

The True Workings of God

True

Compare Counterfeit →

i. *The Baptism, or Fulness of the Spirit:* An influx of the Spirit of God into the human spirit, which liberates the spirit from the soul (Heb. iv. 12), so as to become a pliable organ or channel for the outflow of the Spirit through the believer, manifested in witness to Christ and in aggressive prayer service against the powers of darkness.

It is a true baptizing into the Body of Christ, and oneness with all the members of the Body. Its special mark and result is known in power to witness for Christ, and in conviction of sin in others, and their turning to God.

The highest manifestation of the Fulness of the Spirit is co-existent with the use of the faculties and self-control.

There is but one reception of the Holy Spirit: with many succeeding experiences, developments, or new crises, resultant on fresh acts of faith, or apprehension of truth; various believers having varied degrees of the same Infilling of the Spirit, according to individual conditions. The endowment of power for service is often a definite experience in many lives. *Pages, 51-291-297.*

ii. *The Presence of God:* Known in and by the human spirit, through the Holy Spirit. When He fills the atmosphere of a room the *spirit* of the man is conscious of it, not his senses. The faculties of those present are alert and clear and they retain freedom of action. The *spirit* is made tender (Psa. xxxiv. 18), and the will pliable to the will of God. All the actions of a person moved by the true and pure Presence of God are in accord with the highest ideal of harmony and grace. *Pages 104, 107.*

iii. *God in and with man in the spirit:* John viv. 23. The Father in heaven is realized to be a real Father (Gal. iv. 6), the Son a real Saviour, the Holy Spirit a real Person; manifested as One in the *spirit* of the believer, by the Holy Spirit: with resulting effects as in Rom. viii. 9 to 11. *Pages 103, 130.*

iv. *Christ manifested in the believer by His Spirit,* so that He is known as a Living Person on the Throne in heaven, and the believer joined in spirit to Him there, with the result that Christ's life and nature is imparted to him, forming and building up in him a "new creation," (Gal. i. 16: iv. 19. Col. i. 27), the believer growing up into Him in all things.* *Pages 103, 107, 126, 127, 289.*

v. *Consciousness of God:* Felt in the *spirit*, and not by the physical senses. *Pages 107, 108.*

vi. *The Holiness of God:* When realized by the believer produces worship and godly awe, with a hatred of sin. On the ground of the Blood of Calvary God draws near to men, seeking their love, but His presence does not terrorize. *Page 289.*

* See "Counterfeit" for difference between turning inward to a subjective manifestation, instead of relying upon the Living Christ in heaven. The reliance and fellowship with the Glorified Christ draws the believer to live out of himself (Ephes. ii. 6), and thus have a wider vision, and clearer fellowship with all saints.

Counterfeits of Satan.

Counterfeit

i. Counterfeit workings of evil spirits may accompany a true reception of the Fulness of the Holy Spirit, if the believer "lets go" his mind into "blankness," and yields his *body* up *passively to supernatural power*. As a "blank mind" and "passive body" is contrary to the condition for use required by the Holy Spirit, and is the primary condition necessary for evil spirits to work, the anomaly is found in the Holy Spirit responding to the law of faith, and filling the man's spirit, at the same time that evil supernatural powers respond to the law of passivity fulfilled in mind and body. They then can produce in the *senses* manifestations, which seem to be the outcome of the Holy Spirit's entry to the *spirit*.

The results of the counterfeit manifestations are varied, and wide in their ramifications, according to individual conditions. The abstract result is *great* "manifestations" with little real fruit; "possession" by evil spirits of the mind and body in varied degrees; a spirit of division from others, instead of unity, etc., etc. *Pages* 54, 97, 106, 107, 108.

ii. The counterfeit of the Presence of God is mainly felt upon the body, and by the physical senses, in conscious "fire," "thrills," etc. The counterfeit of the "Presence" in the atmosphere is felt by the senses of the body, as "breath," "wind," etc., whilst the *mind is passive or inactive*. The person affected by this counterfeit "presence" will be moved almost automatically to actions he would not perform of his own will, and with all his faculties in operation. He may not even remember what he has done when under the "power" of this "presence," just as a sleep-walker knows nothing of his actions when in that state. The inaction of the mind can often be seen by the vacant look in the eyes. *Pages* 109, 112, 124, 128, 130.

iii. Evil spirits' counterfeit, as the occasion serves them, each Person of the Trinity, and can thus obtain access, and become in and with a man in manifestations given to the senses, in which the real *spirit-sense* may have no part. *Pages* 52, 103, 104, 105, 108.

iv. Christ apparently manifested inwardly as a "Person," to whom the soul prays, or with whom he holds communion, yet there is no real evidence of the expression of the Divine nature, or true growth of the Christ life, with a deepening fellowship with the Christ in heaven. On the contrary the Christ in heaven seems far away. The counterfeit centres and ends in an "experience" which keeps the person introverted or self-centred (spiritually). *Page* 107. *Cf. pp.* 289, 290, 291.

