

A LIVING VISION
Christian Ministry in the Very-End-Times
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FOREWORD - THE FOCUS OF THIS VISION.

Because this description of my vision is long, I need to state its focus right up front. That focus is Christian ministry during the Great Tribulation. My ministry is teaching with a prophetic emphasis, focusing upon a particular coming epoch in the history of the Church. This is only one of many possible Christian ministries. Others include evangelism, holiness, prophecy, starting churches, building churches, teaching, music, healing, deliverance, etc. The epoch upon which my ministry focuses is what Jesus called the Great Tribulation. My task is to prepare Christians to understand two things. The first is that they may be here for the Great Tribulation. The second is what that will mean to them, if they are. The combination of teaching and prophecy was common in the early Church. [Acts 13:1] mentions four such ministers by name in just one church in Antioch.

My vision may seem to be critical of many of the churches, as they exist today. But, it is not a wholesale indictment of the churches. It simply recognizes some realities. Because Jesus warned of this, His original apostles asked Him to increase their faith to deal with it [Luke 17:1-5]. My vision accepts those realities and goes on from there, in faith.

CORPORATE VISION. – What is God Doing?

First Things First – What Does “Corporate” Mean.

The Christian Church is also known as the Body of Christ. That is the physical body through which Jesus works to accomplish His ends on the Earth. It has nothing to do with denominations. It is Christianity, taken all together, as one body. The word comes from the past participle of the Latin *corporare*, meaning to make into a body.

There are two different ways to look at the Church. The first is as individuals. The Bible has lots of information about how individual Christians should function. The second viewpoint is the corporate one, being how the churches should behave all together, as a body. When we look at individual Christians, that’s in the individual context. When we look at Christianity as a body, that’s in the corporate context. The Bible does both.

A corporate vision of the Church is a vision of how the churches are functioning, taken all together. It is a kind of average over all the churches. Not every church fits this average corporate vision. But, the majority do. A minister needs a corporate vision, for that is what he works within. He may choose to focus on a small part of that vision, but he needs to have a vision of the whole Church in order to orient himself to it. And, an element of that vision is what God is currently doing with the Church. The following is my particular vision of the whole Church.

Moving the World and the Church Toward the Great Tribulation.

Comparing the signs of the times to the truth of the Bible clearly shows that the world and the Church are headed for what Jesus called The Great Tribulation. This is the end-game for Christianity. And, regardless of popular fiction, the Church will be here for it. It’s in the Book.

In the Old Testament, The Great Tribulation is also called the Day of the Lord. Both Old- and New-Testaments describe it. In Jeremiah, the Day of the Lord is described as the day of vengeance of the Lord God of hosts. And, who is that? Isaiah says that He is the Redeemer, the First and the Last. And, who is that? Galatians 3:13 and Revelation 1:17 identify Jesus as Redeemer and First and Last. At the first, Jesus was Redeemer. At the last, He is in charge of everything. Jesus’ very-end-times task is to deliver up the Kingdom to God, after putting down all rule and authority and power [1 Cor. 15:24]. The Great Tribulation is in the hands of Jesus, and it’s the day of payback.

Such a view as this is not heard preached in today’s churches. And that is because it is not comforting. It is not “feel-good.” It is not easy believism. It does not fit into today’s institutionalized Christianity. It sounds more like what an Old Testament prophet might have said. As a matter of fact, it was what O.T. prophets said. Because God’s original “Church,” the Israelites, walked down exactly the same path as today’s Christian Church. And, the ancient prophets called them to task for it.

Restoring the Prophetic (Elijah).

Today's institutionalized Christian Church is at the same place in its development that ancient Israel was when God sent His prophets to correct it. So, it is not surprising that God is today restoring the prophetic in the Church. Jesus said that it must be so.

In Matthew 17:10-13, Jesus said that Elijah must come yet again, to do the same thing he did twice before. And, that is to restore, in the sense of healing. Elijah is to heal the Church. And, like he did in his previous appearance as John the Baptist, Elijah is to clear the path for Jesus' *parousia* appearance.

