

# **CROSSROADS INTERNATIONAL BIBLE COLLEGE**

## **DOCTRINAL TERMS & DEFINITIONS**

*Teaching Handbook Edition*

*A narrative handbook integrating key theological terms into a structured course of study*

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## **Introduction**

This second part builds upon the earlier work of defining the created constitution of man, the Fall, spiritual death, regeneration, the Divine Nature, grace, faith, mind renewal, inward formation, and Spirit-led living. The present document moves further into the question of function. It asks not only what man is in creation, fall, and redemption, but how redeemed man is meant to live, govern himself, discern rightly, walk in ordered spiritual power, and mature into a stable expression of Christ.

This treatment is intentionally more theological than merely devotional, yet it remains practical. The emphasis is on inward government, mature discernment, ordered yielding, the mechanics of walking in the Spirit, the ways in which grace is hindered or received, the formation of spiritual weight, and the corporate implications of a governed inner life. Throughout, the language remains formal and instructional, while still seeking to aid the student in personal application.

Because the subject deals with spiritual function, many of the terms used in this section are dynamic rather than merely descriptive. They address process, operation, and formation. They explain why some believers remain unstable, why others increase in clarity and authority, and how truth moves from doctrine on the page to government in the heart. The goal is not mere terminology, but greater precision in understanding how God governs the believer from within.

Colossians 1:10 NKJV “that you may walk worthy of the Lord, fully pleasing Him, being fruitful in every good work and increasing in the knowledge of God;”

Galatians 5:25 NKJV “If we live in the Spirit, let us also walk in the Spirit.”

## **The Government of the Inner Life**

### **Inner Government**

Inner Government refers to the practical ordering of the believer’s inward life under the rule of Divine Truth, conscience, spiritual perception, and the Holy Spirit. It is not enough that the believer possess life in the spirit positionally; that life must increasingly govern the soul. Where there is no inward government, the mind becomes fragmented, the affections become unstable, and the will becomes vulnerable to competing pulls. Government begins when truth is inwardly received, conscience is kept tender, and the heart consents to the rule of God rather than to self-reference.

The believer is not meant to be governed first by mood, impulse, pressure, appetite, or outward circumstance. He is meant to be governed from within by that part of man which has been made alive unto God and is being formed by truth. The restoration of proper inward rule is therefore central to sanctification. Spiritual life without inward government tends toward inconsistency. Spiritual knowledge without inward government tends toward pride or fragmentation. But when inner governance is sound, the outer life increasingly becomes ordered, measured, and spiritually reliable.

## **Dominant Influence**

Dominant Influence refers to that inward power, affection, truth, or tendency which actually governs a person at the point of response. Many things may be present in the life of a believer at once, but only one thing is functionally dominant in the moment of decision. If darkness has been entertained, then darkness may become dominant. If truth has been assimilated and inward agreement has been formed, then truth may become dominant. The issue is not whether truth has ever been heard, but whether it has come into sufficient inward strength to govern.

This explains why mere exposure to doctrine does not always produce righteous living. Truth heard is not the same as truth enthroned. The dominant influence in a believer is often revealed by what happens under pressure, delay, disappointment, temptation, or provocation. In such moments the heart shows what has gained inward weight. It is therefore not enough to admire truth; one must allow it to become the ruling inward influence. This is part of the serious work of spiritual formation.

## **Ruling Affection**

Ruling Affection refers to the strongest inward love, desire, or value that directs a person's movement. The heart always moves toward that which it loves most. Even when the intellect speaks rightly, the life often follows affection more than abstract principle. For this reason spiritual maturity is not merely a matter of correct thinking, but also of sanctified desire. Grace does not only instruct the mind; it also reshapes the affections so that the soul begins to find its delight in what pleases God.

Where the ruling affection remains centred in self, comfort, recognition, pleasure, or control, the believer may continue to struggle with chronic instability even while affirming sound doctrine. But where love for God, truth, holiness, and obedience becomes ruling within, the whole person begins to align more readily with the will of God. Therefore inward government includes not only what is known, but what is loved.

## **Inward Authority Structure**

Inward Authority Structure refers to the intended order within man whereby God's truth and Spirit influence the human spirit, the spirit governs the soul, and the soul directs the body. Disorder occurs when this structure is reversed, ignored, or weakened. If the body or passions govern, man becomes appetite-led. If the unrenewed soul governs, he becomes self-led. If the spirit under God governs, the person begins to live as intended in Divine-human order.