v. "Consciousness" of "God" in *bodily* sensations, which feed the "flesh" and overpower the true spirit-sense. *Pages* 106, 130.

vi. Evil spirits counterfeit this by giving a *terror* of God, which drives men away from Him, or forces them into actions of slavish fear, apart from the use of the mind, and volition, in glad voluntary obedience to Him. *Page* 143.

vii. *Surrender to God:* Of spirit, soul and body, is a simple yielding or committal to Him of the whole man, to do His will and be at His service. God asks the full *co-operation** of the man in the intelligent use of all his faculties. Rom. vi. 13. Page 70.

viii. *Fellowship with the sufferings of Christ:* The result of faithful witness for Him, and in such "suffering," the joy of the Spirit breaks forth in *spirit*. (Acts v. 41). The fruit of true conformity to Christ's death in the "fellowship of His sufferings" is seen in life to others, and growth in tenderness of spirit, and Christ-likeness in character. 2 Cor. iv. 10-12. Page 89.

ix. *Trusting God:* A true faith given of God in the spirit, having its origin in Him, without effort reckoning upon Him to fulfil His written Word. Co-existence with the full use of every faculty in intelligent action. "Faith" is a fruit of the Spirit and cannot be forced. Gal. v. 22. 2 Cor. 13. Page 275.

x. *Reliance upon God:* An attitude of the will, of trust and dependence upon God, taking Him at His word, and depending upon His character of faithfulness. Page 127.

xi. *Communion with God:* Fellowship in the Spirit with Christ in the glory as one spirit with Him. The consciousness of this is in the *spirit* (John iv. 24) only, and not in "feelings" in the senses. See for conditions of true communion with God, 1 John i. 5-7. Page 291.

xii. *Waiting on God:* The Spirit in restful co-operation with the Holy Spirit, waiting God's time to act, and a waiting for Him to fulfil His promises. The true waiting upon God can be co-existent with the keenest activity of mind and service. Page 62-63.

xiii. *Praying to God:* Having access to the Holiest of all, on the ground of the Blood (Heb. x. 19). Penetrating in spirit through the lower heavens to the Throne of Grace. Heb. iv. 14-16. True "prayer" is not directed toward God as *within* the believer, but to a Father in heaven, in the Name of the Son, by the Holy Spirit. Page 126.

xiv. *Asking God:* An act of the will in simple faith, making a transaction with God in heaven, on the ground of His written Word. "Answers to prayer" from God are usually so unsensational and so unobtrusive that the petitioner often does not recognize the answer. Cf. pages 249, 276, 279.

xv. *God speaking:* Through His Word, by His Spirit, *in the spirit* and conscience of the man, illuminating the mind to understand the will of the Lord. Page 136.

xvi. *The voice of God:* Is heard and known *in the spirit* of man, wherein the Spirit of God dwells. God also speaks through the conscience, and through the written Word (see "Texts"), never confusing or dulling the faculties of the man, or perplexing him so as to hinder clearness of judgment and reason. The true voice of God does not make a *demand* of unreasoning obedience to it, irrespective of the man's free volition. Pages 137, 138.

xvii. *Divine guidance:* Through the spirit and mind; *i.e.*, "drawing" in spirit, light in the mind: spirit and mind brought into one accord in harmony with the principles of the Word of God (Ephes. v. 17; Phil. i. 9-11. A.V. m.). Pages 134, 135, 136, 140, 219.

* "Co-operation" versus "control" is the distinction between the true working of God in and with men, in contrast to the working of evil supernatural powers.

Counterfeit

Vii. Passive yielding of spirit, soul and body to supernatural power, to be moved automatically, in passive, blind obedience, apart from the use of volition or mind. Evil spirits desire "control" of a man, and his passive submission to them. *Pages 68, 69.*

Viii. "Suffering" caused by evil spirits is characterized by a fiendish acuteness, and is fruitless in result—the victim being hardened instead of mellowed by it. The demons can cause anguished suffering in spirit, soul or body. "Possession" manifested in abnormal *suffering*, may be the fruit of (unconscious) acceptance of sufferings caused by evil spirits, often under the name of the "will of God." *Pages 88, 89, 90.*

ix. "Trusting evil spirits" comes about through trusting blindly some supernatural words, or revelations, supposed to come from God, which produces a forced "faith," or faith beyond the believer's true measure, the result being actions which lead into paths of trial never planned by God. *Pages 129, 135, 274, 275.*

