

Can God's Compartments be Comprehensibly and Comprehensively Critiqued by Humankind?

By Pastor George D. Cutler

Grace Gospel Ministry

From their initiation, Christendom's organizational religionists have strived in systematic attempt to rationalize God's modes and means in creation. First of all it must be fully comprehended that He needs no defense from anyone! God is SOVEREIGN, which entails His actions as always absolutely right and the best possible means of what has should and can occur. Depraved humankind's autonomous assessments of how, what, why and where things emerge are inaccurate. Secularity and physicality analyses resound strictly in the manifestation vantage point where nothing actually resides. There always have been and will be human conjectures, as to why and how things happen. Added to this enigma is when and where things are viewed as happening, which further complicates the reasoning of both their sensitivity and sensibility. Here, some queries are: what is the significance of things that are sanctioned in chaotic entropies? Also, if God controls everything, why do so many occurrences flow in torrent streams?

In these scenarios, if God is dependable, why do things depict differently in their ways and times instead of in modes of controlled, predictable expressions? Why does and how can God's means inspire and incite some, yet seemingly impair others; sometimes in the same instances? It appears that decidedly, toil in depraved creation summons all. Yet, some seem to prosper while others suffer in the settings of similar dwellings. The surface confusion here is that these varying conditions are obviously identity-wise as to who are God's people. Are such inquiries critical of God or do they simply declare divers aptitudes of humans?" Here, it is very important that inquisitions of this nature are not secularly/physically nor even traditionally/religiously but scripturally examined. In this regard, the first subsection entails that one's salvation, i.e., eternal relations to God is attributable solely to His choice (election) of such ones in eternity before the creation of the world (Ephesians 1:4).

The knowledge of salvation by God's grace and His faithfulness effectively rules out all meritoriously overtures respect to His favor. In every respect, one's approach to God is never in of earning His approval and blessings. Such doesn't imbue repenting before the face of God, which dispels what is erroneously based upon reaching unto and before Him with synergistic hollow words. The amazing supremacy of God's grace to exonerate un-virtuously exasperates the problem that constitutes criticizing God in replying against His providential dealings. Physical life's cycles resound in the NOW of why fiery trials are undergoing continuously evolutions. In other words, why do the blazing tribulations rage without ceasing and are even thrust upon those that are "obedient to God's call and seek to walk after the Spirit and not after the flesh?" Secular orations shroud the eternal process of defining what can never cease the eternal purpose already accomplished in God's Word!

There is yet even more in what eternal workings imbue, as to what is in store than what is presently revealed. The venue of eternal intentions is championed in the Scriptures' expressions of those that are vessels of His mercy. Romans 9:21 states, "Has not the potter power over the clay ... of the same lump to make one vessel unto honor and another unto dishonor?" Romans 9:23 states, "and that He might make, having made known the riches of His glory on the vessels of mercy, which He had before prepared unto glory." Notice in the context that these "vessels" were previously assigned, i.e., *poih/sai (pee-ee-seh)* literally rendered "to make, having made," (prepared) separate vessels unto honor as opposed to dishonor but they are all *evk tou/ auytou/ fura,matoj (ehk ton ahf-too phee-rahm-ah-tos)* rendered "out of the same lump." God is the potter and according to His specifications in eternity, He designed His elect as *eivj timh.n skeu/o (ees tee-meen skehv-o)* rendered "a vessel unto honor."

What too many of God's aren't aware of is that their salvation wasn't THEIR DECISION IN TIME but GOD'S DECISION IN ETERNITY! The vessels of wrath fitted to destruction were assigned such according to God's Sovereign Decree. In this view, the accentuated question is since none choose their own way and follow their own course, can any reply against God and ask Him "Why have you formed me thus?" and thus allowed these circumstances in my life?" The informed response of sovereignty (God's inherent right to whatever pleases Him) from the passage is Romans 9:20-21's statement, "No, but, O man, who are you that reply against God? Shall the thing formed say to Him that formed it, why have you made me thus? Hasn't the potter power over the clay, of the same lump to make one vessel unto honor and another to dishonor?" The bottom line is that the potter (God's sovereignty) owns clay, (all humankind) and is justly under deference to Him, as He molded some out of (worthless) clay; for His glory, "vessels of mercy!"