The restoration of this inward authority structure is one of the central aims of discipleship. Redemption does not remove man's structure; it restores the possibility of its proper government. Therefore the Christian life is not merely about isolated victories over sin, but about a reordering of the person under God. This is why so much importance must be given to education of the spirit, renewal of the mind, tender conscience, and truthful yielding. These are all involved in restoring the right inward hierarchy.

Proverbs 4:23 NKJV "Keep your heart with all diligence, For out of it spring the issues of life."

# **The Mechanics of Walking in the Spirit**

## **Moment-by-Moment Yielding**

Moment-by-Moment Yielding is the ongoing posture by which the believer repeatedly consents to the truth, will, and promptings of God in the ordinary flow of life. Walking in the Spirit is not sustained by one grand act alone, but by many smaller acts of inward agreement. Each consent strengthens alignment. Each resistance creates friction. Each humble response gives place to grace. This makes the Christian walk intensely practical. It is lived not only in public ministry or crisis, but in conversation, reaction, appetite, thought-selection, and use of time.

Many believers desire spiritual victory while thinking almost entirely in broad categories. Yet spiritual life is often strengthened or weakened in immediate choices. When yielding becomes responsive and consistent, spiritual momentum begins to form. The believer becomes more inwardly ready to obey because the will has been softened and trained by repeated agreement with truth. In this way obedience itself, while always dependent upon grace, develops an ordered pattern in the life.

## **Directional Obedience**

Directional Obedience refers to obedience that not only complies with isolated commands but also keeps the believer moving in the Godward direction of life. There are times when the student of Scripture becomes preoccupied with whether he has violated one specific point, while neglecting the broader issue of direction. Yet the heart may reveal its true posture by whether it is moving toward God or away from Him in its desires, habits, interpretations, and responses.

This does not minimise specific obedience; rather it gives it setting. A person may avoid one overt wrong while still turning inwardly toward self-rule. Conversely, a believer may still be weak in some area, yet be sincerely moving toward God in repentance, submission, and teachability. Direction therefore matters greatly in pastoral discernment. It reveals whether grace is being cooperated with or resisted.

## **Spiritual Momentum**

Spiritual Momentum describes the cumulative effect of repeated yielding, truthful response, and grace-assisted obedience, whereby the believer finds increasing readiness and continuity in walking with God. This is not momentum in the flesh, as though habit itself were sufficient, but the strengthening effect that comes when inward agreement with God is repeatedly chosen. The opposite also exists. Repeated neglect of truth forms a contrary momentum toward dullness, fragmentation, and drift.

Spiritual momentum should not be confused with spiritual excitement. Excitement may be sudden and intense. Momentum is quieter, deeper, and more stable. It is seen in consistency, clarity of moral reflex, and a growing ease in recognising what aligns with God. When truth has been long embraced, the soul begins to move more naturally in that direction because inward government has been strengthened.

## **Interrupted Alignment and Restored Fellowship**

Interrupted Alignment occurs when the believer, though remaining in relationship with God, allows some area of thought, affection, or conduct to move out of practical agreement with Divine Truth. This does not necessarily mean immediate collapse into gross sin. Alignment may be interrupted subtly through tolerated darkness, inward self-justification, cherished resentment, neglected prayer, or selective obedience. The result is not loss of sonship, but weakening of fellowship and clarity.

Restored Fellowship describes the recovery of practical communion with God through repentance, humility, truthful acknowledgment, and renewed yielding. The issue is not that God must become willing again to receive His child, but that the child must return into truthful cooperation with the light. The restoration of fellowship often involves confession, moral re-alignment, and renewed openness to grace. In this way the soul comes back under the practical government of truth.

Romans 8:14 NKJV “For as many as are led by the Spirit of God, these are sons of God.”

## **Grace, Power, and Resistance**

### **Faith Activation**

Faith Activation refers to the point at which truth believed becomes operative in the believer’s actual approach to God, prayer, conduct, or endurance. Many truths may be admired, discussed, or even defended without yet becoming activated in life. Faith activation occurs when inward persuasion leads to actual laying hold of God. At that point truth moves from theoretical assent into functional trust. This is where covenant consciousness becomes especially important, because faith lays hold not vaguely, but according to what God has promised in Christ.

Activated faith is not noisy by necessity, nor is it theatrical. It may be quiet and profound. What marks it is that the believer truly relies upon God and orders his response accordingly. This is why Biblical faith cannot be reduced to bare intellectual agreement. It is inward persuasion that affects movement, choice, endurance, and expectation.

