

The Doctrine of Invisible Heroes

The Book of Revelation is the textbook of world history from the time of John A.D. 96 to the end of time.

Rev 1 = The principle of who and what Jesus Christ is and the Doctrine of Historical Trends and how Jesus Christ controls history.

Rev 2-3 = The dispensation of the Church-age. The Church-age is located between the two greatest prophecies in history - the First and Second Advents of Christ.

Once our Lord was seated at the right hand of the Father, He was given His third category of royalty, His third royal pattern. King of Kings and Lord of Lords is His title, but He had no Royal Family.

The Church-age is the dispensation of the Royal Family of God.

There is no prophecy to be fulfilled in the Church-age until the end where we have the Rapture, or the resurrection of the Church. It is a unique dispensation, because our Lord Jesus Christ at the time of His virgin birth was entered into the PPOG.

Once TLJC was seated at the right hand of the Father, He gave to the Church something that no believers ever had before, and no believers will ever have after the Rapture of the Church - the PPOG. Some teach that the seven churches portray seven historical stages the church would go through.

Others teach that it refers to the seven different types of churches or individual believers that live in every generation. The other view is that the seven churches portray seven different types of churches or individual believers that live in every generation.

Rev 2:2-3 - as a church or individual believers those at Ephesus had good deeds, produced divine good works and persevered and had not grown weary.

The church of Smyrna, Rev 2:9, went through tremendous tribulation and poverty.

The church or individual believers in Pergamum,

Rev 2:14, were warned about the teaching of Balaam, who kept teaching Balak to put a stumbling block before the sons of Israel and committed acts of immorality.

Rev 2:18-20 - as a church or individual believers, Thyatira tolerated false doctrine and false teaching, even though in Rev 2:19, they had deeds, and love and faith and service and perseverance.

The church or individual believers at Sardis are told, Rev 3:1-2, to wake up and strengthen the things that remain. Rev 3:8 - the church or individual believers at Philadelphia are described as having divine good deeds and a little power, and they have kept with doctrine and have not denied the Lord's name.

Rev 3:14 - we have the Lukewarm believers of Laodicea as a church or individual believers.

The Ephesus type believer who has some divine good production but has left their first love.

The Smyrna type believer who is willing to accept suffering for blessing.

The Pergamum believer warned about compromising and becoming a stumbling block to others.

The Thyatira types who tolerate false doctrine and false teaching even though they have love and faith and service and perseverance.

The Sardis types who need to wake up, and strengthen the things that remain.

The Philadelphia type believer who has stayed faithful to the word of God.

The lukewarm Laodicean believer.

Visible Heroes of the Theocentric Dispensations.

a. The dispensation of the Gentiles began with the creation of mankind and continued to the Exodus. Era of positive volition was from the creation of man until the fall: the Garden of Eden era. Era of negative volition was from the fall of man to Abraham. Era of the patriarchs was from Abraham to Moses. The Gentiles began with the three sons of Noah: Shem, Ham, and Japheth.

b. The dispensation of the Jews, or Israel, which runs from the Exodus to the birth of Christ, B.C. 1441 until 4 B.C.

a. Abraham was a visible hero. Rom 4:20-21

b. Moses was a great visible hero

c. Joshua succeeded Moses and became a great visible hero (Jos 24:15)

d. David

e. Elijah

f. Daniel in Dan 2 -

The Invisible Hero of the Hypostatic Union

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- The Smyrna is a type of believer who is willing to accept suffering for blessing.
- The Pergamum believer warned about compromising and becoming a stumbling block to others.
- The Thyatira types who tolerate false doctrine and false teaching even though they have love and faith and service and perseverance.
- The Sardis types who need to wake up, and strengthen the things that remain.
- The Philadelphia type believer who has stayed faithful to the word of God.
- The lukewarm Laodicean believer.

Visible Heroes of the Theocentric Dispensations.