Will the very-end-times "Elijah" be an individual or a corporate group? To answer that question, let's look at the different kinds of prophecy.

As in Old Testament days, there are two kinds of prophecy. The first is individual. The second is corporate. And, there are two different applications of each of those two kinds of prophecy.

The first kind of prophecy is where prophets carry God's messages to individuals, as in "words." The words of wisdom or knowledge of First Corinthians 12:8 are examples. The message of Nathan to David is one such instance. The second kind of prophecy is when God's message is to the corporate Church, itself. John's Book of Revelation is a New Testament example. The first application is when individual prophets carry the two kinds of prophecies to individuals or to the Church.

There is a second application of the individual/corporate dichotomy in prophecy. The prophets may not be individual, but a corporate body. In the Old Testament, there were orders or colleges of prophets, as at Bethel and Jericho [2 Ki. 2]. First Corinthians 14:29-32 tells us that New Testament prophets are to have oversight of each other's prophecies. That is, prophets may work corporately in groups.

Thus, there are four possibilities in prophecy: Individuals prophesying to individuals or to the Church, and corporations of prophets prophesying to individuals or to the Church. The Bible shows all four.

In my vision of the Church, "Elijah" is corporate. And, he may be one of the Two Witnesses of Revelation-11. When they manifest publicly, it will be for the three and one-half years ending with the sounding of the seventh trumpet, which signals the Rapture.

Signs of the Times and God's Will.

Amos 3:7 tells us that God will do nothing before He informs his servants, the prophets. This is part of God's justice. None can say they weren't warned beforehand. So it is with the Great Tribulation and its effects upon Christianity and the world. God will tell His servants the prophets beforehand. God gives them the interpretation of what Jesus called the Signs of the Times. He rebuked the Israelite religious leaders for not being able to interpret the signs at Jesus' first coming [Mat. 16:1-4].

God provides witness to the world of His workings, through signs of the times. But, not everyone can interpret what those signs show about God's workings. What is required is what Paul called spiritual mindedness [Rom. 8:6]. First Corinthians 2 and 3 shed a lot of light on what this is. Suffice it to say that to those without the Holy Spirit, such a way of thinking about the mysteries of God is foolishness to them.

Spiritual thinking is a sign of Christian maturity. Interpretation of the signs of the times is a way of measuring the progress of God's Will in the world. For making such interpretations, one must understand some things about God's Will.

God is in charge of everything going on in the world. He always has been. He works according to His Will. However, as God exists in three Persons, so also are there three aspects to His Will. The Three Wills of God has been the subject of writing since at least 1944, when a London Pastor had to figure out why the bad things of "The Blitz" were happening to the good people of London. What he and others have come to understand is that God has His Perfect Will, which is an expression of His upfront desires for the world. But, because God grants free will to men, He also has His Permissive Will, which allows man's choices. Finally, God has His Ultimate Will, which resolves subsequent events, in spite of man's poor choices.

Prophets think spiritually. And, God entrusts them with interpretation of the signs of the times, whereby His Will is shown to individual Christians and to the corporate Church.

Differentiating Between Individual and Corporate Christianity.

To be effective in the very-end-times, one needs to understand the difference between individual Christianity and the corporate Church. The Bible speaks to both. But, the institutional churches don't usually teach both. Teaching about corporate church matters is usually relegated to the seminaries. Corporate teaching needs to be brought into the churches, for those who would be effective ministers in the Great Tribulation.

Today's Protestant churches focus upon individuals. Some denominations focus on evangelism while others focus on individual holy living. Both are good. But, few churches focus on getting ready for the Great Tribulation. Part of that is because some Christians think they won't be here for it. They think they'll be "raptured" out, before things get bad. But, the signs of the times show that things are already getting bad, and we're still here.