The Grace Scriptures convey that a "vessel of mercy" is the resultant environment of GOD'S DIVINE AND SOVEREIGN GRACE. Any "reply against God" is both rampart arrogance and ignorance. Earthly resonations in physicality/secularity inquire: "why does God allow this?" Heavenly in Christ resonations in eternity inquire: "how this works grace?" The scripturally informed answer is that ALL is according to His Will, i.e., everything functions in fulfillment of the counsel of His Will in Eternal Purpose. In this sense, ALL is in concurrence and harmony with Eternal Intentions; hence nothing transpires in departure from such. "Vessels unto honor" are exactly and completely God's Eternal Design. God solely is the molder and sustainer, which eliminates/negates ALL "external" inquires or replies from depraved creation in urging, willing or forsaking of His Decree. God's sovereign control is instilled in His faithfulness, in having achieved in eternity, "vessels of mercy," according to the pleasure of His Will (Ephesians 1:9).

Scriptural deliberations in eternal revelations don't dialogue "meritorious bargaining with God for blessings." In stark contrast to this view, humanly regarded lines of repentance in trials of shadows are erroneously perceived as ones forbearance to summon what is exactly insinuated as the requisite to abide in the various challenging seasons of life. The Grace Scriptures definitively convey what benefits are bestowed upon vessels of mercy. The communications include references of eternal revelations' discourses, which

aren't ever inclusive of human's contributions in partnership ministering of associations. God's Will allows or refrains strictly in fact that HE is the potter and HE has absolute, infallible power over the clay. The spiritual essence of discussion must only reside in the truth, which meekly resound reservations in faith that the clay has no valid contestations regarding the potter. Human evaluations never reverberate in God's eternal purpose but in manifestation processes of what seem perilous in temporary positional developments.

Most Christendom's traditional doctrines don't perceive that the sovereignty of the potter eternally molded the clay into appropriately individual vessels. Synergism views humans as participants, thus, the focus is on their meritorious input. Resultantly, the customary mindset is that salvation's recipients are required to purge themselves to qualify as well. Unfortunately, the recognized Bible translations are incorrectly scripted, e.g., II Timothy 2:21 is typically acknowledged: "If a man therefore purges himself from these, he shall be a vessel unto honor, sanctified, and meet for the master's use, and prepared unto every good work." Conversely, the Greek text scripting is: *eva.n ou=n tij evkkaqa,rh/ e`auto.n avpo. tou,twn(e;stai skeu/oj eivj timh,n(h`giasme,non(eu;crhston tw// despo,th)(eivj pa/n e;rgon avgaqo.n h`toimasmе,non* (**eh-ahn seen tees ehk-kahth-ah-ree eh-ahf-ton ahpo too-ton ehs-teh skehv-os ees tee-meen ee-yee-ahs-meh-non ehf-khrees-ton to thehs-pot-ee ees pahn ehr-gon ah-gah-thon ee-tee-mahs-meh-non**) rendered "if, then, any one may cleanse having cleansed himself from these, he will be a vessel to honor, having been and is sanctified and profitable to the master to every good work having been and is prepared." in this sense

The Grace Scriptures teach that God and humans are scripturally positioned in pointed contrast, i.e., God in HIS infinite greatness and wisdom and humans in their infinitesimal smallness and ignorance. It is in this sense that the framework of the above scripture unambiguously sets God's foreordination of HIS affirmation and status of HIS vessels in context of the Greek Text scripting of a previous verse; II Timothy 2:19, which states, "nevertheless, the foundation of God having stood and standing having this seal, 'the Lord having known those who are His; must having departed from unrighteousness everyone naming the name of the Lord."