- a. The dispensation of the Gentiles began with the creation of mankind and continued to the Exodus.
- b. The second Theocentric dispensation was the dispensation of the Jews, or Israel, which runs from the Exodus to the birth of Christ, B.C. 1441 until 4 B.C.
 - a. Abraham was a visible hero, Rom 4:20-21.
 - b. Moses was a great visible hero.
 - c. Joshua succeeded Moses and became a great visible hero.
 - d. David stood before Goliath saying, "The battle is the Lord's."

The Invisible Hero of the Hypostatic Union.

We live in one of the Christocentric dispensations, the great power experiment of the Church-age. The purpose of the Church-age is to manufacture invisible heroes out of the Royal Family of God. All of our precedence and privileges are taken from the great power experiment of the hypostatic union, not from the Mosaic Law. As the Messiah, Son of David, and ruler of Israel, He followed the Old Testament pattern and was a very visible hero.

In His role as ruler of the Church, He is invisible. Our Lord prophesied about the great power experiment of the Church-age in the Upper Room Discourse and before He ascended, Act 1:4-8. On the cross, Jesus Christ remained impeccable and could stay on the cross bearing our sins because He was sustained by the omnipotence of God the Holy Spirit inside the PPOG and because He had God's perfect happiness.

As a visible hero, our Lord presented Himself to Israel as Messiah, the Son of David. As an invisible hero, our Lord was judged for the sins of the world on the cross. That invisibility was enhanced by the fact that darkness fell across the land from 12 noon until 3 p.m., Mat 27:45, during which period of time our Lord received the judgment for the sins of the world.

Invisible Heroes of the Church-age.

Afflicted - pres-pass-part - thlibo = to be pressed as grapes bring forth wine, to press hard upon, to trouble, to afflict, to distress, to suffer tribulation, trouble. Perplexed - pres-pass-part - aporeo = to be without resources at times, to be in straits, to be embarrassed, to be in doubt, not to know which way to turn, not to know how to decide or what to do.

Persecuted - pres-pass-part - dioko = to persecute, to follow after, to be given over to undeserved suffering, to pursue in a hostile manner, to harass, to be mistreated, to suffer persecution on account of something. Struck down - pres-pass-part - kataballo = to cast down, to throw to the ground, "to be put into a lower place" - Joseph Thayer.

Phi 2:14 Keep on doing all things without complaining, grumbling or arguing;
 Phi 2:15 In order that you yourselves may become blameless and not diluted by evil, students of God without fault in the midst of a crooked and perverted generation, among whom you appear as light giving bodies in the world,

Life - noun zoe = the state of one who is possessed of vitality, used of the absolute fullness of life which belongs to God.

Invisible God plus invisible assets plus invisible power equals the invisible hero.

No one can become an invisible hero apart from perception, metabolization and application of Bible doctrine which emphasizes consistent exposure to and cognition of the mystery doctrine of the Church-age, through which the believer attains spiritual maturity and provides invisible impact.

The great power experiment of the Church-age is designed to manufacture invisible heroes through perception, metabolization, and application of Bible doctrine.

Invisible Heroes of the Church Age.

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Metabolized doctrine plus wisdom results in momentum in the PPOG.

1Co 1:23-24 but we preach Christ crucified, to Jews a stumbling block, and to Gentiles foolishness, but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God.

The mystery doctrine of the Church-age cannot be perceived and metabolized apart from residence, function, and momentum inside the PPOG. He has enforced and genuine humility so that he perpetuates perception of Bible doctrine, and thereby spiritual momentum.

He has advanced to the first stage of spiritual adulthood, where he has attained spiritual self-esteem, which is cognitive self-confidence. Then he passes providential preventative suffering, the suffering for blessing which advances him to spiritual autonomy.

In spiritual autonomy, he passes the four parts of momentum testing from cognitive independence. People testing. Mental attitude testing. Thought testing. Disaster testing.

