

Operation Z / Grace Apparatus for Perception

(Lecture notes by Tim McLachlan, based on the original doctrine of 'Operation Z' as extrapolated from scripture by R.B.Thieme, Jr.)

Introduction

It is God's will for every believer to take on the thinking of Jesus Christ, to think as Christ does. For example, we are given the 'mind of Christ' (1 Cor. 2:16), in order that we might undergo a 'renovation of the mind' (Rom. 12:2). We are commanded to "Keep on thinking this within you, which [thinking] is also in Jesus Christ" (Phil. 2:5).

So, how is this transformation to take place? How does God impart His thinking into the soul of the believer, so that he might think like Jesus Christ? This study will show us the grace provisions that God has provided for every believer in Jesus Christ so that we can learn to think divine viewpoint, just as the humanity of Jesus Christ also learnt to think divine viewpoint during the time of His incarnation (Luk. 2:40).

To begin with, at the moment of faith alone, in Christ alone, the new believer receives 40 Absolutes (imputations, positional attributes, divine resources, and privileges) upon which his relationship with God is based, both for time and eternity. Different absolutes can also be categorized into the different aspects of the Christian life, for example: regeneration, eternal security, Christian growth, worship, and Christian service. The study of Operation Z / the Grace Apparatus for Perception (GAP) relates wholly and directly to *Christian growth*, which in turn impacts on the believer's understanding of his salvation and all areas of the Christian way of life.

Just as we receive salvation as a grace-gift from God (Eph. 2:8-9), so too does God provide everything we need to achieve spiritual maturity in grace. By definition, the word "grace" means "freely given, and undeserved". There is nothing that we can do to earn or deserve any of the 40 absolutes that God provides for us, therefore all human works are excluded from God's plan.

A quick look at what God provides for the *Church Age Believer* in order that he might grow to spiritual maturity, to fulfill God's plan for his life

- a) The human spirit as the first target for GAP — Job 32:8; 1 Corinthians 2:12.
- b) The Holy Spirit as our supernatural teacher. The Holy Spirit indwells in the body of every believer from the moment of belief in Christ (1 Cor. 3:16; 6:19, 1 Jn. 2:20, 27). The believer's body is thus becomes the physical 'base of operation' (R.B.Thieme) by which He provides power to the believer for learning and applying doctrine under 'the filling of the Holy Spirit' (Eph. 5:18; Gal. 5:16; John 14:26).
- c) The priesthood of the believer (1 Pet. 2:5,9). Being a priest means that every believer is directly responsible to God for all of his decisions and actions. No other person (including the pastor-teacher or deacons) has a right to judge, interfere, or gossip about another believer's private life, including how often he attends Bible study, or his involvement (or lack of) Christian service within the church. When there is mutual understanding of this concept within a congregation, everybody can remain focused on the goal of studying the Word of God without distractions.
- d) Grace provision for the filling of the Spirit through the rebound technique/ naming of sins to recover fellowship with God after sinning. (Ps. 32:5; 1 John 1:9)
- e) The canon of scripture, including the mystery doctrines related to the Church Age (Col. 1:26, 27).
- f) The spiritual gift of pastor-teacher. This is a divinely authorized communicator, and there never was and there never will be a pastor who earned or deserved the right to speak. This gift is sovereignly bestowed to many different types of males. (Eph. 4:11)
- g) A classroom for learning doctrine. The classroom is called the local church. The local church was not designed for raising money, strawberry festivals, or to be a social club to find new friends or a new date. The local church was designed to be a classroom, with one teacher and with positive students.
- h) The anatomy of grace whereby certain non-meritorious functions of the body (eyes, ears, brain, a bum to sit on etc.) make it possible to sit in class, comprehend and process the information.
- i) Logistical Grace provisions of food in your belly, respectable clothes, money for bus tickets or gas for your car to get to class etc.
- j) The provision of the divine laws of establishment whereby the laws and law enforcement agencies of a nation (i.e. the police and court system) protect the freedom and the privacy of the local church. For example, the constitution of the U.S.A protects free speech and mandates separation of Church and State to maintain freedom and privacy under which local churches can function free from persecution from government or anti-Christian groups. A strong military organization also protects a country from belligerent neighbors and therefore helps to maintain stability within a nation.
- k.) Time! (the time you need for daily studies, plus the years you need to get to Spiritual maturity).