### **Grace Flow and Blocked Grace**

Grace Flow refers to the unhindered operation of Divine enablement within the believer as he stands in truth, humility, dependence, and yieldedness. Blocked Grace refers not to any deficiency in God, but to the practical hindrance created when the believer clings to darkness, unbelief, pride, self-will, or false interpretation. God does not cease to be gracious, but the believer may frustrate the operative impartation of grace by inward resistance.

This must be understood carefully. Grace is not a mechanical fluid that moves according to technique. It is the active enabling of God working relationally within the life of one who yields to Him. Yet the language of flow remains useful because it describes the difference between a life open to grace and a life practically obstructing it. Where truth is embraced, grace is welcomed. Where darkness is protected, grace is resisted in that area.

## **Spiritual Resistance**

Spiritual Resistance is the inward opposition that arises when the flesh, self-life, or embraced darkness resists the will, truth, or movement of God. At times this resistance is conscious. At other times it is subtler, appearing as hesitation, inward excuse-making, dullness, distraction, or selective surrender. The believer may speak reverently of God while resisting Him in fact. This is one reason why moral honesty before God is indispensable in spiritual growth.

Resistance should not always be understood merely in demonic terms. Often the central battlefield lies in the soul itself, where self-protective tendencies oppose the sanctifying work of truth. Until this is recognised, the believer may constantly look outward for the source of his hindrance while ignoring the inward structures of resistance still active within him.

## **Channels of Divine Operation**

Channels of Divine Operation refers to the ordinary means by which God works within the believer's life, such as His Word, the Holy Spirit, conscience, prayer, fellowship, worship, suffering rightly received, providential restraint, and covenant faith. God remains free and sovereign, yet He ordinarily shapes and strengthens the believer through channels consistent with His revealed ways. Therefore the neglect of these channels often results in avoidable weakness.

This concept helps correct both passivity and presumption. The believer must not assume that because God is gracious he can neglect the appointed means of growth. Neither must he reduce the channels themselves to dead ritual. The channel is not the source. God is the source. Yet He commonly chooses to work through means that humble, educate, align, and steady the soul.

Philippians 2:13 NKJV "for it is God who works in you both to will and to do for His good pleasure."

## **Formation of Spiritual Maturity**

### **Depth of Formation**

Depth of Formation refers to the extent to which Divine Truth has moved beyond the surface of awareness and become established in the deep structures of the person. Superficial formation allows quick agreement but little endurance. Deep formation creates stability under pressure. When truth has descended into the inner man, it governs not only speech but reflex, not only opinion but instinctive response. This is why repeated exposure to truth alone is insufficient; truth must be assimilated, tested, and inwardly embraced over time.

Students often mistake familiarity for formation. They may know the outline of a doctrine and assume that its inward work has been accomplished. Yet depth is revealed when loss, delay, misunderstanding, temptation, or hiddenness comes. At such times the heart manifests what has actually been formed within.

### **Stabilised Inner Life**

A Stabilised Inner Life is an inward condition in which conscience, affections, understanding, and will have been brought into increasing order under truth and the Spirit of God. Such stability does not imply perfection or emotional flatness. It means that the believer is not continually

thrown off course by every passing impulse, mood, offence, or outer fluctuation. He has become inwardly weightier because truth has been long received and grace has done substantial work within.

Stability is precious in both private life and ministry. The unstable believer often confuses intensity with maturity and novelty with depth. But stable believers have learned to remain under truth, to endure seasons of dryness without panic, and to judge their experiences in the light of God rather than vice versa.

### **Proven Conviction**

Proven Conviction is conviction that has endured testing, delay, contradiction, misunderstanding, and cost. Many people possess impressions; fewer possess proven conviction. That which has not been tested often dissolves under pressure. But that which has been formed by truth, confirmed by conscience, and sustained through obedience gains a solidity that cannot be easily shaken.

Such conviction is invaluable because the Christian life requires more than quick emotional agreement. It requires settled adherence to truth when obedience is costly. Proven conviction also protects the believer from being dominated by every fresh current of opinion, fear, or excitement.

### **Mature Discernment**

Mature Discernment is the ability, strengthened by truth and spiritual formation, to distinguish not only between obvious right and wrong, but between things that are similar in appearance yet very different in source, quality, and end. Immature discernment often sees only extremes. Mature discernment perceives subtleties. It can recognise the difference between soulish enthusiasm and true unction, between pressure and authority, between noise and power, between giftedness and government.

Discernment grows where the inner life is governed, conscience is kept clear, truth is loved, and the heart remains humble. Pride, ambition, emotional dependence, and self-reference distort discernment because they make a person read life through self-interest rather than through truth.