Eternal Viewing inherently imbues "eyes to see" and "ears to hear," which automatically the Holy Spirit confirms attitudes in trusting rather than reproaches in "replying" against God's sovereignty; in Him having molded everything according to the counsel of His Will (Ephesians 1:11). On the other hand, earthly viewing and reasoning imbue what are the remanding, ignorant; insane, daring, foolish and most wicked replies against God; alas criticism, which amounts to condemning God. Yet that is what too many of God's people consistently indict in challenging His power or disavowing His Will. When a child replies against his or her parents; inciting such deliberations by criticizing and/or condemning, this is customarily viewed with disgust and indignation, and not deemed as appropriate. Thence, what is it for any mere creature of the dust such as all of humankind is, to reply against, criticize, enter into controversy with or try to prove wrong the proceedings of the Infinite and Eternal God?

There are the relativities which illustrate the exceeding folly and desperate wickedness of countering against God; in divergences by critiquing or assessing Him. The reality of the majesty of God exculpates in the context, which contrasts the infinite brilliance of God with the infinitesimal indistinctness of humans. It is in this preciseness of logic that asks, "O man, who are you"?" Yes, "who are you," anyway? Yet, more importantly who is God as the sovereign creator of all creation, as opposed to specific ones inhabiting the globe where humans habitat? The earth is so microscopic a component of the already known universe, such dialogues echoes hollow. The eminence and grace of God was dispensed into the earth accordingly as He decreed on the basis of His Eternal Purpose. These realisms overshadow manifestations of the rampart entropies that rattle seemingly around in physicality, which are very, very small in comparison with eternal engagements already accomplished in the Heavens in Christ (Ephesians 1:3).

The Grace Scriptures teach that the eminence of purpose epitomizes what is actualized, whereas testimonies in purpose merely exhibit measurements in manifestations. In this illumination, things enlist more immenseness in eternal intent than temporary depictions of disconcertion. It is basically symphonic anxieties that insufficiently seek to critique the Creator. Increasingly, scriptural inquiries of incredible Eternity certifies the infiniteness of the Heavens and deflates all those tempted to be puffed up in pride; as though "partnerships with God" are definitively determinate in interstellar spaces of the cosmos. It is solely God who has eternally willed, planned and decreed all things. Limitations in the universe seal the spiritually informed senses of their own nothingness in comparison with the infinite greatness and majesty of God! But, alas, it merely puffs up depravity's pride in delusions of "human wisdom's" misperceptions that such exerts as least a finite part in the ways, means and power of the infinite God (Romans 8:26; Psalms 147:5).

Many of God's people's "practicality values" connote of physicality/secularity's conduits in algorithm exploitations rather than spirituality's assertions in eternal initiations. In the midst of such misperceptions of the initiation and functionality of the stellar worlds and interstellar spaces, such proliferate in total obscurity of who created all things according to His Will and Purpose (Ephesians 1:11). This associates how visual intenseness veils in complacency countenances, countering the infinitely phalanx (close knit) reality that so few know so little about God's essence. This is evidenced in the scriptural inquiries: "who are you that reply against God?" And "what are you?" In an expanded sense, what is all of humankind ...even the very best of them? The verity is VILE are the best of the depraved, loathsomeness realized in all engulfed through and through by the sinful human nature. It is in this quagmire that this mendacity (equivocation) is subtly flaunted as an issue undertaken in subtle suggestions of what a righteous God ought to do.

Those that enter into such controversy by either criticizing or disassociating God from the dilemmas that don't seem suitable to them are in point of fact murmuring against God. This reveals the exceeding folly and desperate wickedness of condemning God, in challenging not only what exalts Him as the primordial BEING of infinite Majesty and Holiness but also commends His imminence of infinite wisdom. Earthly appearances in the twinkling cosmos don't accurately assess what is transcendent in spiritual scrutiny.