One of the critical passages in scripture (yet certainly not the only one) regarding Operation Z is 1 Corinthians chapter 2:

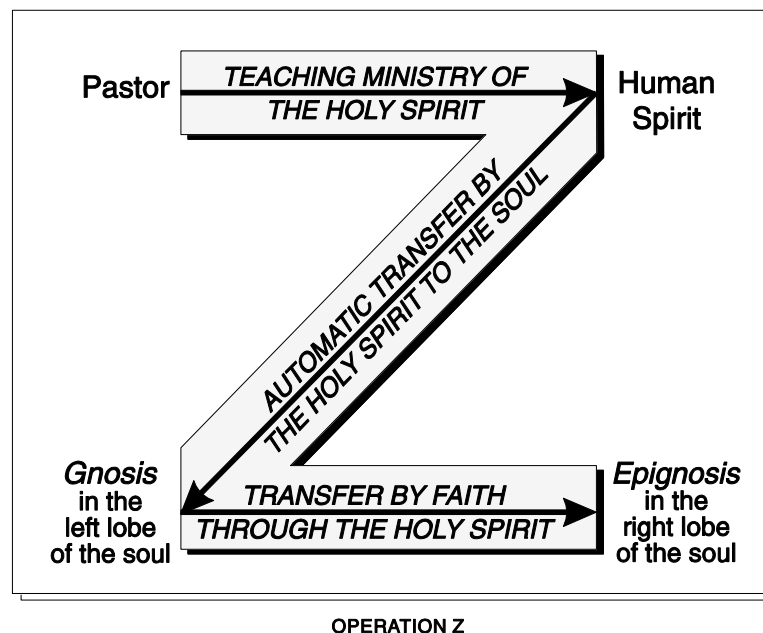
Powerpoint Slides 1-4

2:12. ημεις δε ου το πνευμα του κοσμου ελαβομεν αλλα το πνευμα το εκ του θεου ινα ειδωμεν τα **υπο του θεου χαρισθεντα ημιν**

1 Corinthians. 2:12 (Expanded) : Now we have not received the spirit of the world [το πνευμα του κοσμου - *to pneuma tou cosmou* / "zeitgeist"], but [we received] the spirit [το πνευμα - *to pneuma* human spirit] from the source of God [το εκ του θεου - *to ek tou theou*] in order that [the conjunction *ινα* with the subjunctive expresses purpose] we may know [subjunctive form of the verb *ειδω* - *eido* / emphasises volition] the things ['ta' (APN) definite article acts as a demonstrative pronoun] graciously given [*χαρίζομαι* - *karisomai*] to us for our benefit [dative of advantage] by God.

'The things' here refers to what we can call our 'Divine Operating Assets' i.e., spiritual resources provided in grace by God for us to learn of Him and His plan. Different schools of theology describe these divine assets differently, but students of Pastor R.B.Thieme, Jr., will be familiar with the following teaching devices:

1. 40 absolutes at salvation (imputed assets) [Please see 'The Plan of God' by R.B.Thieme, Jr, Appendix']
2. 10 problem solving devices (doctrine to be inculcated into the soul) [Please see 'Freedom Through Military Freedom' by R.B.Thieme, Jr., p.69-77, also diagram at end of this article]
3. GAP (God's system by which he imparts the doctrines to the soul of interested believers). This is the subject of this article. GAP (Operational Z) has been visualized in the following diagram.



These Divine Operating Assets are fantastic and marvelous things, but if you don't know about them you can't use them. You can only use what you know.

1 Corinthians 2:13

“Which things [divine operating assets] we communicate not by the teachings taught from human wisdom but

[alla] by means of doctrinal teachings [didaktois] out from the [Holy] Spirit explaining spiritual information to spiritual apparatuses.”

which things Again, this is the divine operating assets as mentioned above in verse 2:12 – The 40 absolutes, the 10 problem solving devices, and the Grace Apparatus for Perception.

we communicate not by the teachings taught from human wisdom “human wisdom” being the false wisdom of men, inspired and promoted by the religions, philosophies and humanistic ideas of Satan’s cosmic system. (1 Cor. 2:5; 1 Tim. 4:1; Eph. 2:2,3)

but [The Greek word “alla” is the strongest contrasting conjunction, and is used here to show there is a complete contrast between human ideas (cosmic thinking) and Bible doctrine (divine thinking)]

by means of doctrinal teachings [didaktois] Here the word “didaktois” (teachings) is written in the Greek grammar form “instrumental of means”. The instrument of means emphasizes the method or the vehicle/means by which something is done. In this case, the apostles are communicating truth by means of the Holy Spirit. The spiritual information is coming from the mouths of the apostles, but the Holy Spirit is both the source of the doctrine and the One who provides the spiritual power that delivers the information to the soul of the believer who is listening to the message.

