

The Invisible Historical Impact of Jesus Christ

I. Definition of Invisible Historical Impact:

1. Human history exists for the ultimate glory of God. □
2. The only way God is glorified by the human race is when believers accept Christ and then advance to spiritual maturity. □
3. This is a demonstration to fallen angels that a creature lower than they, but with the same free will, can accept God at His word. □
4. It is God's desire to show that simply through positive volition and spiritual growth through faith, the believer can conquer anything life has to offer. □
5. The battle is spiritual, the battleground is your soul, and the artillery is thought. □
6. It is our mission to have maximum spiritual impact on human history. □
7. However, this impact must be invisible. It is Jesus Christ Who controls history on behalf of the Pivot. □
8. Individuals are required to advance in the plan of God to the point they can have personal impact on those in their periphery. □
9. Personal impact occurs when believers and unbelievers are blessed by association with a believer executing the plan of God. □
10. Every advancing believer has people who are close to him: relatives, family, friends, business associates, classmates, fellow soldiers. □
11. This helps answer the question posed in:

Jeremiah 12:1c Why has the way of the wicked prospered? □

It is because of blessing by association with a mature believer who functions as a member of the Pivot of mature believers. □

12. Blessing by association comes from two sources:
 - a. Direct: The one who is associated with a Pivot member receives blessings directly from God. □



NOTE: Isaac received direct blessing from God because of his association with Abraham. The same is true of Jacob and subsequently the 12 tribes of Israel. This blessing by association is also applied to the Arab nations throughout history. Today, Third World countries involved in the false religion of Islam are being blessed by their association with Abraham through Hagar. (Note Genesis 17:20 compared with Genesis 25:12–16) □

- b. Indirect: The Pivot member provides blessing from the source of his own prosperity. He gives from the abundance of his possessions: love, wealth, intelligence, know-how, time, personality, encouragement, leadership, and example. □
13. There are several areas in which blessings by association are found: □
1. Spiritual Life: The Pivot member blesses the local church, its members, and those associated with it, i.e., missionaries and evangelists. This blessing is the result of the maximum function of spiritual gifts as well as the power of prayer. □
 2. Love Life: Includes one's marriage, children, siblings, parents, grandparents, relatives, friends, and even animals. □
 3. Professional Life: Includes those with whom one associates in the professions of medicine, law, engineering, jurisprudence, military, government, theology, or the arts. □
 4. Business Life: Those with whom one associates in free enterprise such as the board of directors, management, labor, stockholders, partners, the organization, the corporation, the company, or the association. □
 5. Social Life: People from all walks of life may be associated with the mature believer in his pursuit of the arts, music, entertainment, literature, sports, or civic functions. □
 6. Geographic Area: The pivot member is able to bless those in his immediate vicinity, i.e., neighborhood, city, county, state, and nation. □
 7. Heritage: Blessing by association even continues after death. Because of one's membership in the Pivot, all those closely associated with him are blessed. His children, spouse, family, and friends continue to receive blessing whether they are believers or unbelievers; spiritual or cosmic; good or evil. □

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. □



14. The principle that Jesus Christ controls history:

In addition to the restraining ministry of the Holy Spirit and the functions of the Pivot in a client nation, there is the principle that Jesus Christ controls history in three ways: □

- a. Direct control based on His divine sovereignty. □
- b. Indirect control through the Laws of Divine Establishment. □
- c. Permissive control by allowing evil to run its course in the Angelic Conflict. □

1. **Jesus Christ's Direct Control of History:** □

Personal Historical Intervention: Theophanies and Christophanies □

- 1. Throughout human history, Jesus Christ has revealed Himself to the human race. □
- 2. All such appearances fall into four categories: **(a)** Theophanies, **(b)** the Incarnation, **(c)** Christophanies, and **(d)** the Second Advent. □
- 3. A theophany is an appearance of Jesus Christ as an angel, a man, or a phenomenon of nature prior to the First Advent. □
- 4. Several examples of theophanies include appearances of Jesus Christ under the title, Angel of the Lord: □
 - a. To Hagar by the fountain in the wilderness in Genesis 16:7–13. Hagar was astonished that God Himself had spoken to her. Jesus is identified as “the Angel of the Lord” in Genesis, Chapter 16, in verses 7, 9–11. □

