

Unscriptural Convictions through Human Associations and Avocations

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Many doctrinally view that God's people's main calling postures in the core of converting their matters into conformity with what they perceive to be God's Will; alas, they avow as "building up the body of Christ." The burden and frustration of this misapprehension consigns associations and avocations to "channeling their "spiritual lives" in orthodoxy arranged conclusions. These are the allusions in humanism manifested in exhibitions that converse their physically marginalized understanding of God, in regards to creation and alas "their gospel" formatted in "innovative religious systems. Thus, what has risen on the horizon are physicality/secularity endeavors to answer life's questions, which are intransigently attached with increasing urgencies. In this eruption, actualized entities don't persevere in the visual observable, because such are internalized in the spiritually defendable rather than the physically/secularly dependable. This solitarily is the reliable essence that identifies transcendences beyond aesthetic resonations.

However, what seems to dominate in these rebellious convictions subsist in resonations as instinctive human participants and even outright innovative determinant contributors. Flatteringly in inventive ages, such are misconstrued as inherent although reactionary in unresponsive instances of irrelevant dispositions in renowned generations. Strikingly, in life's "readiness," others replicate grievances within reflectors doctrines that often fail yet excite and draw the hearts and minds of humanism. For many, this is viewed primarily as shared passivity piety, which induces mass empowered humanity solacing in cosmic religions, which calls forth its best efforts and attempts at creativity and cooperation with "the power greater than itself." God's people often proffer only this rather gloomy picture of partnered activism, which in effect perpetrate withdrawal and detachment from God's predetermined purpose. These intractable distinctions instill false indulgencies for reality that its precisions consist in the uncontrolled associations of its inadequate residues.

Human avocations aver convictions that habitually deal with the conflict between these perceptions of confidence and their call to involvement in the world in combinations of three ways: (1) supposedly focusing on their so-viewed "spiritual realities" yet prioritizing the present seen things inevitably linked in distortions; (2) dismissing the Scriptures' directions and embracing appearances of "complete human life" choices in reversions; and (3) confusedly processing so-viewed "spiritual life" interwoven in earthly vocations, yet never reconciled in such divisions. In these perceptions, many of God's people are distorted, averted or divided. Nevertheless, these reactionary variances all align in their flawed precipitancies in "striving towards" material attachments as "the enrichment of human lives." These are all one and the same impossibilities for those promoting things that seem to be "plausible" in the cosmos over what actually abides in God's Purpose in Eternality.

Overrated human efforts in reactionary thoughts exert utterly false intuitions regarding creature actions. Such are important only as in componential processes with regards to their testimonial partaking, yet are corollary ineffective of determinative value. Eternal intentions are pre-determinately established beyond how things manifestly perform, in that God's purpose solely defines the actuality of what things are, as opposed to how such visibly seem. It is strictly in these latter visualizations that the results of reactionary actions are misperceived as every bit important as the human intentions, which motivate them. The inconsistencies of such life's convictions combat the endless ritual of digging holes and filling them in the role of partnering with God, as if such provide accumulated meritorious points of accomplishments. Conversely, God has no need of filled-in holes but has previously actualized all, which grant the entire advancement of humanity and the universe.

Such enlightenments transcend in importance of certifying reactionary condescension in associative convictions, e.g., "we unite ourselves in the shared love of the end for which we are working, that is, so long as we contribute to the earthly progress of humanity's fulfillments." Eternal intentions can't be misconstrued in this sense as reactionary, as they don't redirect extractions prematurely from what God Himself previously actualized as attainable through that very work. This imminence of union was in fact determined in fulfillment of defacing the articulations of human endeavors, which bode reactionary so deeply in aspirations to espouse humanism. Philippians 3:15 states, "as many therefore as complete ... we may think this and if anything you think otherwise, this also will God reveal in you." The Greek adjective *τέλειοι* (**tehl-ee-ee**) rendered "complete" represents things that are finished, i.e., brought to their designed end and if anything might be thought of otherwise, God will reveal what their exactness are in testimonials.

The Grace Gospel Church Ministry believes and teaches that only Eternal Associations and Avocations overcome the great objections incurred in the misgivings that reside in religious human convictions. All insecurities in humanity tend to coincide in what lies in the great schisms that threaten dependencies by Human Efforts. Accordingly, the first scriptural application of reactionary's visions is that their practicalities really don't matter. Getting up each morning and going through the same routines day after day are seen in reality as testimonial participation in the most fascinating and meaningful manifestations unfolding in fulfillment of the universe and its transformations. Actuality doesn't depend ultimately on human efforts in life's exploitive thoughts and actions. This enlightenment certifies the verity that what is visibly observable in the cosmos should never be thought of as more fully nascent (coming or having recently come into existence). Focusing on statures of physicality/secularity movements in time torrents, solitary identify gatherings of resisters in their frightened developing scenes. Similarly, mounting uncertainties and uselessness weigh in the emergencies of burdened ventures for uplift of unsteady winds proffered in human passions. Surface automations grip popularly in graphically marked sentinels by scientism's gatherings of evidence for the cosmos's enormous advocates of literalisms in divergences for their entire insufficient contributive gird summations.