out from the Spirit [Holy Spirit] - some later Greek manuscripts have 'hagios' inserted, though this was not in the original manuscript. However, the context tells us this is the Holy Spirit as doctrine does not come from the human spirit! So the word is 'Spirit' [pnema] in the ablative from - showing the ultimate source of doctrine.

explaining [συγκρίνω (present active part. / nom. plu. masc.)] The Greek verb συγκρίνω is defined in the Liddel and Scott’s Greek lexicon as “to compound, put together, to compare.” The plural form refers to the teachers of doctrine – from both the human realm (the preacher of the Word) and the spiritual realm (the Holy Spirit). In other words the message taught by the pastor-teacher is compounded/put together and taught to the soul of the interested believer by means of the Holy Spirit, following the principle of ‘precept upon precept, line upon line’ (Is. 28:10). New information is built upon the foundation of existing information as a system of divine thinking is established in the soul of the student of the Word. Because the object of the action (the one receiving the action, i.e. the human spirit) is in the dative case (emphasizing direction towards the human spirit) it makes more sense to translate sugkrino using a word such ‘explain’ or ‘instruct.’

“spiritual things” the Greek word “πνευματικά / pneumatika.” Here the root word is pneuma/spirit. Liddell and Scott’s lexicon gives us the definition of pneumatika as “of the spirit, spiritual.” The context here is spiritual information, or sometimes also referred to as spiritual phenomena.

“to spiritual apparatuses” the Greek adjective “pneumatikos” in the adjectival form, dative case. This word is quite common in the N.T., appearing 26 times (for example: Rom. 7:14; 15:27; 1 Cor. 3:1; 1 Pet. 2:5). In many cases the adjective stands alone (without a noun) in which case the translators often choose to translate this word as “spiritual things” leaving it to the reader to interpret for themselves exactly what the “spiritual things” refers to. In this context, the dative case tells us that the *pneumatikos* is the target of the *pneumatika* (spiritual information).

What is the *pneumatikos*? If the Greek word was simply “pneuma” then the correct interpretation and translation would be “human spirit.” However, pneumatikos is more technical, and refers to not just the human spirit but also other components of the ‘apparatus’ by which the believer lives his spiritual life: the left lobe of the soul (the *nous*); the volition (by which means the believer decides to accept the information or not); and the right lobe of the soul (*kardia*) with its various compartments (see Operation Z diagram). The best term to encompass these components is therefore “spiritual apparatus.”

“...explaining spiritual things [bringing together spiritual truths] **to spiritual apparatuses** [believers filled with the Spirit and learning under GAP].

Completed translation of 1 Cor. 2:13:

“...which things we communicate not by the teachings taught from human wisdom but by means of doctrinal teaching out from the Spirit, explaining spiritual things to spiritual apparatuses.”

1 Corinthians 2:14

“But the soulish man [psuchikos anthropos] **does not receive/accept the things of the Spirit of God for they are foolishness to him, neither can he know them because they are discerned** [anakrino] **by the** [human] **spirit.”**

Verse 14, explains why this system of mechanics is used, because of the unbeliever's perception handicap. "But" is a conjunction of contrast; then we have the words *psuchikos anthropos* which the KJV translates as "the natural man." However, the word *psuchikos* does not mean 'natural' at all – it means 'soulish.' The word for 'man' here is the generic term for man – man in his simplest, basic form. In other words, the *psuchikos anthropos* is the soulish member of the human race. This is a specific reference to unregenerate mankind, *the unbelievers*.

Jude even defines the soulish man for us, clearly stating that the unbeliever does not possess a human spirit: "These are the ones [unbelievers] causing divisions, soulish ones [ψυχικοί (*psuchikoi*)] not having a spirit [πνεῦμα μὴ ἐκχοντες (*pneuma mei echontes*)]." (Jude 19)

Why is the unbeliever called the soulish man? He has a physical body with an old sin nature, and a soul. He does not have a human spirit and he does not have the indwelling Holy Spirit, therefore he cannot understand or discern things of the spiritual realm.