One reason why some Christians think they won't be here for the Great Tribulation is because that's what they've been taught. Being here for the Great Tribulation is not something many Christians want to hear. So, as shown in Second Timothy 4, some churches seek teachers who feed them what they'd rather hear, instead of what is the truth. And, popular Christian fiction also supports the Pre-Trib Rapture belief. Unfortunately, that's not what the Bible says. It only takes three scriptures to show that the Rapture is at the time of the Seventh Trumpet, well after things have gotten pretty bad.

God is shifting the Church's focus from individual to corporate because the Great Tribulation is the time of the Great Harvest. And, it's going to take a mature Church to receive that Great Harvest. It will be the Great Harvest seeking evangelists, not the other way around. The Institutional Church has got it backwards.

Apocalypse and Judgment – First the Church, Then the World.

Apocalypse is the Greek Bible word for Revelation. The name of the last book in the Greek New Testament is Apocalypse Yannoy, the Revelation of John. The word, apocalypse, means to uncover something, like taking the lid off a pot, to look inside. It is a revealing in that sense. What Jesus revealed to John was the mystery of the very

end times of the Church and the world. Why Jesus revealed it was so that the Church would be able to orient itself in the world of the very end times. The Church needs to understand what is going on and what the Church is called to do in the Great Tribulation world.

What the Book of Revelation talks about is found also in the Gospels and in many of the Old Testament Prophets. That is, Revelation does not stand alone. In fact, Zechariah covers the same ground and is a kind of roadmap to the events of Revelation.

All of these prophetic books of the Bible have a commonality. They are about God's judgment of the Church and the world. God's earthly judgment of both believers and unbelievers is a theme that permeates much of the Bible. The judgments of the religious behavior of the Israelites form a pattern, called a biblical "type," for the judgments of the religious behavior of the end-times corporate Church. Not only is there a pattern present in the Bible, but it repeats as a historical cycle.

God's historical pattern is that of a government of unbelievers first putting the Church into "captivity." Then, God brings judgment upon the unbelieving government and its people. But, part of the Church under judgment always survives, to rebuild God's Church. This cyclic pattern has been operating continuously for several millennia. It shall continue throughout the very end times of the Great Tribulation. This time, the rebuilt Church shall be God's final Temple. And, this one won't be built out of stone. It will be built out of people.

Apocalypse and judgment go hand in hand. In First Peter 4:17, he tells us that judgment comes first to the Church, then to the world. But, Biblical revelation comes only to the Church, to those who can see it. As the Prophetic books reveal the very end times, so the entire Bible reveals many things. It reveals what the Church looks like when it's sick and what it looks like when it's well. And, it reveals the symptoms of a dying world. Ministers of the very end times must hold the Bible up as a mirror in which the Church can see itself.

Revealing the Corporate Church in the Light of the Bible.

The corporate Church is a building for God to inhabit. First Corinthians 3:16-17 says that we (plural) are the Temple of God. And, the plans for this building are in the Bible. The plans for the structure are there, as well as the specifications for the functioning of the structure. If one just reads the Bible from the corporate viewpoint, all the data is there.

The Church characterization is in the Bible, but it must be shown to the reader, in order to be perceived. That was the task of Ezekiel, whom God commissioned to show God's plan for the new Temple to the captive ancient Israelite Church [Ezk. 43:10-11]. The Greek for "show" is "*deiknuo*," which means to make known. What Ezekiel was to show was the seven-fold structure and process of the house in which God desired to live. But, even in the Old Testament, this specification was of a spiritual Temple, because its plan was far too large to be implemented in the physical Jerusalem.

Ezekiel's commission was not just that of an architect, unrolling a set of blueprints. God told him to let the people themselves measure the pattern of the Temple, only if they were ashamed of the iniquities that had been committed in the previous corporate structure. Likewise, in Revelation, John continued Ezekiel's task of showing the Temple to the Church. Only, this time John measured the Temple and

passed it to Jesus' two Great Tribulation witnesses [Rev. 10:10-11:4]. And, John measured not only the Temple and the altar, but also those who worshiped in it.