As an invisible hero, the believer becomes a part of the pivot, which is the last stand of any client nation and its only basis for genuine blessing. It is absolutely necessary for the believer as a royal priest to sit still, listen, and concentrate under the filling of the Spirit, understand, and believe the doctrine, metabolizing it by faith perception.

No believer can execute the PPOG, become an invisible hero, or glorify God apart from the teaching ministry of a pastor. This dramatizes the importance of isagogical, exegetical, and categorical expository teaching of the Word of God. In the client nation, visible heroes are related to the laws of divine establishment, while invisible heroes are related to the pivot of mature believers.

The magnetism of the invisible hero is not only related to his utilization of the ten problem-solving devices of the PPOG, but to his invisible impact on history in five categories.

The Invisible Hero's Impact on History.

a. Personal impact = blessing by association with the mature believer who executes the PPOG through the function of the spiritual mechanics.

Family: husband, wife, mother, father, children, relatives, even pets.

Hos 4:3 "That is why your land is not producing; it is filled with sadness, and all living things grow sick and die; the animals, the birds, and even the fish begin to disappear." - TLB Organizations: businesses, schools, teams, law firms, medical clinics, military organizations, law enforcement, engineering firms, banks, corporations, symphony orchestra, etc.

Social life.

Psa 55:12-15 For it is not an enemy who reproaches me, Then I could bear it; Nor is it one who hates me who has exalted himself against me, Then I could hide myself from him. But it is you, a man my equal, My companion and my familiar friend; We who had sweet fellowship together Walked in the house of God in the throng. Let death come deceitfully upon them; Let them go down alive to Sheol, For evil is in their dwelling, in their midst.

Church life, mission board, prep school, Christian service organizations.
Geographical: neighborhood, city, county, state, nation.

b. Historical impact = blessing by association to the Gentile client nation through the formation of the pivot of mature believers.

A large pivot of invisible heroes means national blessing, prosperity in spiritual affairs as well as in the function of government, law enforcement, military modus operandi, the economy, and the cultural and social life of the nation. A small pivot of invisible heroes means the administration of the five cycles of discipline to the client nation. A large pivot of invisible heroes means the five cycles of discipline are cancelled and the nation is delivered by the grace of God.

c. International impact = blessing by association to a non-client nation through missionaries who have attained spiritual maturity.

The mature missionary is a blessing to the client nation from which he comes.

The mature missionary is a blessing to the foreign country to which he goes.

Spiritual prosperity comes from evangelism, the training of national pastors, and the formation of self-sustaining local churches in that nation.

National prosperity without activism, interference, social engineering, civil disobedience, terrorism, or revolution.

d. Angelic impact = the invisible hero becoming a witness for the Prosecution in the rebuttal phase of Satan's appeal trial during human history. The importance of this invisible impact is based on the fact that the Church-age is the only prolonged period of human history where the angelic conflict is totally invisible. In the dispensation of the hypostatic union, angels observed the Incarnation -

1Ti 3:16 And by common confession great is the mystery of godliness: He who was revealed in the flesh, Was vindicated in the Spirit, Beheld by angels, Proclaimed among the nations, Believed on in the world, Taken up in glory. In the dispensation of the Church, angels are observing you, 1Co 4:9; Eph 3:10; 1Ti 5:21; 1Pe 1:12.

e. Heritage impact = blessing by association with the invisible hero after his death.

The loved ones and possibly the close friends and associates of the invisible hero, regardless of their spiritual status, believer or unbeliever, winners or losers in the PPOG, are blessed by their association with the invisible hero after his death. Failure to Become an Invisible Hero means you are a loser.

Failure to Become an Invisible Hero means you are a loser.

The spiritual gift of pastor-teacher has been given. Its purpose is to dig out, categorize, exegete, and teach God's plan for your life. The trouble with the Church-age believer today is twofold: because of negative volition, he cannot learn Bible doctrines that are too complicated, and he forgets Bible doctrines that are too simple.