He has rejected the truth of God's Word, so that if he opened a Bible and read the first verse "In the beginning God created the heavens and the earth" (Gen. 1:1) he would think this a foolish statement believed only by fools. However, God also declares: "The fool has said in his heart, 'There is no God.'" (Ps. 14:1), and that these unbelieving ones have "...exchanged the truth for a lie." (Rom. 1:25)

This last phrase literally says "because they are discerned by the [human] spirit." The verb here is 'anakrino' which means to examine, or to search out. When a suspect was brought before a court the judge would 'anakrino / examine' the suspect, i.e. gather information from witnesses and the suspect's own testimony in order to *discern* whether he was guilty or not (for example, Luke 23:14, Acts 28:18). Once the information had been gathered the judge must discern what is true and what is not, in order that a decision be made. In the same way a believer must 'gather' information (through the consistent study of doctrine) discerning it to be truth (in contrast to the propaganda, lies and deceit of Satan's cosmic system and false teachings), and concurrently making a freewill decision to believe the information, in order that the information can be received as *epignosis* doctrine (metabolized doctrine) in the right-lobe of his soul (see Operation Z chart).

"But the soulish man does not receive/accept the things of the Spirit of God for they are foolishness to him, neither can he know them because they are discerned by the [human] spirit."

1 Cor. 2:15 : "But he that is spiritual judges [discerns] all things yet he himself is judged by no man."

To understand this verse, first we need to answer the question: What does it mean to be spiritual?

From a strictly doctrinal viewpoint, spirituality can mean only one thing to the Church Age believer: being under the filling ministry of the Holy Spirit (Eph. 5:18), synonymous with being in fellowship with God (2 Cor. 13:14; 1 Jn 1:3, 6). This also means the believer has no unconfessed sins in his life (i.e. he is 'up to date' with Rebound, 1 Jn. 1:9) and is applying doctrine to life and experience as the Holy Spirit guides him by means of doctrine in the soul of believer (Jn. 14:26; Gal. 5:16.)

Max Klein further clarifies spirituality in his article "The Filling of the Holy Spirit: Spirituality" (Fellowship with God, Volume 2, Chap. 2). Under the sub-heading "*Spirituality and spiritual growth must be distinguished*" the author writes:

"Spirituality is an absolute. A believer is either filled with the Spirit or not. John describes these two conditions of spirituality as the believer who is either walking in the light, or walking in darkness (1 John 1:5-7). We may be spiritual one moment, but as soon as we commit a mental, verbal or overt sin, we are no longer spiritual, but out of fellowship. Once we are out of fellowship the only way we can recover our spirituality is to name our sins correctly to God the Father (1 John 1:9). Some things in the spiritual life are relative, other things are absolutes. Spiritual growth is relative. In the church, believers are at different levels of growth: baby believers (1Pet. 2:2); adults who love their own soul and have achieved a personal sense of destiny (Pr. 19:8; Phil. 4:11-13); and mature believers who love God (John 14:15; Rom. 8:28; Jam. 1:12). Fellowship is an absolute. One is either in fellowship with God or not. A baby Christian may be in fellowship or out of fellowship with God at any given point in his life. The same is true of the adult and mature believer."

1 Cor. 2:15 speaks of the perceptive ability of the spiritual believer. "But he that is spiritual," this refers to any believer who is controlled by the Spirit, which is as easy maintaining fellowship with God through rebound. In contrast to a 'spiritual believer' is the 'carnal believer.' This is the believer who has unconfessed sin in his life, and is 'out of fellowship' with God. He may still appear to be spiritual to one who observes his overt behaviour, for example, the carnal believer can still act morally, manifest good manners, attend church and participate in all areas of church activity, but these things are all without the filling ministry of the Holy Spirit. He is functioning not from divine power, but from the power of the 'flesh', that is, the sin nature. (Rom. 8:5-8; Gal. 5:16-25. For further understanding of the doctrine of the sin nature please read the book 'Old Sin Nature vs. Holy Spirit', and 'Rebound and Keep Moving (page 7-10) by R. B. Thieme, Jr.)

“But he that is spiritual discerns [anakrino] all things

‘All things’ here is the Greek phrase ‘ta panta.’ The spiritual believer can discern all things spiritual and make the correct applications, however, they must be within his sphere of judgment. In other words, he has to have learned of the spiritual things (pneumatika) which under the power of the filling of the Holy Spirit provide him with the ability to discern how to use them in his life and circumstances. How can a Christian confidently thank and praise God for his salvation if he does not completely understand eternal security? How can he confess his sins properly to God if he has not learned and accepted Rebound as part of his Christian life? How can he become an effective soldier for Christ in the Angelic Conflict if he does not know the related doctrines, for example Angelology, Demonism, Dispensations, or the Angelic Appeal Trial? As the believer discerns his life and circumstances through the prism of Bible doctrine he is doing so with a critical eye in which he can ‘prove all things’ that come before him for judgment (1 Thess. 5:21).

