosts is also God's Redeemer [Isa. 44:6].

8. God's Redeemer is Jesus [Tit. 2:14].
9. Jesus is in charge of the Great Tribulation [1 Cor. 15:24].

THE RAPTURE ESSENTIALS.

1. Darkening of Sun and Moon at 4th Great Tribulation Trumpet [Rev. 8:6-12].
2. Sun-Moon darkening prior to Rapture Trumpet [Mat. 24:29-31].
3. Rapture at the final Trumpet (7th) [1 Cor. 15:52].

SYNOPSIS.

The Great Tribulation is in the hands of Jesus, and Christianity will be here for most of it. Preparing Christianity for this challenge shall occur, following 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 Preparation shall precede the Great Tribulation, itself.

The Plan has two parts, implemented in two steps, with a transition in the middle. The two parts are the Christian prophetic and governance. Both shall be restored to New Testament forms. But, the restoration of both occurs in two steps, with a transition from individual Christian focus to corporate Church focus.

Prophets in the pattern of Elijah and John the Baptist shall warn the churches of the impending tribulation and its cause, which is idolatry. They shall also communicate God's documented restoration Plan. Apostles shall function just as did Peter and Paul, their prototypes, to prepare a mature Church for the combat in which it shall engage, prior to Jesus' physical return.

Apostles and prophets shall deal with the false prophecy of this age, just as did Elijah and Elisha. The Plan's message shall repulse some in the churches, but attract others outside. And, 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.

Jesus shall make a corporate spiritual appearance prior to His physical return. It is this spiritual appearance that shall signal the birth of the mature Church. It shall occur late in the preparational Plan, just before the commencement of the combat of the three and one-half years of The Great Tribulation.

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. Christianity shall go underground, all but the restored mature Church of the Great Tribulation. They shall be God's remnant of the remnant for the times.

The message of the Plan shall encounter much opposition, from those who do not know its truth and from some who do. 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 IMPARTATIONS OF '97 AND POST-'97

- The Single Story They Tell -

INTRODUCTION.

During six months in 1997-98, ninety-five scriptural citations in ten sets were extemporaneously received by a prophetess in a small home church. Those came to be called 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 Visited*, self published through Gazelle Press of Mobile, Alabama. The book's Conclusion was written with great difficulty. The author 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 author did also. These were not in the venue of the home church, but subsequent to it. 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. This story is a completion of the story of Impartations-97.

Recently, the author was impressed that capsule descriptions of all the Impartations need be written, so that the whole story may be grasped, overall. This is done, below.

The Post-97 Impartations have been interpreted to the extent that their story can be seen. It can also be seen how they fit, hand in glove, with Impartations-97. From the combination, the Synopsis was written, above. It appears that it is now time for the whole story to be put together.

IMPARTATIONS '97.

1. The prophets' role in combating church idolatry.

As a corporate entity, the institutional churches are in trouble. The trouble is that some are practicing idolatry, worshiping the creature more than the Creator. Some are even teaching idolatry. Most Christians aren't sensitive to idolatry in the churches, having been raised in an idolatrous world. And that, too, is part of the problem. This is nothing new. God's original "church" was the same. He first sent in Elijah to combat idolatry. Next, He sent in John the Baptist, in Jesus' time. Now, He's sending "Elijah" a third time. What Elijah is to do, and why, is the subject of the Impartations.

2. A necessary transition in the prophetic and governance in the churches.

Actually, it will take more than just Elijah. To defeat idolatry among God's people requires a sequence of two prophets, as in the two previous appearances of Elijah. It will be like Elijah and Elisha. And it will be like John the Baptist and Jesus. It will also require a sequence of two types of church governance. That will be like David, followed by Solomon. First, militancy and warfare and then wisdom and entering into God's rest. This combination of prophecy and governance shall be like

the Branch and Zerubbabel, in the ancient restoration of God's destroyed Temple. These transitions in both prophecy and governance shall be simultaneous.

3. First Signs of the Transition.

The first sign of the transition is Jesus, personally taking over the feeding of His flock that His shepherds have been selling and/or "killing." This is part of Jesus' implementation of the New Covenant. Many of the churches have been following the old (law-based) covenant, not being familiar with the new, in its simplicity. An accompanying sign will be the breakup of the fellowship of the churches and the loss of heart understanding of their leaders. These signs will mark the travail to birth the mature Church of the very end-times. Both unbelievers and believers will take part in this birth. All of these signs are already evident.

4. The Prophets' Tasks.

The emerging prophets are tasked to warn the churches. One warning is about the idolatry that is now seen in the churches. A second warning is to Christians, to get ready to abandon the institutional churches when their idolatry becomes blatant. This looks forward to the time of the Antichrist and False Prophet of Revelation, when much of Christianity goes underground. The final warning is about the lack of heart understanding that supports the idolatry. The lack of heart understanding is in those who have not been converted. They do not carry in their souls the token of the New Covenant, which is a circumcised heart.