Ezekiel's commission had seven parts. And, John's prophecy was to be sent to seven churches of the time. And, there are so many things about the Church that come in sevens, that I've characterized the Church as being seven-fold. And, so, the Church's Biblical seven-foldedness underlies what is to be shown the Church about itself. Its seven-foldedness is a key to understanding its detailed structure and process. End-times ministers need this understanding.

Going Deep - The Symptoms of an Afflicted Church.

Just as *diagnosis* is a Greek Bible word, so is *symptoms*. Only, in the Old Testament, it was generally translated as "*calamity*." Paul tells us in First Corinthians 10:6 that the Old Testament Church was a pattern (type) for today's Church. And, the Old Testament Church was beset by calamities. The record of those calamities provides us with a list of symptoms to look for in our Church. The same symptoms that led to the calamities of the ancient Israelite Church point the way to the calamities that will befall and are now befalling the very end-times Church.

The chief symptom in Christianity is idolatry. This is also described as spiritual adultery and fornication. God symbolizes idolatry in His Church as a wife who is into adultery [Ezk. 16]. Christian idolatry may be subtle. It is "worshipping" something that is not God. It is idolizing something in the Church. It is making sacrifices that God hasn't required. It may be as subtle as worshiping the pastor. It may be idolizing the institutionalized system, itself. Idolatry is an offense (*scandal*) in the Church, and a stumbling block for many [Rev. 2:14].

The Church is physically afflicted. As the Body of Christ, it has problems that hinder its functionality. As the Bride of Christ, it has wrinkles, spots, and blemishes. It's not the Bride's dress that is wrinkled and spotted. It's her body. It's her structure and functional processes.

In Second Peter 2:13-22, Peter characterizes those spots and blemishes in the body of the Bride. They are people who represent themselves as Christians, but whose lives are full of worldly sin and iniquity, which they import into the Church. They are bad Christian influences. Peter says that it would be better for them if they had never become Christians. Jesus is coming back for a Church that does not have such spots, wrinkles, and blemishes [Eph. 5:26-27]. He is coming back for a Church that He sanctifies by washing in the water that is in (*en*) the rhema Word.

An effective minister must understand that it's like Paul said in [1 Cor. 11:31]. If the Church would judge itself, it would not be judged. The converse is that to the extent the corporate Church does not judge itself, it shall be judged. And, that by God, here on earth. (Remember, we are talking about corporate judgment on Earth, not the eternal judgment at God's throne.)

Looking Outside the Church - The Symptoms of a Dying World.

The world around us is dying. It is mortally wounded. The world as we know it came into existence when it embraced Christianity. That's what Western Civilization was. It was the Christian West. After the Christian East was defeated by Islamism in 1200 A.D., the West was forced to get its act together. Its culture spread throughout the world. This culture of the West was embraced by some and only assimilated by

others. There are countries where the trappings of Western Civilization have been appropriated, without also accepting its Creator. In these partially westernized countries the creature is worshiped and served, more than the Creator [Rom. 1:24-25].

In countries where western culture prevails, but Christianity is weakening, increasing sexual perversion manifests. This is a sign of the times. This was true in previous cycles of God's Church, as well as the present. The Bible shows this in the Old-Testament, as well as in the New-. We now see this happening in the United States. The world is dying because the Church is sick. Those in the Church who do not understand this are part of the problem, not of the solution.

The Book of Revelation shows many pictures of the dying world and its symptoms. If one wants to understand today's economy, religion, sociology, and other underpinnings of our world, one need only read Revelation. One needs to read it, in Christ and in the Spirit. For that is the only way it can be understood.

Where's the Doctor? – It's Jesus, Operating Through His Servants.

An afflicted Church needs to be treated and/or rehabilitated. The only one who can do that is the Great Healer, Jesus. And, He will do it. But, it won't be done according to the programs of institutionalized Christianity. It will be done in the way set down in the Bible. The Church will be set aright by Jesus, operating through His servants.