“yet he himself is judged [anakrino, same verb, now in the passive voice] by no man.”

This time the word anakrino [now in the passive voice] can be translated as ‘judged.’ The spiritual believer cannot be *legitimately* judged or criticized by anyone for he is living his life according to the will of God and operating within a totally different system, and to a totally different standard than most of those around him. He does not think or act according to the cosmic (worldly) status quo, he has a different purpose in life and is motivated by his love for God, not by the desires (lust) of the sin nature and the physical world around him.

Because the thinking of the spiritual believer is opposite to the carnal person (whether believer or unbeliever) he often becomes the object of derision and slander as he stands his ground firmly planted in the Word of God. This is where he must have developed *spiritual self-esteem*, in order that he not get tempted into thinking he must justify his decisions and behavior to those who criticize him. Jesus Christ before the high priests and Pilate leading up to his crucifixion is our paradigm in this instance – He completely understood His purpose and understood that He had no one to answer to but the Father (Is. 53:7; Matt. 26:63, 27:12-14). In contrast to our Lord, Job succumbed to the pressure of justifying himself even to his friends, which led to him taking his focus off the Lord and focusing on himself instead, thus distracting him from the evidence test he was undergoing (Job Chap. 3:1 to Chap 42:8). Other verses which remind us we are accountable to the Lord only, and that a mature believer cannot be legitimately judged by others:

“Whatever you do, do as worked out from your soul [on the basis of doctrine in your soul] as for the Lord and not for men.” (Col. 3:23)

“When they had brought them, they stood them before the Council. The high priest questioned them, saying “We gave you strict orders not to continue teaching in this name [Jesus Christ] , and yet, you have filled Jerusalem with your teaching and intend to bring this man’s blood upon us.” But Peter and the apostles answered, “We must obey God rather than men.” (5:27-29)

1 Cor. 2:16 : “For who has known the mind of the Lord, that he will instruct Him. But we have the mind of Christ.”

The first part of this verse is a quotation from Isaiah 40:13. “For who hath known the mind of the Lord, that he will instruct Him?” The mind of the Lord is the Bible, called “the mind of Christ” in this verse. Who knows the Bible? Who can understand the Bible? The word “who” is an interrogative pronoun and in answer to the question only the believer is qualified to know the mind of the Lord, which can only come from concentrating on the teaching of Bible Doctrine, the intake of the thinking of Christ by means of Operation Z / the Grace Apparatus for Perception. This concept is presented by God as a mandate (a command) in Philippians 2:5:

“Keep on thinking this within you, which [thinking] is also in Jesus Christ” (Phil. 2:5).

The Greek word “phroneo” means to think objectively - in this case, according to divine thinking, not your own. Because this word is in the present active imperative, we can translate it “Keep on thinking”. We are commanded to think the divine thoughts that the humanity of Jesus thought, which is only made possible by the believer’s determination to continually study and apply the Word of God.

The Ten Problem Solving Devices:

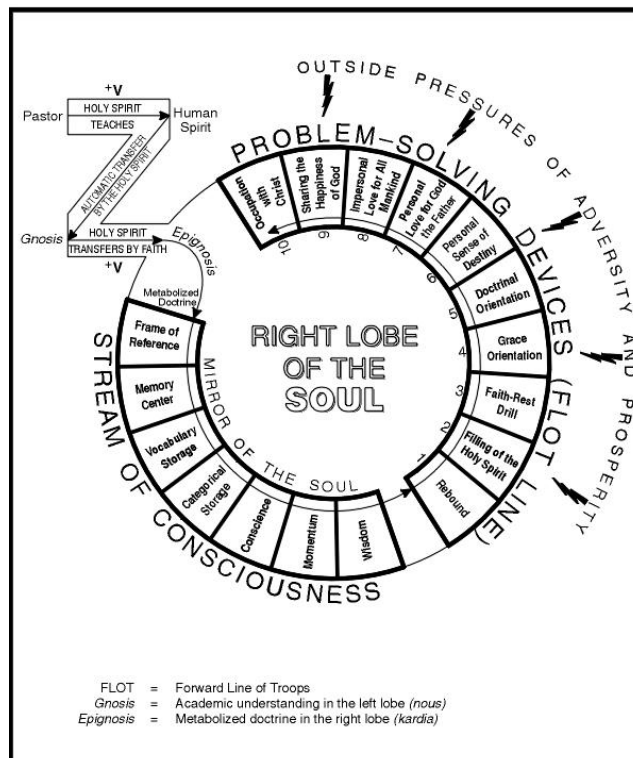
ADVANCE TO THE HIGH GROUND



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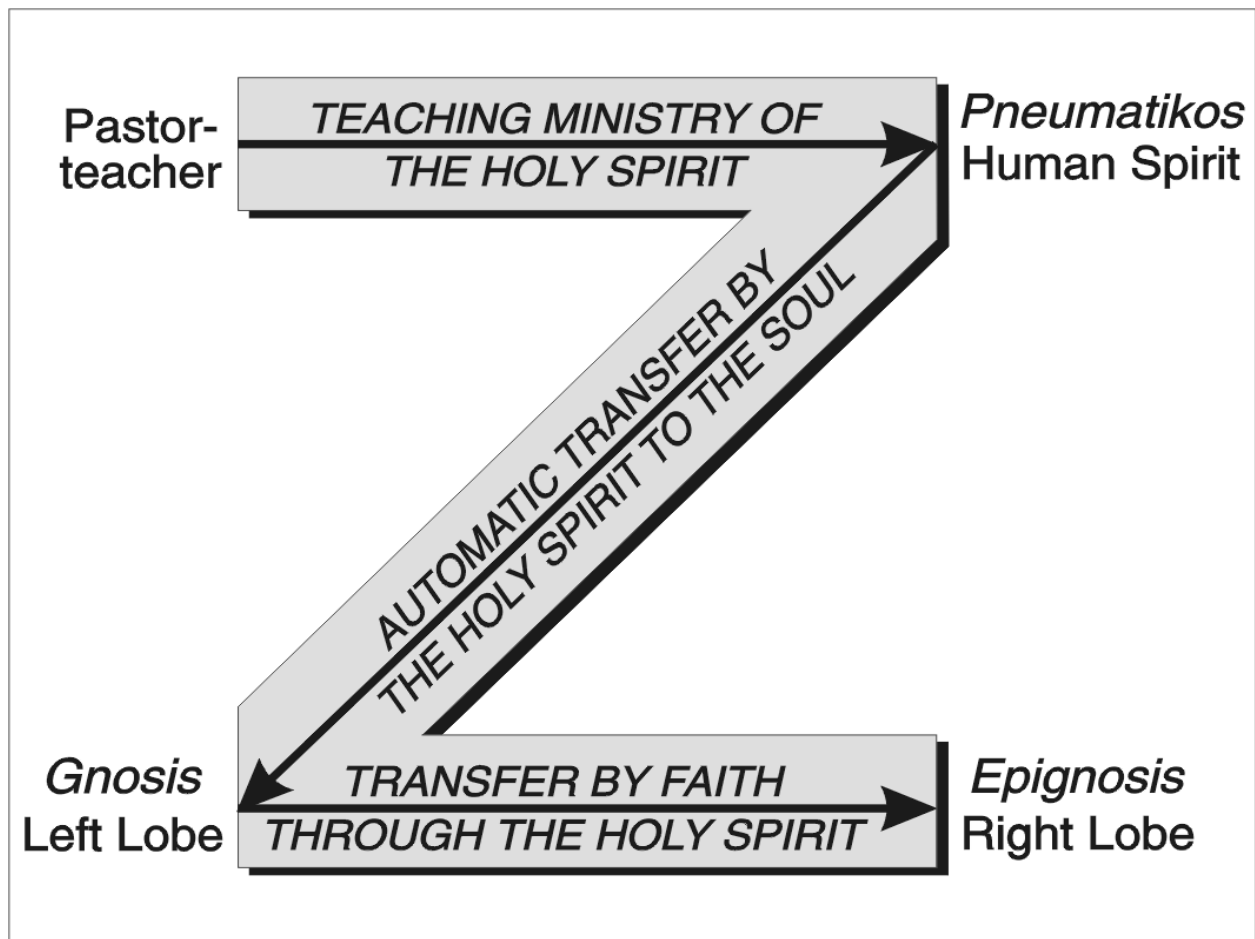
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CREATION OF PROBLEM-SOLVING DEVICES



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