Acknowledging appeals for the credence of human effort in associations and avocations initiate novel aspects of nascence (how life begins gradually to appear). This inclination insinuates apprehensions due to perceptions that human participations form equivalent occasions, which dawn on to achievements. Such persuasions border on the perimeters proffering "Jacob wrestling with the angel of God," i.e., Jacob "gripping what he could grasp." The prevalent premise is that certain occasions involves "human actions," thus, they are consequently either attained by creatures or commenced "purely by fate." Even though creature contributions are construed in "partnership with God," such are viewed as viable determinates in life processes. In effect, these notions of compulsory human associations and avocations are deemed compulsorily for compliance in life functions. Conversely, God's singular predeterminations of life's compartments (ways and means) assign "inconsequential passivity" to virtually "influential creation's participations."

Flawed perceptions of ineffective creature "passivity" (inactivity) depict of two types, i.e., in adverse extents of developments and diminishments. Scripturally scrutinized analysis distinguishes each as submissive to what is "undertaken in life and submitted in death," as opposed to "creations' contributive or catalytic determinations." Creature reactionary enabling contends that its proceedings of engaged actions compulsorily contribute to human progress. However, the spiritually enlightened more than realize that creature enablement in abilities, talents and skills are all gifts infusible conferred from without, as opposed to intently inherent within. What is anon (immediate) in this discernment, thus exhibits intelligence that efforts undertaken by individuals induce strained spontaneous participation in universally futile endeavors. For this reason, creatures become gradually more detached from committed confidence in their employments. It's not because they don't think human intuitions matter but that such aren't ever consistent or reliably corollary of human intentions.

Misguidedly, visible culminations are eponymously (viewed in creaturely nomenclature) assessed as the vital force in fulfillment of human efforts, vicariously fabricated as the progression of evolutions transformed in the cosmos. What is assessed as counteracted in "passivity of diminishment" imbues "hostile powers, laboriously obstructing tendencies and hampering or deflecting progress toward heightened being." They are erroneously construed of two types: those whose origins resound outside of and those whose origins reside within creation's control. The former engenders "the barriers that block, the walls that constrain, the stones that expel from the path, the obstacles that render fruitless and the invisible microbes that kill, in effect derailing creation's intentions." The latter includes the "natural failings, physical defects, intellectual ores and moral weaknesses," as a result of creatures' activates or inactivates, which visions reside solely in humans' influential involvements.

Specifically, human associations and avocations focus in "creature contraventions," as though these version categories of activity or passivity emit substances of experiences to incite either individualized growth or decline. This intransigence counters conceivably in deducing creation's contributive controls at least evenly instead of the ills engendered by creaturely eponymous "passivity of diminishment." The conventional initial response

is to resist and/or remove life's confrontations through creation's rationalisms. Such is oftentimes viewed as the determinant of rejections and admittance of what God "allows" through either creation's passive tolerations or active Interventions. In this, humanism's rationales deduce: 1). "We can only hope to locate God by loathing what is coming upon us and doing our best to avoid such and 2). "The more compelling we endeavor at that moment with our total mind and might, the more closely we tend to the mind and actions of God." Hence, they aver that challenges are "jointly overpowered but of course in God's Name."

Scriptural insights definitively conclude that precisely the opposite is true. II Corinthians 2:14-15 state, "and to God thanks, who at all times leads us in (causes us to) triumph in Christ and the fragrance of His knowledge, He is manifesting through us in every place. Because of Christ, a sweet fragrance we are to God in those being delivered and those being destroyed." The passive connotations of creature capacitating in these verses are expressive that God *τῷ πάντοτε θριαμβεύοντι* (**to pahn-dot-eh three-ahm-vehv-on-dee**) rendered "at all times leads us in (causes us to) triumph." Hence, all occurrences are corollary of *τὴν ὁσμὴν τῆς γνώσεως αὐτοῦ φανεροῦντι δι' ἡμῶν ἐν παντὶ τόπῳ* (**teen os-meen tees gno-seh-os ahf-too pahn-ehr-oon-dee thee ee-mon ehn pahn-dee top-o**) rendered "the fragrance of His knowledge, He is manifesting through us in every place." This is solely the difference between *τοῖς σωζομένοις καὶ ἐν τοῖς ἀπολλυμένοις* (**tees sozo-mehn-ees keh tees ahp-ol-lee-mehn-ees**) i.e., "those being delivered and those being destroyed." Authoritatively, human endeavors are designed interjections yet they are never determinant impacts.

Conversely, humanly reliant chores for purposes of personal choices are disjointedly contentious in their least extent, while consistently unreliable predictors of successful implementations to their farthest intent. Humanly impactful intelligence is definitively annulled in its inability to achieve intended functions and of debatable consequences in appositely positioning employments. There is great distinction made between suffering and sacrifice. In deference to His Sovereignty, God's people's lives must be of sacrifice, diminishment of themselves and ultimate confidence in God's wisdom concerning "the counsel of His Will" (Ephesians 1:11). All are for His sake (Colossians 1:16). There is such great suffering in the lives of many in the world in exclusive testimony of Christ's suffering and sacrifice (Romans 8:16-25). Numerous moments in life depict much struggle, effort and sacrifice endeavored to diminish the ills of depravity, yet such merely confirm that human actions are overwhelmed in futility. Scriptural enlightenment exudes that such are solely the Master Sculptor transfiguring in His Eternal Purpose the "higher provided advocacy" in which His people lovingly trust Him!