

Humanistic “Spirituality”

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The Grace Scriptures definitively distinguish between what is in essence spiritual from what is humanly perceived as such. What is solidly permanent and predictable is hence what spirituality solely exudes. Outlays in immaterial settings demonstrate what solely transcends beyond all humanistic trapping. Humanism lingers below the radar of eternal divineness. All manifestations in physicality charter and follow in refracted views to what were fulfilled in God’s Decree in Eternality. In the earthen sphere, priority and devotion is focused on defining and marking solely secular and physical boundaries, as though such exemplify quality and distinctiveness of spirituality. These unrealistic, unreliable and un-abiding borders are displayed in an environment that isn’t fixed. Life changes with every gust of wind and squall of wave in increasingly unpredictable, unreliable, inconsistent and uselessly uncharted; ever shifting visions. These indications know no realizable directions and boundaries.

Spirituality subscribes where all is factually ordained through predetermined positions, beyond physically projected venues. Humanity’s uncertainties exude detachments from security. Spirituality is structured and solidified in deliberate authenticity; contrariwise, physicality blends into humanity’s flowing terrain. Spirituality doesn’t oblige whims, as it affirms solely in the regulations of reliability! What reflects in the human mind in time passages; echoes strictly in creature compositions and extends no further undertakings than what its structure asserts. Extensively, these specters seek their implications within history but consistent recognition in time temperance simply exudes the mystery within which humanity disconcertingly connects to God. Consequently, human refractions are indistinctly oriented rather than consistently arranged. In this enlightenment, what is physically planned doesn’t chorus in gaspingly runlets of spirituality, hence there is no plausible union thereof.

Humanistic inscriptional, relational remembrance and recollection of divine presence in manifested timelines counter merely as oft-balance crafting of words to capture typical contemporary experiences. Time is obscure and absurdly un-retainable, which indeed mediates in human perceptions and apprehensions of intendances. This discrimination reverses what is seemingly inherent in manufactured transitions to security or at least relief from concerns of fleeting moments, which are misconstrued as controls in time parameters. Physicality’s problems of this habitual exhibit the slow rhythms of tides and phases, as the turning of expressions orbiting, gestating and maturing. Yet, that which are portrayed as eras of chronological consciousness, fail to comprehend any staging ground for divine/human interactions. Relatively, the “ineffectiveness” of time is leveled, reutilized and measured in equal segments for contented manipulation by sharp flowing regulators with exchangers.

Such is time-relativity's so-versioned management more in human misperceptions than what is essentially disposed or eradicated; conversely to what is exerted and preserved in God's Decree in eternity. Even through human perspectives inevitably acknowledge God's center roles, His pre-determinacy of everything strictly in the invisible strata is still minimally in His people's conscientiousness. Human postures repudiate God's people daily struggles in torrential contentions on their lives. Physical time-associations tend to engulf many from penetrating into genuine spiritual depth. Humanism's spirituality forms feign as identifiable the image of God within religious mystical piety, which depicts Him as wandering the earth in search of beloved relations. This image accommodates time-mangling evolution. Humanism's image is of God alone in a waiting room hoping for an appointment. This caricature does more than just understate the actuality; it counterfeits time-relativity's version of spirituality's segments masquerading in humanism.

Apprehension of this reutilization is in the liability of what seemly is inevitably disrupted by duplicable occurrences. Concentrations in these primary conflicts reside in rampancy of contemplated basins exhibiting physicality's connections. These instances of great anguishes of birth and death struggles are what are known in time's annihilation of the humanly memo-medium Indicant notions. Such aren't proficient to determine in terms of units depleted, lost or gained. Such have their appeal not from duration but due to their exploits of incidents scored as good, bad, hard, brutal, bittersweet or ebullient. These oft-eventful segments or factions of humanism's associated regulations in details are inimitable appearances of such as subsisting or surviving. Unquestionably, these oft-perceptions by masses of God's people formulate the disruptions of their so-envisioned "lifetime" expectations. These inferences bode significantly in confusing "supernatural" with genuine spirituality. No mystical behavior can authenticate genuine spirituality from what is solitary inspired of humanism.

I Timothy 6:20 states: "O Timothy; that entrusted to you guard, turning away from the secular vain-words and opposition of the falsely-named knowledge." Note the latter phrase, which is corroborated in I Timothy 6:14: "guard the good deposit through the Holy Spirit dwelling in us." Hence, the instruction to *φύλαξον* (**phee-lahx-on**) rendered "guard" it, engenders to watch it, keep it safe and protect it against error "through the Holy Spirit," i.e., through enabling of the Holy Spirit (II Timothy 1:12, 14). This is concomitant with the command of "turning away from secular empty babblings." The Greek participle *ἐκτρέπομενος* (**ehk-trehp-o-mehn-os**) rendered "turning away" denotes to persistently turn out, turn aside and remove from secular empty babblings. The adjective *βεβήλους* (**vehv-ee-loos**) rendered "secular" conveys what is profanely godless or unspiritual (I Timothy 1:9; 4:7). *Κενοφωνίας* (**Kehn-oph-o-nee-ahs**) rendered "empty babblings" literally denotes empty sounds, hence, empty chatter and worthless utterances (II Timothy 2:16). Turning away from secular empty babblings entails what opposes and contradicts falsely named knowledge. Accordingly, God's people are to be removed from humanistic secularism and *ψευδωνύμου* (**psehv-lo-nee-moo**) rendered "falsely named," which opposes the truth. This clearly condemns all efforts to synthesize Eternal Actualization with empty mysticism ...imposing secularism disguised in humanistic spirituality.