X. Reliance upon evil spirits means a *passive* leaning upon supernatural help and experience, which draws the person away from faith in God Himself, and from active co-action with Him. *Page 143.*

xi. "Communion" with evil spirits may take place by retiring within to enjoy *sense* communion, in "exquisite feelings" which absorbs and renders the soul incapable of the duties of life. The "flesh" is fed by this spurious spiritual "communion" as really as in grosser ways. *Pages 124, 125, 155.*

xii. A "waiting for the Spirit to come," in hours of prayer, which brings those who "wait" into passivity, which at last reaches a point of "séance" conditions, followed by an influx of lying spirits in manifestations. *Pages 62, 63.*

xiii. Praying to evil spirits comes about by praying to "God" in the atmosphere, or within, or possibly to "pictures" of God in the mind; instead of approaching the Throne of Grace according to Heb. x. 19. *Pages 95, 130.*

xiv. "Asking" evil spirits, by speaking to some *supernatural presence* in, or around the person. The "answers" are generally "dramatic," sensational, calculated to over-awe the person, and make him feel he is a wonderful recipient of favour from on high. By this means the demons gain control over him. *Pages 118, 119, 142.*

xv. Evil spirits speaking, either puffing up, accusing, condemning or confusing the person, so that he is bewildered or distracted and *cannot exercise his reason or judgment*. The "speaking" of accusing spirits resembles the "thinking" or speaking to oneself, when the words are not uttered audibly. *Pages 170, 171.* Also "Listening" on *pages 119, 124, 136, 142, 143.*

xvi. The counterfeit "voice" of God is usually loud and comes from outside the person. It can come from *within*, when the person is deeply possessed. It is frequently imperative and persistent, urging to sudden action. Confusing and clamorous, or subtle in suggestion; producing *fear* through its insistent demands, making the man a slave to supernatural power. May also be distinguished from the voice of God by its sometimes, trivial objective, and fruitless results when obeyed. *Pages 137, 139, 141, 142.*

xvii. Satanic guidance by supernatural voices, visions, leadings, drawings, are all dependent upon the passivity of the mind and reason, and take place in the sense-realm as a counterfeit of the true in the spirit. *Pages 128, 134, 135, 136, 221, 222.*

True

Compare Counterfeit

Xviii. *Divine "Leadings"*: Are in the spirit; demand co-operation of the man in every faculty of mind, and spiritual intelligence in correctly reading the monitions of the Spirit. The will is *always left free to choose and act*. The true "leading of the Spirit" is never out of accord with principles of God's Word. Pages 140, 141.

Xix. *Divine "Visions"*: When given, come (1) without seeking for them, (2) with definite purpose, (3) are never abortive, and (4) are co-existent with active use of the mind and faculties. Page 150.

XX. *Obedience to God*: An act of deliberate will, choosing to do the will of God, when made known to the believer. A full examination of the *source* of the command preceding intelligent decision to obey, is co-existent with true obedience. Pages 50, 51, 54.

XXi. *God giving power*: By the Holy Spirit in the man's spirit, strengthening him in spirit, so as to energize his mind and every faculty of his being to their fullest use, and enabling him to endure and accomplish what he could not bear or do apart from God. (Ephes. iii. 16). Pages 70, 138, 288.

XXii. *God giving influence*: Means that the believer draws others to God, not to himself. True Divine "influence" does not "control" others automatically, but constrains them to turn to God. Page 289.

XXiii. *God giving "impressions"*: Means a gentle movement *in the spirit*, which leaves the person free to act of his own volition, and does not *compel* him to action. "Impressions from God" are *within* in the shrine of the spirit; and not from a "power" outside, *e.g.*, in "touches" on the body, or an exterior compelling force. See page 219 for action of the spirit.

XXiv. *Divine life from God*: Is known, not by "consciousness," but *results*, enabling the believer to bear and suffer what he could not bear or suffer humanly. There is rarely any "feeling" of strength or life, because consciousness of Divine life would draw the man from the path of faith to rely upon his experience. Pages 91, 92.

XXv. *Divine love*: Shed abroad in the heart by the Holy Spirit, is co-existent with keen and faithful dealing with sin; with acute hatred to sin and Satan, and all that is contrary to righteousness.

God's love does not dull, but energizes every faculty to fulfil the action for which it was intended in creation. It has no "craving" in it, nor does it weaken those to whom it flows out. Cf. page 291.

XXvi. *Fire from God*: Is a purifying through suffering (Matt. iii. 11, 12), or a consuming zeal in spirit, which deepens into white heat intensity to do the will and work of God, which no trials or opposition can quench. Fire from God is spiritual, not literal, and therefore falls upon the *spirit*, not the body. Page 291.

XXvii. *Texts from God*: These are given through the organ of the spirit to the mind, when the spirit is (1) calm, (2) unstrained, (3) at liberty, (4) open to the Spirit of God. They do not confuse, and when acted upon are found to be confirmed in Providence, and are always in accord with the keen use of the faculties. Intelligent knowledge of the broad principles of Scripture is needed for the true interpretation of "texts" which arise in the spirit, lest they be misused through human conceptions of Divine things, *e.g.*, the *mind* may take literally what God means spiritually. Cf. page 139.