Gal 5:4 "You who are trying to be justified by the Law have become alienated from Christ, you have drifted off course from grace."

Heb 12:15 - "coming short of the grace of God."

The loser believer is described as "the tormented soul," 2Pe 2:7-9.

The loser believer is described as "the lukewarm believer," Rev 3:15-16.

The unstable soul, Jam 1:8, 4:8 - dipsuchos = to have two souls; a description of a psychotic or neurotic condition.

The loser believer is described as pushing aside the spiritual life and “a shipwrecked believer,” 1Ti 1:19.

The loser believer is described as advancing out-of-bounds, 2Jo 8-9.

The Personal Sense of Destiny of the Invisible Hero.

It is that standard of thinking from doctrine that gives the invisible impact of the invisible hero, that provides his spiritual function, his utilization of the problem-solving devices, and his invisible impact in five categories.

Joh 15:16 “You did not choose Me, but I chose you, and appointed you, that you should go and bear fruit, and {that} your fruit should remain, that whatever you ask of the Father in My name, He may give to you.”

Eph 1:18 “That the eyes of your right lobe may be enlightened, so that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints.”

Eph 3:16 “That He may give you, on the basis of the riches in glory, to become strong by means of power through His Spirit in your inner being.”

All the disasters from involvement in cosmic one, cosmic two, and reversionism will be added to your life. Your destiny was assigned to you in eternity past when God provided for you your very own portfolio of invisible assets.

- a. Providential preventative suffering.
- b. Momentum testing.
- c. Evidence testing.

Your personal sense of destiny is related to your cognition of the mystery doctrine of the Church-age.

The Death of the Invisible Hero.

In the PPOG, physical death is God’s victory for every believer, both winners and losers.

a. From the viewpoint of spiritual growth. The life beyond gnosis, Eph 3:17, from salvation to spiritual maturity. The life beyond dreams, Eph 3:20, from spiritual maturity to physical death or the Rapture.

b. From the viewpoint of spiritual experience.

The living stage -

Phi 1:21a “For me living is Christ.”

The dying stage -

Phi 1:21b “and dying is profit.”

The dying stage of the PPOG begins at the point when we are aware (or unaware) that we are dying, and continues until the point of physical death or the Rapture, whichever occurs first.

During the living stage, the believer has full use of his volition to execute the PPOG under equal privilege and equal opportunity. The dying stage of the PPOG is a matter of the sovereign decision of God, based on His omnipotence, wisdom, and integrity.

Psa 116:15 “Precious in the sight of the Lord is the death of His saints.”

The only preparation for dying is spiritual preparation, which means the execution of the PPOG, becoming an invisible hero, and glorifying Him.

We have two testimonies: a living and a dying testimony.

2Co 5:8 - all believers, winners and losers alike, are “absent from the body and face to face with the Lord.”

Rev 21:4 - “no more sorrow, no more tears, no more pain, no more death; the old things have passed away.”

“We do not sorrow as those who have no hope,” 1Th 4:13.

Job 1:21 “The Lord gave; the Lord has taken away. Blessed be the name of the Lord.” The death of the invisible hero is classified as dying grace. “I have known your works or accomplishments, namely that you have a reputation that you are alive [allegedly living in the PPOG].”

“Wake up” = to be alert, to know what is going on, to be able to read the historical trends in the time in which you live. To be able to read the society in which you find yourself a part of. To be able to understand the issues related to wherever you happen to be as an individual at this time in your life.

Aor-act-imp - sterizo = to establish, to support, to confirm, to strengthen = “strengthen”
 “Be constantly alert, and strengthen, stabilize, support,”

Aor-act-inf - apothenesko - to die - “who are about to die” = a reference to cosmic death; from cosmic death comes the sin unto death.

Akouo = positive volition toward doctrine, which includes both the recognition of the authority of one’s right pastor and concentration as a result on the message.