Astonished that the Lord had spoken to her she said in:

Genesis 16:13 Then she [**Hagar**] called the name of the Lord who spoke to her, “You are a God Who sees”; for she said, “Have I even remained alive here after seeing Him?” □

- b. Before Abraham at Mount Moriah: □

Genesis 22:11 The angel of the Lord called to him from heaven and said, “Abraham, Abraham!” And he said, ‘Here I am.’” □

- c. Ordering Jacob back to Bethel in: □

Genesis 31:11 “Then the angel of God said to me in a dream, ‘Jacob,’ and I said, ‘Here I am.’” □



- d. Before Moses on Mount Hóreb [חֹרֵב (*Chórev*): another name for Mount Sinai] in the burning bush: □

Exodus 3:2 The angel of the Lord appeared to him [**Moses**] in a blazing fire from the midst of a bush; and He looked, and behold, the bush was burning with fire, yet the bush was not consumed. □

The desert bush is comparable to Israel's captivity in Egypt. Desert bushes had thorns, symbolic of Israel's sin. The fire portrays the discipline and suffering being endured by the Jews. However, the fact the bush was not consumed dramatizes the fact that Israel will fall under anti-Semitic assault, but never annihilated by it. □

The appearance of Jesus Christ out from this burning bush is testimony to the principle that God will preserve Israel through His divine power. Jesus Christ is about to give Moses orders to lead His people Israel out of bondage. □

Exodus 3:6 "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." Then Moses hid his face, for he was afraid to look at God. □

Exodus 3:10 "Therefore, come now, and I will send you to Pharaoh, so that you may bring My people, the sons of Israel, out of Egypt." □

- e. Before Gideon by the oak in Ophrah [עֹפְרָה (*Öphrah*): a town within the tribe of Manasseh]: □

Judges 6:12 The angel of the Lord appeared to him and said to him [**Gideon**], "The Lord is with you, O valiant warrior." (See: **Judges 6:11–24**) □

- f. With Shadrach, Meshach, and Abed-nego in the burning fiery furnace. Daniel 3:23–38. □

Daniel 3:28 Nebuchadnezzar responded and said, "Blessed is the God of: שְׂדַרְךְ Shādrach, מֵיֶשֶׁךְ Méshach, and אֲבֵד־נֶגוֹ Abéd-nēgo, who has sent His angel and delivered His servants who put their trust in Him, violating the king's command, and yielded up their bodies so as not to serve or worship any god except their own God." □

5. Theophanies of Jesus Christ as a Man: □

- a. Talking with Abraham by the oaks in Mamore in Genesis 18:1–33 (see vv. 17–18). □

This is the passage in which the principle of the Pivot is established. There are no Pivots before the creation of Israel as history's first Priest Nation some 500 years later, but the principle is the same, nonetheless. □

- b. As the Wrestler against Jacob in Genesis 32:24–32. □

Genesis 32:30 Jacob named the place Peniel [**The face of God**], for he said, "I have seen God face to face, yet my life has been preserved." □

- c. Before the elders of Israel on Mt. Sinai. Exodus 24:9–12. □

Exodus 24:12 Now the Lord said to Moses, "Come up to Me on the mountain and remain there, and I will give you the stone tablets with the law and the commandment which I have written for their instruction." □

6. Theophanies of Jesus Christ as a phenomenon of nature: □

- a. As a cloud by day and a fire by night at the Tabernacle: □

Exodus 40:38 For throughout all their journeys, the cloud of the Lord was on the Tabernacle by day, and there was fire in it by night, in the sight of all the house of Israel. □

- b. In this same passage, we see the Lord as the Shekinah Glory: □

Exodus 40:34 Then the cloud covered the tent of meeting, and the glory [i.e.: שְׁכִינָה כְבוֹד : **the Shekinah Glory**] of the Lord filled the Tabernacle. □

7. The rationale for the conclusion that Jesus Christ is the member of the Trinity involved in the Theophanies: □

- a. Jesus Christ is the visible God of the New Testament in: □

John 1:18 No one has ever seen God [**the Father**], but the one and only Son [**Jesus Christ**], who is himself God and is in closest relationship with the Father, has made him known. (NIV) □

