

- (2) **First Floor: Operation Z:** The consistent perception of doctrines under the ministry of the Holy Spirit.
  - (3) **Second Floor: Dispensational Orientation:** The ability to know what time it is by the ability to discern which dispensation a passage of Scripture belongs. The capacity to recognize the uniqueness of the Church Age.
  - (4) **The Third Floor: The 10 Problem-Solving Devices:** Advancement from the basic doctrine of Rebound to the Sophisticated Spiritual Life culminating with Occupation with Christ.
  - (5) **The Fourth Floor: Spiritual Self-Esteem:** Consistent application of Personal Love for God and Unconditional Love for all mankind.
  - (6) **The Fifth Floor: Spiritual Autonomy:** Sharing the Happiness of God and the Copacetic Spiritual Life.
  - (7) **The Sixth Floor: Spiritual Maturity:** Occupation with Christ and execution of the Protocol Plan of God.
  - (8) **The Seventh Floor: The Lifestyle of the Invisible Hero.** Invisible Impacts include Personal, Historical, International, Angelic, and Heritage.
3. Impact of the Invisible Hero is particularly important in light of the current Zeitgeist of client nation America. Here are some examples.
  4. **Personal impact** includes blessing by association to (1) Family, (2) Organizations such as business, professional, educational, military, law enforcement, and non-profits, (3) church, (4) Geographical: neighborhood city, county, state, nation.
  5. **Historical impact** includes blessing by association to a Gentile client nation by becoming a member of its Pivot. When the Pivot shrinks through apostasy, the Client Nations decline. It is eventually destroyed by the administration of the fifth cycle of discipline.

A Client Nation is sustained by the maintenance of freedom which includes equal rights before the law, freedom to evangelize, the accumulation of a large number of believers which form the Pivot of mature believers.

**NOTE:** The Church Age is referred to as the “times of the Gentiles” in which only Gentile nations function as Client Nations to God (Luke 21:24).

A Client Nation is a national entity under the patronage of God and assigned the responsibility for the publication, preservation, communication, and dissemination of the written Word of God.

**1 Peter 2:9** But you are an elect race, a royal priesthood, a holy nation, a people of God’s own possession, so that you may proclaim the excellences of Him who called you out of the darkness of cosmos diabolicus into His marvelous light. (EXT)

6. **International impact** refers to blessing by association to non-client nations through missionaries and their function in enlarging the body of believers in that nation.
7. **Angelic impact** is related to the invisible hero becoming a witness for the Prosecution in the rebuttal phase of Lucifer’s appeal. He is a hero because he has passed evidence testing.
8. **Heritage impact** is blessing by association from the invisible hero after his death to the next generation. This includes blessings to individuals such as loved ones regardless of their spiritual status. This impact partially answers Jeremiah’s question to the Lord in:

**Jeremiah 12:1b** Why has the way [דֶּרֶךְ] (*derech*): “wheel-tracks of wickedness” ] of the wicked [רָשָׁע] (*rasha*): the unrighteous ] prospered [צָלַח] (*salach*): **been successful** ]? (KJV)

9. Edification is the motivation for the function of virtue love and the royal family honor code in the congregation so that tolerance provides room for spiritual growth.