The proper use of authority keeps you from making an issue out of people. Recognizing the authority of the pastor does not mean liking the pastor, or loving the pastor, or having any attitude about the pastor; it means recognition, acceptance, of the content of his message - Bible doctrine.

In a true situation in learning doctrine, doctrine is the issue - not the one who communicates it, it is not the man, it is the message.

Pres-act-imp - tereo = guard it, the doctrine - not the people, the doctrine.
To guard it, to keep it in the sense of not losing it, to keep in the sense of protecting it.

To keep doctrine, or to guard doctrine; as per this mandate one must reside and function in the PPOG.

Aor-act-imp - metanoeo = to rebound, to change the mind; it has to do with the rebound technique.

He is a double sinner, because first of all he is a liar, and then he is arrogant. There is no such thing as an individual who has not converted normal self-consciousness of the soul into some form of arrogance or fat-headedness at some time.

The nominative subject to complete the analogy - Kleptes - "kleptomania" = a thief, like a thief. Coming like a thief does not imply coming secretly as in modern times; it implies rather suddenness, surprise. Part of divine discipline is that you are surprised by it and the suddenness of it.

It always seems to surprise the believer and the believer often rationalizes divine discipline into testing when it is not testing at all.

The uniform of honor, which is worn by the mature believer today, and the uniform of glory, which is a translucent light worn over the resurrection body of those believers who receive the highest of all decorations at the judgment seat of Christ, the order of the morning star. Believers living in the PPOG are winners; believers living in the cosmic system are losers.

Oligos - few = these believers in Sardis who advanced to maturity had to do so on their own motivation and volition, without help or encouragement from other believers in Sardis.

1. Just as the impact of the mature believer in time is invisible, so is his uniform.
2. The uniform of honor is the life of the mature believer living in the PPOG, attaining spiritual maturity, glorifying Christ, having maximum impact on history as he forms part of the pivot.
3. Such a believer is not found in the textbook or pages of our histories, yet his influence is nevertheless real, but invisible.
4. During the Church-age, the historical impact of the mature believer is invisible, yet very real under the principle of blessing by association.
5. At the judgment seat of Christ, the invisible historical impact of the mature believer wearing the uniform of honor will become known to a select group, the elect angels and the Royal Family of God.

6. The mature believer will receive certain decorations - the crown of life; the crown of life is for life in the PPOG.
7. At the Second Advent of Christ, the entire population of the world will know and recognize the mature believers.
8. The uniform of honor, which is invisible in the Church-age and worn in the soul. It will be exchanged for the uniform of glory, which will be visible in the Millennium.
9. Those mature believers who receive the order of the morning star will rule with Christ over Gentile nations in the Millennium.
10. When the invisible Christ, now seated at the right hand of the Father becomes visible at the Second Advent, the invisible mature believers of the Church-age will become visible with him.

Our Lord is both the perfect visible Hero and the perfect invisible Hero.

As our invisible hero, our Lord Jesus Christ was judged for the sins of the world. He was able to stay in the place where God had ordained for Him to go through undeserved suffering.

Phi 3:10 that I may come to know Him, and the power of [behind] His resurrection and the participation of His sufferings, being conformed to His death;

2Co 4:10 always carrying about in the body the dying of Jesus, that the life of Jesus also may be manifested in our body.

When we celebrate the Lord's Supper, we have the visible part and the invisible part. In the invisible realm, believers are concentrating on the pertinent doctrines including redemption, justification, expiation, propitiation, and reconciliation. In the invisible realm, the visible bread becomes the remembrance of the Person of the Impeccable Hero. In the invisible realm, the one bread becomes the one Body, the Body of Christ.

Do you live in the principle of invisible doctrine whereby we no longer recognize any believer according to the flesh? After that, he only wanted people to know how much Jesus suffered for them. Life is simple at the cross. One suffered so many could live.