Hebrews 5:14 NKJV “But solid food belongs to those who are of full age, that is, those who by reason of use have their senses exercised to discern both good and evil.”

## **Failure Modes and Spiritual Drift**

### **Spiritual Drift**

Spiritual Drift refers to the gradual movement of a believer away from practical alignment with God, often without abrupt outward collapse. Drift is dangerous because it is usually incremental. The person may continue many outward forms while losing freshness of conscience, seriousness toward truth, or immediacy of obedience. Because drift often lacks dramatic markers, it may remain unrecognised for long periods unless the believer is inwardly watchful.

Drift often begins where appetite for truth weakens, prayer becomes formal, inward honesty diminishes, and compromises are rationalised. The heart does not usually become hardened all at once. It becomes less responsive in stages. For this reason students must learn to discern early signs of deviation rather than waiting for outward ruin before taking the matter seriously.

## **Truth Neglect and Selective Obedience**

Truth Neglect refers to the failure to continue receiving, considering, and submitting to the truth of God in those areas where the soul most needs correction. Selective Obedience refers to obedience limited to those matters agreeable to the natural preference of the person, while other areas are quietly withheld from God. Both conditions are hostile to maturity. They create an uneven spiritual life in which truth is welcomed where it comforts but resisted where it cuts, exposes, or restrains.

Selective obedience is particularly dangerous because it can coexist with much visible religious activity. A person may appear devout while reserving one inward chamber from the authority of God. Yet partial surrender leaves a principle of resistance active within the life.

## **Fragmented Inner Life and Dual Allegiance**

A Fragmented Inner Life is one in which different inward loyalties, interpretations, or desires pull the soul in competing directions so that the person lacks simplicity before God. Dual Allegiance occurs when the believer seeks to retain genuine attachment to God while also preserving meaningful loyalty to some contrary affection, identity, fear, or ambition. This dividedness weakens clarity, drains strength, and obstructs full inward government.

The remedy lies not in greater psychological complexity, but in a return to truth, repentance, and inward singleness. The heart must again be brought under one governing Lord, one governing truth, and one governing love. Only then can stability return.

## **Functional Deception**

Functional Deception is present when a person may affirm truth verbally yet live practically according to falsehood in a given area. He may say that God is sufficient while functioning in deep unbelief, or say that grace is needed while operating mainly in self-effort. This form of deception is especially difficult to detect because it does not always deny doctrine explicitly. It simply lives against it.

For that reason the believer must not only ask what he professes, but what he is functionally trusting, fearing, loving, and obeying. The real theology of the heart is often seen in function before it is seen in speech.

Hebrews 2:1 NKJV “Therefore we must give the more earnest heed to the things we have heard, lest we drift away.”

## **Discernment, Counterfeits, and Corporate Life**

### **Soulsh Counterfeits and False Spiritual Confirmation**

Soulsh Counterfeits are impressions, intensities, movements, or responses arising mainly from emotion, imagination, desire, group atmosphere, or psychological need, yet mistakenly treated as spiritual. False Spiritual Confirmation occurs when such soulsh movements are interpreted as though they were the witness of God. This is a serious matter because it can produce confidence without truth and direction without Divine authority.

Not all strong feeling is false. But neither is strength of feeling proof of the Spirit. The source of a thing must be discerned. This is why a believer must learn the distinction between the spirit and the soul. Where this distinction is neglected, emotional force may be confused with anointing, repetition with depth, and inward pressure with Divine leading.

### **Refined Discernment and Misinterpreted Inner Witness**

Refined Discernment is discernment trained to judge not only overt sin or error but the subtle differences between true and false spiritual movements. Misinterpreted Inner Witness occurs when a person takes inward inclination, relief, urgency, or preference and labels it the witness of God without sufficient testing in truth, conscience, and peace under the Holy Spirit. This misinterpretation can damage both private guidance and public ministry.

The witness of God does not contradict Scripture, flatter the flesh, or ignore Divine order. It carries a moral and spiritual quality consistent with the character of God. Where this quality is absent, caution is required. Mature believers therefore test inward promptings not only by whether they are strong, but by whether they are clean, true, Godward, scriptural, and peace-bearing in the right sense.

### **Corporate Anointing and Shared Spiritual Atmosphere**

Corporate Anointing refers to the gracious working of God in a gathered people when hearts are yielded, truth is honoured, and the Holy Spirit is given room to move according to Divine order. Shared Spiritual Atmosphere refers to the collective inward condition of a meeting shaped by truth, worship, humility, expectation, resistance, confusion, or other factors present among the people. Gatherings are never spiritually neutral. There is always some prevailing atmosphere or direction in operation.