No matter what biblical picture is viewed, it is the servants of the Lord who prepare the way for His physical return. It is Elijah, restoring all things [Mat. 17:11]. It is those who have oil for their lamps and prepare the bride [Mat. 25:10]. It is the friend of the Bridegroom [John 3:29]. It is the sons of God, manifested at last [1 John 3:1-2]. It is the Two Witnesses [Rev. 11:3]. And, it is many, many others.

The Bible contains many word-pictures of the final days of the Church. We can not get our mental arms around all those pictures at the same time. It's just too much. Therefore, we must depend upon Jesus from moment to moment, to give us our daily direction. We must hear Him, we must listen to Him, and we must understand Him. And, He'll help us with that understanding. He won't leave us behind for lack of understanding.

Just as the Great Tribulation is totally in Jesus' hands, so are we, both individually and corporately. It is His Plan, and He will execute it through us. He is the Executor of His own Will. Whether our individual roles be large or small, none is unimportant. So, we need to know our individual roles in this Final Grand Act of the Church.

INDIVIDUAL VISION. – Meshing With God's Very-End-Times Plan.

First Things First – It's a Living Vision.

My individual ministry vision is dynamic, not static. That is, it started some years ago and continues, growing, maturing, and becoming better defined as time goes on. For that reason, I'm going to use a lot of past personal results to illustrate the vision and where I am in it. It is a progressive kind of thing. It has a beginning and an end. Personally, the beginning was Jesus, and the end shall be Jesus. In between, it's Jesus and the vision He gives me.

The Umbrella Problem.

Twenty years ago, my wife and I attended a marriage encounter symposium put on by Mark Rutland. The one thing that impressed me most was Rutland's teaching that a Christian minister should not try to get God to bless what the minister wants to do. Rather, the minister should find out what God is blessing, and do that. The picture was getting under God's umbrella and synchronizing one's pace with God's.

Ministry is a function of charismatic gifting. The seven personal gifts of [Rom. 12:6-8] indicate which ministry will be most successful for an individual Christian. There is a gifts test originally promulgated by the Bill Gothard Ministries, which I have found to be accurate. My own results show prophecy and teaching to be my highest gifts. So, I must think that I will be most effective in a ministry that combines both.

How can you tell what God's blessing? Maybe not by outward appearances. There are things that appear to be successful for a while, but which ultimately fail. This is especially true in the prophetic arena. But, God's blessing in a particular task will be marked by internal consistency and by completeness. Internal consistency is that all parts of the task are harmonized. There are no parts of the task that appear awkward or not fitted with the rest. Completeness is that the task has nothing missing. It stands by itself. These two "blessings" are particularly true of writing a book. When it's finished, you'll know, because it will be internally consistent and complete.

Since I started ministry in 1983, the hardest part for me has been getting in step, rather than in finding out what God is blessing. Because, from Day-1, it has been a stream of blessings. With me, the challenge has always been timing. Even with my secular technical efforts, I was always publishing or patenting things ten years before their time.

So, I see the key to my effectiveness in God's very-end-times plan as finding out where the blessed results of my prophecy/teaching are to be used, and when. As for the timing, I think it starts now.

The Prophet/Teacher – Training the Teachable.

The Lord taught me long ago not to try to teach someone who hadn't asked me. So, I do not force my teachings upon anyone. Currently, some of those teachings are being posted on a website (Bars Jona). But, that is just making them visible. Christian website surfers may take them or leave them. When and if the Lord wishes me to become more proactive with regard to these teachings, He will tell me and He will specify the venue. For now, apparently my job is to just make publicly available these teachings.

A Capsule View of My Individual Vision - Articulating God's Prophecy.

All prophecy is directed toward a designated recipient. The prophet's job is communication, passing on the message to its intended recipient. That recipient must first be located and then the message delivered. The message, itself, must be put in a form that is understandable to the recipient. Perhaps not acceptable, but at least understandable. That is, the message must be articulated. The designated recipient for my message will be identified below, in the section entitled, "Being a Part of the Solution – Ministry Outside the Camp."

