

**Invisible Heroes: Angelic; Heritage; & Client Nation Impact: Thieme on Historical Impact: Accurate Interpretation of History; Christian Marriage Impact**

- 3) Angelic impact. All believers are combatants in the Invisible War. This means that the mature believer may be called to testify for the Prosecution in the appeal trial of Satan.

This is called evidence testing which is part of Satan's appeal trial. Mature believers may be presented by the Lord as a witness for the Prosecution. The power of his sophisticated spiritual life is offered as evidence before the court.

Lucifer, who is the attorney for the defense, is allowed to cross-examine this believer and is allowed to do so in one of two ways: (1) in relation to the plan of God or (2) in relation to the circumstances of life.

This testing includes three phases: testing that challenges one's relationship with the Holy Spirit, the Scripture, and the plan of God.

- 4) Heritage impact. The personal impact of a mature believer continues after death as was noted in Psalm 37:25, "I have been young and now I am old, yet I have not seen the righteous forsaken or his descendants begging bread."

Such a believer has confidence knowing that, after he has departed, God will encapsulate those who remain behind.

- 5) Client nation impact. This concept is an accumulation of the five preceding principles that define the invisible hero. The impact such a believer has on his country is incredibly important in this critical hour of our nation's history. A summary of this kind of impact is provided in this excerpt:

*HISTORICAL IMPACT.* The most significant event in the history of any generation is when a believer attains spiritual maturity. That is not a statement made in haste. It does not overlook the truly important, world-changing events that periodically take place; nor does it ignore the trends of history. The trends of today find national liberty in decline and socialism and terrorism on the rise. Civilization is receding. More significant to God than anything else in this tinderbox of contemporary history is a believer joining other mature believers in what is called "the remnant according to the election of grace" (Romans 11:5, KJV). Because of this nucleus of mature believers, God stabilizes and prospers a nation. (pp. 150-51)

NOTE: A question has been recently put to me via e-mail asking how to determine who is a mature believer and therefore a member of the Pivot. That e-mail and my response may serve to clarify this issue:

WHO is the pivot? My contention is that it is any believer who is advancing in the protocol plan of God toward spiritual maturity. Others contend the pivot is ONLY those who have reached spiritual maturity.

My argument is how to define spiritual maturity outside of being a front ranker. Any thoughts?

This is a good question and it deserved an answer and so this was my response:

I'll illustrate by telling you a story. When I moved to Houston in November 1976 I was introduced to a number of people at Berachah by an old friend from Troy who preceded me to Houston. Among them was a couple who were quite well off and who invited a number of the single folk out to fancy restaurants. At the time I was single, too, having left Jo Henra and the children back in Alabama so the kids could finish the first half of the school year. I did not move them out until after Christmas. Anyhow, the first time I was invited to join The Crowd the host, who had learned that I was a pastoral candidate, apparently decided to put me to the test and he did so by asking me a question: "How does a person know when he is in spiritual maturity?" I read "Booby Trap" immediately. So my answer was: "If someone considers himself to be in spiritual maturity, he isn't." The issue is to keep up the advance. Positive volition will take a person to the high ground where he becomes an effectual combatant in the Invisible War. It is not our concern who is and who is not a mature believer—that's the Lord's call. So there are two ways to arrive at an answer to your question: (1) only mature believers are members of the Pivot (which, by the way, is the correct answer), and (2) those who are positive to the word and keep up a consistent program of Bible study and application of what they learn are Pivot bound and thus Pivot Promotable.

We have no idea who the members of each category happen to be but we are to assume we are in category 2. Humility demands it. Therefore, our task and duty is to keep moving forward toward the objective which is to become *promachoi*: front rankers in the phalanx of Church Age winners. This is not a race and it is not a contest. It is a way of life. God honors those who are positive and whoever the Pivot happens to be, their job is to hold the line until we get there.

*Qui non proficit deficit* (He who does not advance falls behind).

