

The invisible hero is the believer who advances in the biblical curriculum all the way to spiritual maturity. This advance is illustrated by the visual, “Systematic Theology: Ten Divisions”: Bibliology (Bible), Theology Proper (God), Angelology & Satanology (Angels), Anthropology (Man), Hamartiology (Sin), Soteriology (Salvation), Ecclesiology (Church), Eschatology (Prophecy), Christology (Christ), and Pneumatology (Holy Spirit).

The great power experiment of the Church Age is designed to manufacture invisible heroes through perception, retention, facilitation, and application of Bible doctrine.

Facilitated doctrine plus wisdom results in momentum in the protocol plan of God. The execution of the protocol plan results in the manufacture of invisible heroes.

The mystery doctrine of the Church Age cannot be perceived and facilitated apart from residence, function, and momentum inside your very own divine dynasphere.

What follows explains the development of the term, “dynasphere”:

**John 15:10a** If you keep My mandates [ referring principally to imperative moods of Scripture ], you shall reside [ future active indicative of μένω (*ménō*) ] in the sphere of My love [ ἀγάπη (*agápē*): “integrity” ]. (EXT)

**God has issued hundreds of commands throughout the New Testament. We are instructed to be filled with the Spirit, to confess our sins, to love the brethren, to rest in the Lord, to maintain humility, to learn and apply the Word of God, to love God and be occupied with Christ, to acquire virtue, to resist evil, to achieve spiritual maturity. These imperatives are not isolated mandates unrelated to one another; all these divine commandments for the believer combine to form the perfect divine system.**

**God’s system is designated the “sphere of love” or love complex to emphasize love as the supreme Christian virtue ( 1 Corinthians 13:13). The New Testament commands us to love, but no one can obey these commands without understanding that love is an entire sphere, a complex of interrelated elements, a system of power.**



I have coined a term for this divine system from the Greek nouns δύναμις (*dúnamis*), “power,” and σφαῖρα (*sphaíra*), “sphere”: the “divine dynasphere.” This descriptive synonym emphasizes the efficacy and sustaining strength of the love complex.<sup>3</sup>

There are other references that figuratively define the verb, μένω (*ménō*), to mean, “to remain in a sphere.” (574)

In the New Testament, too, μένω is used 1. Of the immutability of God and the things of God, e.g., His counsel, which cannot be changed, Romans 9:11. (575)<sup>4</sup>

Μένω: Remain, stay. B. Someone who does not leave a certain realm or sphere: remain, continue, abide. ... continue in my love, John 15:9–10.<sup>5</sup>

The “power sphere” is the resident inventory of doctrinal absolutes that accrue in the believer’s soul through consistent study, retention, facilitation, and application of them to life and circumstances.

The word *dúnamis* emphasizes the superior status of biblical principles while *sphaíra* refers to an encapsulated environment of an inflexible inventory characterized by the word *agape*: love which expresses the integrity of God and the integrity of His Word.

Divine integrity consists of the following attributes: Righteousness, Justice, and Omniscience. All three in concert refer to the Integrity of God. Integrity is defined by *The Oxford English Dictionary*:

**Wholeness, completeness, integrity, chastity, purity.**  
**1. The condition of having no part or element taken away or wanting; undivided or unbroken state; material wholeness, completeness, entirety. 2. The condition of not being marred or violated; unimpaired or uncorrupted condition; original perfect state; soundness. 3b. Soundness of moral principle; the character of uncorrupted virtue, especially in relation to truth and fair dealing; uprightness, honesty, sincerity.**<sup>6</sup>

<sup>3</sup> R. B. Thieme, Jr., *Christian Integrity*, 3d ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 2002), 5.

<sup>4</sup> F. Hauck, “μένω,” in *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, trans. and ed. Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1967), 4:574, 575.

<sup>5</sup> Walter Bauer, *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, 3d ed., rev. and ed. Frederick William Danker (Chicago: The University of Chicago Press, 2000), 630, 631.

<sup>6</sup> *The Oxford English Dictionary*. vol. 1 (New York: Oxford University Press, 1971), s.v. “integrity.”



The merger of the words, “righteousness,” “justice,” and omniscience was merged into the definition of the noun, δικαιοσύνη (*dikaiosúnē*): “integrity,” in the fifth-century B.C. It has had an important impact on the use of the New Testament’s Koiné Greek text whose interesting history goes back to the fifth-century B.C. Its contribution to the text of Scripture reveals the true meaning of the divine attribute of love.

Here is the history of this word’s origin, use, and ultimate impact on the Koiné Greek New Testament:

**The word for “righteousness,” δικαιοσύνη (*dikaíosúnē*), is one of the most significant words in the New Testament; it means much more than simply “righteousness.” It is a second-stage development in the Greek language in that it comes from two older words, the noun δίκη (*díkē*) and the adjective δίκαιος (*díkaios*). The difference between *dikaíosúnē* and its two predecessors is the suffix σύνη (*súnē*), and that suffix makes all the difference in the world.**

**The Greek developed a system of abstract thought that reached its peak in Athens in the fifth century B.C. Concurrent with this brilliant advance in thinking, they refined their language over several generations until the Attic Greek of classical times was rich enough to reflect all the literary sophistication and nuance of meaning conceived of by such men as Pláto, Sóphocles, Aěschylus, Eurípidēs, and many others. The suffix *súnē* changed the meaning of a noun or adjective from the simple to the complex, from the concrete to the abstract.**

**The concept of justice underwent a change, too, and the development from the specific to the abstract is reflected in the change from *díkē* and *díkaios* into *dikaíosúnē*. *Dikaíosúnē* was first used in the fifth century B.C.; the historian Hěródotus used it in telling the story of Sólon, the farseeing statesman whose laws had saved Athens more than a hundred years before.<sup>7</sup>**

(End JAS4-23. See JAS4-24 for continuation of the study at p. 231.)

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<sup>7</sup> R. B. Thieme, Jr., “The Thinking of a Judge,” in *The Integrity of God*, 4th ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 2005), 28, 29.