The Lord started me down this path in the mid-'80s. First, He trained me in how to communicate with Him. Then, He started giving me what would be background for the very-end-times task. He informed me that my job was like that of David's prophet, Heman, who labored as a Seer in the Words of God [1 Chr. 25:5]. The Lord showed me in the Bible the complete walk of individual and corporate Christianity. This resulted in an unpublished manuscript entitled, "The Joshua Walk." The Walk was divided into seven major segments. Within the seven segments were a total of seventy steps. Each step was keyed to a pair of scriptures the Lord gave me, one in the Old-Testament and one in the New-.

When I had finished this task in the late '80s, the Lord showed me a book entitled, "Rees Howells, Intercessor," the biography of an English prophet of the early Twentieth Century. Within his life could be found each of the seventy steps, in the same order as in The Joshua Walk. The manuscript was sent to twelve major Christian publishers, each of whom rejected it.

During the mid-'90s, the Lord led me to expand upon topics in the Joshua Walk and prepare materials for Seminars in my local church. In the order given, these were Spiritual Warfare, The Plan of the Temple, The Final Mission, and God's Sixth Move of Restoration ... Rebuilding Jesus' Church. All of these materials were based upon The Joshua Walk. The seminar materials were sets of projected transparencies.

During six months in 1997-98, a series of prayer meetings was held in my home, which produced what the prayer group called Impartations-97. This was a series of interpreted scripture sets that were extemporaneously received by a prophetess member of the group. She received the scripture sets and I provided the written interpretation. Ten sets were received, which taken together formed a story. I self-published that story in 2002, under the title, "The Church Visited."

Based on my past twenty years of experience it seems obvious to me that my ministry product is writing, with teaching following. That is what God has blessed so far, and I've got to believe that these products will continue to be blessed, with perhaps some acceleration, as we get farther into the Great Tribulation.

Being a Part of the Solution – Ministry Outside the Camp.

I've commented that so much of today's teaching in the churches is in the context of individual Christianity, rather than corporate Christianity. And, yet, one of the biggest problems seen by professional church people is loss of members. Christianity is fleeing the church system. It's going "out of the camp." And, because of [Heb. 13:13], I claim that is a sign of the times.

In [Mat. 24], which is Jesus' discourse on the very end-times, He said that when Christians perceive the "*abomination of desolation*" in the holy place, then they should "head for the hills." That is, they should get out of the holy place. And, what is the abomination of desolation? It is idolatry. And, what is the holy place? For Christians, it is the churches.

The identification as idolatry of things going on in the churches requires a corporate viewpoint. It requires an understanding of what God set up the churches to be. It requires comparing what is going on in the churches to what the Bible says should be.

A vision of corporate Christianity defines Christian ministry in the very end-times. It sets the context in which ministers must labor. Christian ministers must make sure that they are laboring in the correct context, that they are part of the solution and not part of the problem. That's what I intend to do.

The recipient that I see being my ministerial target is the great body of believers who are leaving the institutional churches.

Walking Out God's Prophecy – In Line With the Corporate Vision.

Over the years, I have noticed that God put me in the middle of the message He was giving me. By that I mean that I was being shown around me elements of the things I was writing about. Having that happen did two things. First, it confirmed the authenticity of the message I was being given. Second, it added a hands-on component to the learning I was getting from God's revelation of the Bible to me.

I found from the Old Testament that this is the way God dealt with His prophets in those times. He would often have them walk out elements of the messages He had given them. Ezekiel, Chapters 3-5, 12, and 24 are examples. So it has been with me. I expect this "walking out" to continue.

Toward the end of the development of the Impartations, I was forced to go to Houston for heart surgery. During the hospital recuperation I almost died. Another member of the Impartations Group also subsequently had heart surgery, whose recovery was lengthy. I believe that both of these trials were in line with the prophetic principle of "Walking Out," since the Impartations story hinged upon a heart problem in the corporate Church.

Biblical Diagnosis. – Assembling Biblical Diagnostic Tools.