There are many human interpretations of history. The Bible, however, presents God's interpretation of history. Although the Bible itself is not a history textbook, it records many historical events in order to teach spiritual lessons. (p. 151)

The Word of God reveals divine viewpoint and delineates the principles of divine establishment. It thus supplies the frame of reference that is indispensable for understanding the facts of past and present history (and even future history, called prophecy). A person may know historical facts, but to properly, accurately, and objectively interpret them, he requires a true frame of reference, a set of principles related to reality—in other words, Bible doctrine resident in his soul. A believer must understand how history is related to God, to the unseen world of the angels, and to the visible world of mankind. If his understanding of divine establishment is limited, so is his perspicacity about the trends of history. He must be able to distinguish true morality from human good, sin from crime, and sin from evil. He must be thoroughly versed in such categories of doctrine as the angelic conflict, the cross, the two advents of Christ, the essence of God, the divine decree, the civilizations and dispensations—including all the specifics of the Age of the Royal Family of God. In short, he must understand history and his own place in history in the light of God's objectives for the individual and the nation. (pp. 151-52)

The Spiritual interpretation of history is the only accurate and true one because it alone properly relates history to the one who controls history, the Lord Jesus Christ Himself.

Always, among the nations of the earth, one country ( or more) is a center of positive volition in that generation and serves as a priest nation or client nation to God (Exodus 19:6). There, freedom is protected, Bible doctrine is preserved and taught, evangelism flourishes, missionaries are sent out to other areas of the world, and a haven of refuge is provided for the Jews. Founded upon or operating on biblical principles, client nations have a spiritual heritage that impacts the course of history. God watches over them more closely than over other nations; that is, blessing comes in greater abundance, but national discipline is also more rapid and severe for the generation that abuses its spiritual birthright.

When a client nation compromises the laws of divine establishment until reversionism and evil become the order of the day, that nation reaps divine punitive action. All nations in Satan's world eventually succumb, though some last far longer than others. Today, the United States is in this tragic, self-created predicament. Our founding fathers developed a Constitution designed to limit government to its true biblical functions. But after two centuries, personal freedom, privacy, and property have become the objects of governmental encroachment and attack rather than objects of governmental protection.<sup>1</sup> (p. 152)

- 6) The mystery of Church Age Marriage. The Christian institution of marriage unites two people—one man and one woman—who have taken the redemption solution. As believers, they enter into a personal relationship in which they become a testimony to the world of the special relationship between Christ and His Church.

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<sup>1</sup> R. B. Thieme, Jr., "Historical Impact," in *The Integrity of God*, 4th ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 2005), 150-52.

Christ has pledged to provide every believer with food, clothing, and shelter (Matthew 6:31-33). He promises to protect the believer, offer help, assistance, and refuge (Isaiah 41:10). He has made a commitment to never leave the Church but to be with each one of us forever (Hebrews 13:5). His integrity assures us that He will always be fair, dealing with His children under principles established from His perfect righteousness (Hebrews 12:11). Thus we may conclude with all confidence that He will never leave us or forsake us. In the Christian institution of marriage, the husband must aggressively assume these responsibilities toward his wife who is an illustration of the Church.

The Church is totally dependent upon the Lord for the necessities of life and godliness. She is never to be afraid because He divinely cares for her. The Church can therefore focus its attention on serving Christ knowing that He will never leave her but uphold His commitments to her forever. No matter how we may fail or fall short, we are always dealt with fairly. Therefore, we learn to trust His integrity.

In the Christian institution of marriage, the wife must willingly possess these attitudes and beliefs in her relationship with her husband. If she does not then she should not marry him, for a man with honor and integrity would always seek the highest and best for his wife just as Christ does for the Church. In fact, the husband is commanded in Ephesians 5:25 to love his wife "just as Christ also loved the Church and gave Himself up as a substitute for her." Thus, the husband must exercise benevolent leadership, ready to make any necessary sacrifice, while also honoring the spiritual freedom of his wife who is also a royal priest.