5. Individual and Corporate Prophetic Ministries.

The emerging prophets' transitional ministries are detailed in two different views. These are Christians who become embittered by the bondage of the institutional churches and move to places of acceptance, in or outside the churches. There, they do all the five-fold ministries in heart understanding, as watchmen under the New Covenant, dealing in the miraculous. It is actually Jesus, ministering through them. Their corporate purpose is the redemption of ministry and the salvation of the Church, not just as individuals, but as a functioning body. They are to communicate the terms under which the leadership of the churches must ask God for this salvation, because that is part of God's plan for the Church. The remnant that responds to this message shall form the mature Church of the very endtimes.

6. Corporate idolatry, apostasy, internal judgment, and desolation.

Here is the message that is to be born to the leadership of the churches, saying that they who judge themselves shall not be judged. The application is both individual and corporate. The church that does not have good internal judgment shall be judged externally. The issue is not just idolatry, but apostasy, churches that are falling, due to poor judgment. What is required in the churches is inductive judgment, from the specific to the general, based on what is heard from Jesus in real time. Without such judgment, the churches shall suffer reproach and desolation. Intercession for such churches must be made realistically, realizing that their enemy is in the sanctuary.

7. Standing fast in individual faith when the churches are judged.

How can the individual Christian's faith be maintained, in the face of earthly judgment coming to the corporate churches? Here is God's answer. He will not forsake those who remember what He is doing in the churches. Jesus won't forsake those who

can't quite see the whole picture. For the fourth time in these Impartations, we are reminded that the heart is key in times of judgment. It is only in the heart that one can understand sufficiently to maintain faith in the face of the events of the very endtimes.

8. Birth of the mature Church.

It is Jesus, appearing in His corporate Body, the Church, who shall enable Christianity to perform what is prophesied for the very endtimes. Only Jesus' appearance in the corporate Church shall enable Christians to understand what it is to be sons of God, the mature Church. It is that Church that shall shepherd the flocks scattered by idolatrous pastors. That Church shall be birthed by its mother, the institutional churches.

9. Judgment upon the churches for doctrinal error.

The consequences of doctrinal error in the churches is earthly judgment. Error in governance and the pastoral is the result of disregarding God's written instructions in the Bible. Such errors include abuse of godly authority and feeding the flock the old ways of worldly captivity. One error leads to another in a domino effect. The judgment of the churches occurs just before the advent of the Antichrist. At that time God will again recover a remnant of His remnant, which will be the mature Church of the very endtimes. The course of this restoration will embody the transition in both the prophetic and governance. This whole sequence of events will be marked by increasing Christian understanding of what God is doing with His Church during the very endtimes.

10. The path to corporate maturity.

Jesus must fix His Church before He physically returns to deal with Satan. Presently the churches are a mixture of good and bad. Through the transition, there shall be a remnant that repents of the condition of the churches. This remnant is a de facto split in Christianity, spiritually forming a new Church. Its functioning is Holy Spirit directed. This Church shall be brought to maturity the same way Jesus was, through what it suffers. It shall walk the same path Jesus walked. It will be Jesus' corporate Body, walking the prophesied endtimes path in Christ. When the Church has fought and won its final earthly battle, then shall Jesus and His Elect return physically.

POST-'97 IMPARTATIONS.

1. The Prophetic Commission.

This concerns the commissioning by God of the very endtimes prophets of the Great Tribulation. These prophets are sent to three destinations. First is the institutional churches, become apostate. Second is the remnant churches, going into captivity. Third is the overcoming Church, coming out of captivity as the remnant of the remnant. These three are in the model of ancient Israel and Judah and their captivities. These prophets may be viewed as the third advent of "Elijah" (John the Baptist was the second.) This starts the restoration of the prophetic.

2. Apostolic Prophets.

These prophets function as apostles, being watchmen over the restoration of the Church. They are as those who have chosen to leave Babylon and who have come out of Galilee, a land of unbelievers, to restore the worshiping Church. They are apostles of the restoration. The anointing has taught them Jesus' doctrine, according to which they govern. This starts the restoration of governance.

3. Restoration - The Branch.

This is Jesus' spiritual appearance in the corporate Church as the Body of Christ in its ultimate form. It is typed by the Branch of the Old Testament, in the restoration of the Temple. Man's approaches to restoration fail, since the means of Church restoration are already prophesied in the Bible. The Branch is God's replacement for governance of the churches and is contrasted with man's methods, which are not according to God's documented plan.

4. Spirit Versus Flesh in the Churches.

This is a comparison and contrast of the flesh and earth focus of some of the churches, versus the faith, Spirit, and heaven focus of the mature Church. For the mature Church, it is a time of refreshing, from Jesus' presence. It is entering in upon a path of peace. It is a transition from bondage to liberty, from law and works to heirship and inheritance, from the ways of earth to the ways of heaven. It's about entering in and hearing. It's about the mind of Christ, peace of God, peace of mind, rest. It's about the sons of God versus children of the devil. It's separating and sorting. It's making up one's mind about the Church's very endtimes role.