John 14:9 Jesus said to him [**Philip**], "Have I been so long with you, and yet you have not come to know me, Philip? He who has seen Me has seen the Father; how can you say, 'Show us the Father'? □

- b.** There are no appearances of the Angel of the Lord after the Incarnation: ☐

Incidentally, the term, “Angel of the Lord” can be found in Matthew 1:20, 24; 2:13. ☐

A far more detailed set of references to the “angel of the Lord” is found in Luke 1 from verses 11 through 38 and Luke 2, verses 9 through 21. ☐

In Luke 2:9, the “angel of the Lord” addresses the shepherds regarding the Virgin Birth of Jesus. This is not a theophany. On this occasion, the “angel of the Lord” is identified in Luke 1:19, 26 as the archangel Gabriel. ☐

- c.** 1 John 4:12 reveals that, “no one has seen God at any time.” ☐

The third Person of the Trinity is a Holy Spirit Who is invisible. Thus, Jesus Christ is the only visible Member of the Godhead revealed in Scripture. Consequently, the preincarnate appearances of deity have to be those of Christ. ☐

8. Jesus Christ appeared to mankind in Hypostatic Union during His earthly ministry referred to as the Incarnation. ☐
9. The Incarnation was a 33+-year period between the Virgin Birth to His physical death on the cross. ☐
10. A Christophany of Jesus Christ is any appearance by Him in resurrection body before the Second Advent. ☐
11. Christophanies are broken down into two categories: ☐
- a.** After His resurrection but before His ascension: ☐
- To Mary Magdalene at the tomb. John 20:11–18. ☐
- To Mary, the mother of James and Salómē, outside the tomb. Matthew 28:8–10. ☐
- To Peter. Luke 24:34 as Simon; 1 Corinthians 15:5 as Cephas. ☐
- To Cléopas and his friend on the Emmaus Road. Luke 24:13–32. ☐
- To the 12 disciples minus Thomas on the evening of the resurrection. John 20:19–25. ☐



To the 12 disciples including Thomas one week later.

John 20:26–31. □

To seven of the disciples at the Sea of Tiberias (Galilee).

John 21:1–2. □

To the apostles plus over 500 believers. Matthew 28:16–20; 1 Corinthians 15:6. □

To James, the Lord’s half-brother. 1 Corinthians 15:7. □

His final appearance at the Mount of Olives just before His ascension. Luke 24:50–52; Acts 1:3–12. □

b. After the ascension but before the Second Advent: □

To Stephen at his stoning. Acts 7:55. □

To Paul at his conversion on the Damascus Road. Acts 9:3–5. □

To Paul at the home of Titus Justus in Corinth. Acts 8:9–10.

To Paul at the Temple in Jerusalem. Acts 22:17–21. □

To Paul while under the protective custody of Captain Cláudius Lysias in Jerusalem. Acts 23:10–11. □

To Paul in a vision. 2 Corinthians 12:1–4. □

To John on the Isle of Patmos. Revelation 1:10–19. □

12. The Second Advent is the future historical event which marks the personal and physical return of Jesus Christ to earth and the establishment of His Millennial reign on David’s throne in Jerusalem for 1,000 years. See: Joel 3:16–17; Zechariah 14:9; 1 Timothy 6:14–15; Revelation 19:11–20:6. □

2. Direct Intervention by means of the Acts of God:

1. The term “act of God” has the following definitions in the following dictionaries: □

act of God. Law. An inevitable accident; such an interruption of the usual course of events that no experience, foresight, or care which might reasonably be expected could have foreseen or guarded against it.¹ □

act of God: an extraordinary interruption by a natural cause (as a flood or earthquake) of the usual course of events that experience, prescience, or care cannot reasonably foresee or prevent.² □

¹ Webster’s New Collegiate Dictionary, 2d ed. (Springfield, Mass.: G. & C. Merriam Co., Publishers, 1953), s.v. “act of God.”

² Webster’s Seventh New Collegiate Dictionary (G. & C. Merriam Co., Publishers, 1963), s.v. “act of God.”