The Bible is a kit of tools. What I have been doing is to pull out the tools and assemble them into sets appropriate to the task at hand. The first such set I assembled were those of spiritual warfare. I will describe this set of tools here, as representative of what I'm talking about, in terms of biblical tools.

Those who attended the Spiritual Warfare Seminar were trained in the use of these tools. The training included descriptions of the Battlefield and Opposing Forces, Christian Weapons and Tactics, and Strategic Warfare. I only realized later that the first two Seminar segments were individual in context, while the last was corporate.

One very useful tool was a single page, seven-column list of demonic "fruit." The columns corresponded to the seven contexts in the Christian Walk. Each column contained eight "symptoms" of demonic activity. This was a diagnostic tool for determining which one of seven biblical classes of demon was behind specific cases of demonic oppression. This list proved effective in diagnosing not only individual problems, but problems affecting whole churches. That is, the list was effective in both the individual and corporate contexts. A case history of a failed church was used in the Seminar.

In the corporate context, the strategic tool set was for identifying and resisting Satan's five-fold anti-ministry. That is Satan's corporate structure for defeating the Church's five-fold ministry organization of Apostles, Prophets, Evangelists, Pastors, and Teachers [Eph. 4:11].

Assembling and using biblical tools properly is a mark of a “workman approved,” that is, one who labors in the Bible [2 Tim. 2:15]. The “approval” is of God, not man. It is one who is acceptable to God, after being assayed or tried by Him. This is the labor of one called to teach. Of course, one may labor under a combination of callings, such as Paul showed in [2 Tim. 1:11]. Paul said that he was called as a combination preacher, apostle, and teacher. My particular calling seems to combine both prophet (seer) and teacher.

Biblical Prescription. – Formulating Biblical Treatment.

Another way to look at the Church is as God’s wife, who is physically afflicted. The afflictions are exemplified by those talked about in the scriptures that deal with the Brides’ spots, wrinkles, and blemishes, which are not just cosmetic, but functional. With this view, after a biblical diagnosis, there needs to be a biblical prescription for treatment. What we’re talking about here can be likened to surgery, followed by rehabilitation. (A prophet bearing this message may expect to walk it out, also. As a parenthetical note, I’m now appreciating more what Paul meant when he said that husbands should love (*agape*) their wives as Christ loved the Church [Eph. 5:25].)

Peter identified the “spots and blemishes” as false prophets and false teachers in the Church. As I labor as both prophet and teacher, I am very sensitive to what Peter said in [2 Peter 2]. His whole second chapter is about this. The combination of prophet and teacher was apparently common in the first generation churches, as [Acts 13:1] names four, who were in just one church in Antioch.

Some of these “spots” may be pulled out of the fire by fear, so to speak. These are ones upon whom we have compassion [Jude 1:12-13]. Our compassion would be such as to point out to them that there is a problem in their relationship with Jesus, that they are not really exercising *agape* love for Him if they are false in prophecy and/or teaching. We then must point out to them the consequences of that in [1 Cor. 16:22]. If their behavior is from ignorance, that is one thing. If informedly deliberate, that is another. And, such a judgment of behavior must be made. The procedure to be followed in dealing with a false prophet/teacher is clearly stated in [Mat. 18:15-17].

My vision is to formulate such prescriptions in the churches. In this sense, I can view myself as one of the Lord’s pharmacists.

Effects of God’s Treatment. – Document and Follow Up.

Making a diagnosis and issuing a prescription for treatment are not just one-time occurrences. Follow-up is required. This is not the kind of ministry where a teacher/prophet puts on a seminar and then vanishes off into the sunset, never to be seen again. This ministry requires treatment, as of a “doctor” of a church. Isn’t it interesting that the describing word, “doctor,” originated in the early European universities of the medieval Church. It did not originally mean physician, but teacher. And, it was a teacher of Church doctrine. A Doctor of the Church was a keeper (or guard) of Christian doctrine. From that title, today’s secularized “Ph.D.” evolved.