This does not mean atmosphere creates God's presence. God is sovereign and not produced by technique. Yet the gathered condition of a people does affect what is welcomed, resisted, clarified, or confused among them. Therefore corporate life must be guarded from manipulation, hype, disorder, fleshly pressure, and false liberty. True corporate anointing is clean, Godward, Christ-exalting, and orderly even where it is powerful.

### **Authority, Control, and Measured Expression**

Spiritual Authority is the right and capacity given by God to act in alignment with His will, while control is the fleshly attempt to dominate outcomes, perceptions, or people. These must never be confused. Likewise measured expression refers to spiritual expression that remains governed, fitting, and under the order of the Holy Spirit rather than becoming unrestrained, self-advertising, or disorderly. Mature Pentecostal life requires both liberty and order. Liberty without government degenerates into confusion. Order without life degenerates into dead formality.

The more genuine the operation of God, the less need there is for human exaggeration. Measured expression does not quench the Spirit; it honours His holiness. Spiritual authority therefore works without carnal forcing. It carries weight without theatrics, clarity without manipulation, and power without self-display.

1 Corinthians 14:40 NKJV "Let all things be done decently and in order."

## **The Governed Expression of the spirit**

### **Spirit-Controlled Expression**

Spirit-Controlled Expression refers to the outward expression of life, worship, utterance, response, and ministry as governed by the Holy Spirit in harmony with truth, love, humility, and Divine order. True spiritual expression is never less than genuine, yet neither is it careless, excessive, or disordered. The Holy Spirit does not produce moral confusion, prideful display, or fleshly excess. He may interrupt the plans of man, but He never acts contrary to His own holy character, nor does He violate the truth He Himself has inspired.

This means that the mature believer learns not only how to receive spiritual life, but how to express it fittingly. The issue is not suppression, but government. The strongest spiritual life is not always the loudest. Often it is the cleanest, truest, and most restrained where restraint is required.

### **Responsive Yieldedness and Inner Agreement**

Responsive Yieldedness is the active readiness of heart that answers truth, conviction, and Divine prompting with sincere consent. Inner Agreement is the inward consent of the spirit and will with the known will of God. Together these describe the posture in which grace most readily works. They are the opposite of inward reserve, hidden bargaining, or selective surrender. Many believers outwardly comply while inwardly withholding agreement. This limits the deeper work of God within.

Where there is inner agreement, obedience ceases to be a merely external burden and becomes a more integrated response of the person. The heart begins to move with God rather than merely after Him. This does not eliminate warfare, but it greatly strengthens the believer in it.

### **God-Governed Living**

God-Governed Living is life ordered under the truth, authority, grace, and active influence of God in both inward disposition and outward conduct. It is the practical goal toward which all the foregoing instruction moves. A God-governed life does not merely possess correct definitions. It lives under a right ruler. It is marked by inward honesty, covenant faith, growing discernment, moral stability, ordered spiritual expression, and a willingness to remain under the sanctifying light of God.

Such living is not achieved by fleshly discipline alone, nor by mystical passivity. It arises where regeneration, truth, grace, faith, conscience, and yielding cooperate under the Holy Spirit. In this way the believer increasingly becomes not merely informed, but governed; not merely active, but ordered; not merely intense, but mature.

2 Timothy 1:7 NKJV “For God has not given us a spirit of fear, but of power and of love and of a sound mind.”

## Conclusion

The burden of this second part has been to show that redeemed life must become governed life. It is not enough that man be made alive unto God if the soul remains substantially disordered, the conscience neglected, the affections divided, discernment immature, and expression ungoverned. Redemption restores the possibility of true inward order, but that order must be progressively entered into through truth, grace, faith, humility, and sustained yielding to the Holy Spirit.

The mature believer is therefore not merely one who speaks often of spiritual things, nor one who has tasted occasional intensities, but one whose inward life has come increasingly under the practical rule of God. Such a person develops stability without deadness, discernment without suspicion, liberty without disorder, authority without control, and zeal without fleshly exaggeration. In this way the life of God is expressed not only in isolated moments, but in formed character and measured obedience.

The work remains deeply dependent upon God. Yet the student must understand that this dependence is not passive. It is living, responsive, truthful, and consenting. It involves the whole man brought again under Divine-human order. Where this governed life is increasingly realised, the believer becomes more useful, more clear, more clean in discernment, more stable in trial, and more fitted to express Christ both privately and corporately.

Ephesians 4:15 NKJV “but, speaking the truth in love, may grow up in all things into Him who is the head—Christ—”