5. The Apostle-Church Relationship.

Non-apostolic governance and discouragement of the prophetic have been maintained in the churches since the Third Century. Now is the time of restoration of the prophetic and the apostolic. They must be restored to fulfill all prophecy in the very endtimes. The very endtimes apostles shall nurture the churches in just the same way as originally. Furthermore, the apostles as a group shall play the corporate male role to the Church's female corporate role, just as did Peter and Paul. As Jesus originally set up governance of the churches, so it shall be again, before His physical return.

6. Birthing the Overcoming Church.

Christianity today is in a "new church/old church" situation. There are old churches that are bound up in legalities, traditions, authorities, and plans. There is a new Church that is just being birthed, with a different message. The new message is not different from the Bible. It is different from the prevailing church message of the present time. The message of the new Church is directed to the leadership of the old churches. It says, "*Consider your condition. It is precisely that which has been prophesied in the Bible.*" Because most of the old churches will reject this message, the new Church will turn to the unbelievers, who will be convinced by God's supernatural works accompanying the promulgation of the renewed, Bible-based message. This birthing shall be a replay of what happened in Jesus' time.

7. The Apostolic Tasks.

The first apostolic task is to initiate a teaching that is not new to the Bible but is new to the churches. It is to dispel darkness amongst the unbelievers in what was formerly the land of God's people. It is to tell God's people that they may hear but not understand, and see but not recognize, because they are not converted. What they require is living water. The Pharisees of the old churches will try to stop these teachings. Next, the apostles shall teach in the new Church. They shall teach faith versus works, true spirituality versus false, the price of sonship, becoming mature, and not being drawn away to Gnosticism, false worship, and other intellectual or spiritual counterfeits. This means teaching the truth about the Rapture and about God's Will for the very endtimes.

8. The Churches in Captivity.

The context of this impartation is false prophecy before the birthing of the mature Church of the Great Tribulation. Thus, the false prophecy is leading God's people into a lie concerning the nature and chronological extent of their spiritual captivity, before restoration. These false prophets say that God's Will is not for the very endtimes captivity and desolation of the idolistic churches, during the Great Tribulation. Indeed, some false prophets say that true Christianity won't even be here for the Great Tribulation, due to a Pre-Tribulation Rapture. These false prophets are in the churches that still play church, though looted and deserted. They must be rebuked by God's apostle/prophets.

9. Jesus' Reassurance to "Hang On."

These nine impartations end with Jesus' command to the Church that operates in power, to hang on until His appearance (Gk.-*phaneroo*) in the Church. They are not to tolerate false prophecy that leads into idolatry. Those who overcome that deception shall be granted authority when Jesus appears spiritually in His Church. The Holy Spirit anointing shall give them the necessary confidence to hold on until then. They are to realize that they shall receive praise from God, not man. Many have already died in faith, having not seen what these shall see. And, they are to bless the mother that births the mature Church, saying that the child is given as a sign, for the falling and rising of many.

CONCLUSION.

Impartations-97 laid the foundation for what must happen in two phases to prepare a mature Church for the earthly judgment of the Great Tribulation. The Post-'97 Impartations built upon that foundation, giving a clear description of the second part of the necessary transition in the prophetic and governance. The first set of Impartations described the restoration of prophecy, while the second described the restoration of the apostolic. The concluding Post-'97 Impartation was Jesus' command to hang on until He makes His appearance (Gk.-*phaneroo*) in the Church.

The two sets of Impartations describe the two-step restoration of prophecy and the apostolic. The restored mature Church of the Great Tribulation shall look and function very like the New Testament Church of Jesus' time. The removal of the apostolic and discouragement of the prophetic in the Third Century shall be reversed.

Prophecy was common in the early Church, as reading the New Testament shows. It was so common that no great point was made of it. Those who heard from Jesus after His ascension qualified, technically, as prophets. These, of course, included Peter, Paul, and John. However, those functioned as apostles, as also did Barnabas. So, what we see in the second set of Impartations is the restored ministry of prophets who function as apostles, just as in the early Church.

The sequence of the messages in the Post-'97 Impartations is first, the commissioning of the restored prophets, followed by the functioning of those prophets as apostles. Next, is described the Church restorational method, modeled upon the Branch of the Old Testament. Then, is presented the contrast between the heavenly focus of the Church to emerge, versus the worldly focus of some present churches. Next is described the relationship to be implemented between apostles and the rebirthed Church. Following that is the corporate rebirth message, directed to the leadership of the present churches. Then is defined the detailed tasks of the restored apostles in carrying this message. Next is a description of the falsely prophetic and idolistic captivity of the present churches, which is to be dealt with by the apostles. Finally, is Jesus' exhortation to hang on for His appearance.

The commission of the apostle/prophets of the very end-times is now clear. It remains only to put this total message in a form supportive of teaching. Then, the message must be communicated to those for whom it is intended. They will be those who will accept it and act upon it. It is to this end that this author shall now labor.

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