Some endeavors of humanistic spirituality remonstrate in liturgical icons of Christianity. Yet, these are identified of something designated as either collective or reserved in the mundane intellect. Even though such may exhibit auras of factuality overflowing into accessible instances, such merely overlay what physicality segments superimpose. In effect, humanistic “spirituality” can’t administer the hectic instabilities of disorder in time cycles of its manifestations in segments of days, seasons and feasts. The casting of its appealing “Christological” shadows over attendances in transience, insufficiently charter the unbalanced appraiser of transitions or irregular assessments of rising and receding events. Whatever “spirituality” is, it must be acknowledged according to God (Romans 12:3; c.f. I Peter 4:6). Thoroughly, its perceptive description doesn’t wither in the label of what its devotion proclaims to ministers. In each ministering opportune, the struggles of life and death resonations reside most effectively beyond all physicality and secularity.

Alternately, some misconceive liturgical implications as massive grids of points in time that equally summon and secure their relations in God. Ecclesiastical schemes allocate and celebrate their terrains as placing humans in Christ through activities of their tenets. In this sense, liturgical calendars chart their personnel’s time/service history in feasts, terms, occasions and rites as the occasions of God’s visitation. The problem with these images of liturgical moments as God superimposed in human points in times is that they are merely humanism’s caricatures of spirituality. The truth, however disconcerting, is that the liturgical time cycle is not the initial point for understanding the upper tiered reflection of “God’s superior sphere.” Spiritual perceptive requires comprehension of the foundational experiences of God in time, which gave rise to schematization in worship. God’s people’s quest in authentic spirituality must be rooted in the collective scriptural position of the eternal invisible rather than temporal visible actions infused in liturgies.

Regrettably, it is from this ironic chore that Christendom has extracted that the indistinct effects of time are the proceedings consented in liturgies. There is fixed in this sense a complex insight crafted into languages, which have purportedly availed its accessibility to countless Christian generations. Therefore, what is institutionalized in transplanted religiosities is merely human’s attempt to marginalized authentic spirituality in terms of what are controlled in worldly ornaments. In this scenario, the mutual presence of God and humankind is indeed at the heart of all concerns in their inappropriate humanistic disciplines. Further, it is misconceived that the presence of God is hidden but may be known or so learned in retrospection and attentiveness of memory delights with worldly experiences of life’s gifts of food, wisdom, compassion, mercy, love, forgiveness and humility as counterpoints to its own avarice and arrogance. Contrastingly, the essence of spirituality is beyond this in reliable assessment of genuinely qualifying amicabilities!

Astonishingly, the varied aspects of humanistic spirituality are simply personal accounts of ways of access into their “mysteries” of God’s saving presence in classics of “spiritual literature.” Assessments from these facets are what relate in contending in the point of intersection of timeless to time as employments in mysticism. These are the occupants that are given and taken in their lifetime of zeal, selfness and so-viewed self-surrender, yet for most, there is only the attended moment. The crest of these “Christian classics” are primordial in the writings of the Old and New Testaments, which comprise returns

again and again to the theme of celebration as the sustaining force of faith. According to dominant ornamentations in the Old Testament, God and Israel are drawn together and irrevocably united in a symphony of commemoration. Hence, what might well have been ushered in are either in iconic points of views or of devotional memorials.

“Commemorations” in both the Old and New Testament writings almost always involve God's movement toward whatever He remembers or having testified; as His concerns are misconstrued as motivated by the immediate effect of those petitioning Him. As this premise is advanced into the current age, this presupposition is that people flourish when: “the poor are fed and sheltered, when the long-awaited desire is fulfilled or the rain falls and the grain yields abundance.” Strictly in this sense, ritualistic memorials are credited as the spiritual impetuses that activate God's blessings. On the contrary, God unmistakably remembers His people for blessings, in spite of their depravity, as He also “remembers” their injustices, reciprocal exploitations and worshiping icons. And so in remembering; God's process exudes punishment; bringing repentance and change of heart. On the other hand, God through the blood of Christ has forgiven their deviance without human conciliates. God's “forgiving” is of His autonomous effect, which also connotes well in His remembering.

Hebrews 2:4 states “God also bearing witness both with signs and wonders and various miracles and distributions of the Holy Spirit according to His Will.” What this verse clearly confirms is that God's use of signs, wonders and various miracles occupy solely in the witnessing, i.e., testimonial mode rather than the actuation of events themselves. Actualized spirituality isn't analogous to what portends in omens or what instigates in rituals. Even though there are various accounts of God's marvels in sensationalized actions in Him exhibiting evidence to persuade His people of His presence, the verity of His essence is most definitively in its *πνεύματος ἁγίου μερισμοῖς κατὰ τὴν αὐτοῦ θέλησιν;* (***pnehv-mah-tos ahy-ee-oo mehr-ees-mees kaht-ah teen ahf-too thehl-ee-seen***) rendered “distributions of the Holy Spirit according to His Will.”

Summations in analysis of theological viewpoints conclude that the essence of God's “remembering” resides in His manifested acts in the world but even more because of His previously decreed promise to it. In the ages, mystics have sums up the nature of previous committed revelations in supernatural medians. What is factual of what exists is that God created, purposed and completed it. Within this perspective, all of history is simply of God's testimonials, the sequel depictions of one continuous association in which God has created and gathered all to Him. Supernatural healings, iconic wonders, etc., whatever exists is actualized in what He decreed, which doesn't necessitate identification through human activisms!

Though their persevering “spiritual” applications of testimonials were diverse, there are countless instances wherein Israel forgets much. Yet, the basis, which abides them and the covenant, which keeps them are never depended upon them. Hence, neither God's people's memorizing nor their forgetfulness is the decisive influence.