Martin Luther was such a Doctor of the Church. His ninety-five theses were to reveal to the Roman Church certain false teachings and doctrines which it was promulgating. Luther derived his 95 theses by carefully reading the Bible and comparing what it said to the practices of the Roman Church. He then posted his theses on the outside of the door of a German cathedral. This bold act within the

Church cost Luther his future in the Roman Church hierarchy. It almost cost him his life. And, it led to what is now called the Reformation of the Church.

Luther and Calvin's Reformation was not Restoration. It was a precursor of it. The Reformation was the beginning of yet another cycle in God's Church. Restoration is the task of the returned "Elijah." And, it again will come by comparing what the Bible says to the current practices in the churches. It is this ministry to which I am called.

It's All About Communication - The Body of Christ.

The Joshua Walk in 1992 detailed the Christian Walk at both individual and corporate levels. The sixth chapter covers what I later called the Sixth Move of God. It is the transitional move where the ancient Israelites camped on one side of the Jordan River, then crossed over into enemy territory. On each side of the river they made preparations for combat. On the east side, the preparations were in the individual context. On the west side, the preparations were corporate. All these preparations of the ancients are a biblical type for the preparations of Jesus' Church in the very end-times. It is the next to last move of God, before Jesus physically returns. It is the move wherein the Church gets ready for the combat of the Great Tribulation.

On the east side of the river, the Israelites went through seven steps, preparatory to crossing. The contexts of the seven steps were the contexts of the seven-fold model for Christianity, in the numerical order of that model. Following the crossing, made by faith, there were seven more corporate preparatory steps on the west side. The first seven of these were in the same fundamental contexts of the seven-fold Christian model, in that order. However, there was an eighth step, extending the seven-fold model. I have never until now published the full meaning of this eighth step.

The eighth step is all about "The Accursed Thing" [Jos. 6:17,18]. In Joshua, "accursed things" were things that the Lord had ordered to be destroyed in Israel's battle at Jericho. The warriors were not to appropriate any of them, even though they might have monetary value. There are two accursed things in the New Testament. They are false preaching and false teaching. It is Peter who makes this identification in [2 Pet. 2], calling such practitioners "cursed children." Paul confirms that in [Gal. 1:9]. Jesus says that the destination for the cursed is Hell [Mat. 25:31]. Because the penalty for false teaching and preaching are so horrendous, I am cautioned to continuously re-examine my doctrine [1Tim. 4:16].

So, the eighth step is about false preaching and teaching. There is yet one more set of biblical data that adds to this characterization. There are the eight areas of service in the Church, listed in [1 Cor. 12:28]. Seven of these fit the seven-fold Church model. The eighth is Tongues. The context of tongues is communication.

The first seven preparational steps on the west side of the river were organizational, turning the individuals and tribes into an integrated fighting machine. In the modern military, the last step in preparation for combat is to lay in the communications which will keep the forces unified and coordinated. The final step in preparing the Church for the Great Tribulation is unification through communications.

I believe that we are now into the eighth preparational step for the Great Tribulation. I believe that from now on, we will be laying in the communications by which to unify and coordinate.

Oh, by the way ... The seventh step on the west side is where Jesus makes His appearance as the Captain of the Lord's Host [Jos. 5:13-15]. It is He who instructs Joshua on the strategy and tactics for the upcoming battle.

CONCLUDING REMARKS.

This set of corporate and individual visions for my ministry has turned into a small paper. So be it. It contains what I believe to be the minimum to make the description understandable. There are obviously many details needed to justify this vision as being valid. Those details are in other of my writings. Perhaps the best starting place would be the book, *The Church Visited*, which is self-published. The galley proof is on the Bars Jona website. The paperback copy is available from the author for \$13.50, postage included.

This vision is not closed. It is open and is continuously developing. It is living and breathing. It has been that way for more than twenty years. It is internally consistent, but it is not yet complete. It will only be completed when I stand face to face with Jesus. It is publicly offered, so that my ministry may be understood for what it is and what it is not.