10. The correct description of a “doer of the Word” is his consistent application of biblical principles to life and circumstances.
11. Some contend that Bible study is fine but the believer’s real calling is doing good works. What’s ignored is only by the guidance of the Word does a believer know what a “good work” actually is.
12. The mistaken impression made by some who are told to go out and do good works is that one’s salvation is dependent upon doing so or that one is not spiritual unless he does so.
13. Religions all over this world have various and sundered definitions for what each proclaims are “good works.” Christians go out and build Jimmy Carter houses for the poor; Catholics constantly observe the Eucharist and perform ostentatious efforts of assumed good works to get into heaven, Muslims think a good work is chopping your heathen head clean off.
14. The Bible is crystal. If you are filled with the Holy Spirit then any thought, decision, or action authorized by New-Testament Scripture is sanctified as a good work.
15. The more doctrine you have facilitated in your stream of consciousness then the number and quality of your good works increase accordingly.
16. James refers to this procedure as “becoming doers of the Word.” Those that are “hearers of the Word,” but stop there, do not get around to becoming “doers.”
17. Instead, their stuck-in-the-mud ambivalence results in “deceiving themselves due to self-induced stupidity.”
18. Becoming a hearer is the legitimate starting place for advance in the spiritual life, but remaining a hearer only results in becoming a loser believer.
19. The doer of the Word applies what he knows under the enabling power of the Holy Spirit. This is the act of applying doctrine to experience.
20. What follows next is an illustration of the believer who hears doctrine, but rarely, if ever, gets around to applying it.

**James 1:23** For if anyone is a hearer of the word and not a doer, he is like a man who looks at his natural face in a mirror; (NASB)

1. In verse 21 we noted the believer is to receive the “implanted Word” which is able to “deliver your souls from danger.”
2. In verse 22, we were advised to prove ourselves among those who apply the “implanted Word,” but not among those who hear the Word but do not apply it.
3. In verse 23 the *modus operandi* of the believer who is a “hearer but not a doer” will be illustrated. What will be discovered are those who only hear doctrine taught but then do not apply what they have heard. This is the malfunction of Operation Z.
4. The verse begins with the first class condition of the particle **εἰ (ei)**: “if and it is true.” It is followed by the indefinite pronoun **τις (tis)**: “anyone.”
5. This refers to believers as indicated in the two previous verses, both hearers only.
6. All show up, listen, and take in doctrine, but those who are only hearers it does not cycle into the *kardía* because it is only academically understood; without conviction it remains in the *noús*.
7. One must approach the study of the Bible with humility. It contains information that was originally transferred from the mind of God to human receivers and authors.
8. Old Testament books were written by Jews under the Holy Spirit’s ministry of enduement. New Testament books were written under the Spirit’s filling ministry.
9. The content of the Bible is communicated by men who have the spiritual gift of pastor-teacher. Their first obligations are to exegete the Bible’s Hebrew and Greek passages and translate them into English.
10. But in every congregation there are those who are relatively new to serious Bible study as opposed to those who are veterans.

11. The system for acquiring the thinking of God is a mental attitude of stick-to-itiveness. The mental toughness to stick with it. The basic principle to be remembered is, “doctrine is built on doctrine.”
12. Those who heard the Word taught but have never applied it have rendered themselves stupid. They had the capacity to understand the doctrines academically, but never really believed it.
13. Just as doctrine is built on doctrine so is application built on application. The believer who hears but does not apply is indicated by the phrase, “is a hearer.” The verb is the present active indicative of εἰμί (*eimí*): “if and it is true.”
14. This establishes the principle that any believer can be a hearer of the truth. Those out of fellowship will hear the truth but nothing transfers. Some who are positive will hear the truth taught but never apply it. Some who are positive will hear the truth, transfer it, and later apply it.
15. As the verse continues, James emphasizes the “hearer” indicated by the singular Greek noun ἀκροατής (*akroatēs*): “If anyone is a hearer.”
16. What this believer hears is extremely important. The object of his attention is the noun λόλος (*lólos*): “Word.” Knowing the Word is primary, but the objective of knowing it is so that it may be applied.
17. This is the hearers’ point of failure for what follows is the negative conjunction οὐ (*ou*): “not,” followed by the singular noun ποιητής (*poiētēs*): “a doer.”
18. The expanded translation of this verse so far reads, “If, and it is true, anyone is a hearer but not a doer.”
19. This same idea is communicated by Paul in:

**Ephesians 2:8** For by grace you have been completely and permanently saved through faith; and this salvation is definitely not from the source of yourselves, it is the free gift from the ultimate source of God;

**v. 9** not out from the source of works, so that no one should boast.