

The Potter and His Vessels - 2

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[0 : 00] Now as some of you will recollect last Lord's Day morning, we were looking at the opening part of how we looked at the potter and his vessels.

And we were looking at this passage in Jeremiah, specifically verses 3-6. And down to the potter's house, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter.

So he made it again another vessel, as seemed good to the potter. And the word of the Lord came to me, saying, O house of Israel, cannot I do with you as this potter, saith the Lord.

Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel. And just to recap what we were looking at last Lord's Day morning, we said that we have a God who is dealing with reality.

The reality of how we are, our fallen condition. And that includes the messengers that he uses. Jeremiah is very much a fallen individual, just as those he is speaking to.

[1 : 01] We saw particularly the closing part of the chapter, beyond that which we read, verses 18 on to 23, how he is asking the Lord to visit with wrath or with judgment, you know, those who have been back there.

And it's perfectly understandable why he would feel that, humanly speaking. And all that he is ultimately saying is that he wants the Lord to fulfill what he has promised.

And that those who don't trust in him for salvation can only expect this kind of wrath. But it is left in the divine record. It is left in the scripture narrative, so that we can see that God's servants and those whom he uses are not, you know, pure angels.

They are fallen men and women whom the Lord makes use of. We are saints of the Lord, but saints only in the sense of being redeemed by Christ. We still have many fallen qualities.

And this is the reality, both of the people God uses and of the people he has come to do business with in their souls. So humanity has fallen and the servants that he uses are fallen.

[2 : 08] This is the reality. We saw also how the potter himself, as the allegory, the picture for the Lord himself, has come down. Just as Jeremiah was to come down from the heights of the temple down to the Hinnom Valley, where almost certainly the potter's workshops were.

And how God came down from heaven's glory to be amongst us, to work in literally the dirt, the clay, the dust of the earth from which he created man in the first place.

He worked on us from the lowest reaches of the earth. He is the potter in the true sense. And we saw how the vessels that he makes are made by God.

In Genesis chapter 2 and in chapter 3, we read of how the Lord formed man of the dust of the earth. He breathed into his nostrils the breath of life. And man became a living soul.

We also saw in Ecclesiastes there, in chapter 7, verse 29, How this only have I discovered, that God hath made man upright, but he hath sought out many inventions.

- [3 : 13] God made man good. If there's sin in the world, it's not because God put it there. It's because man brought it in. Man allowed it in. So the vessels are made by God.
- And they are constructed. They are designed by God. But the vessel is marred. The vessel in the hand of the potter is marred. And it is marred not by him.
- It is marred by man. We are spoiled because of sin. And just as if you think of a potter working away on the wheel and he's making a potter, and then suddenly he goes all wobbly and it all folds in and it begins to sort of break up.
- So just as if he does that, he'll squish it all down again and he'll start from scratch. Once it begins to distort, once it becomes imperfect, then he squishes it all down.
- He makes another one. And that's what we're going to look at this morning, Lord willing. But the state of being fallen, the state of being distorted, of being spoiled, of being marred in the hands of the potter.
- [4 : 15] This is the reality. And it is this reality that God has come to address. So we say it at the beginning of all this, looking at the chapter here, looking at the passage, just as we did last Lord's Day, that we have a God of reality.
- A God who deals with us just as we actually are. This is not as skeptics or cynics or atheists would say, pie in the sky when you die. This is not mythology or fairy stories.
- This is reality. God is dealing with reality. The reality is man's fallen condition. The reality is that even the most hardened atheist will at times ask himself, what is it all for?
- What really is the purpose of my life here? Why are we here? How is it that if the universe has supposedly all simply expanded from a great big bang and how everything is spread, the even spread of light particles and of the cosmos and all the cosmic dust and everything that forms life and so on in the universe, why is it that even in our own little solar system, even in our own galaxy, as far as we can tell, this is the only solitary planet where life is able to be sustained?
- That is not consistent with a general sort of explosion. It is not consistent with any big bang. It is not consistent with any so-called evolution. It is absolutely consistent with the design of a creator.
- [5 : 53] So we have a reality which all of genuine science points to and backs up. All the empirical facts of science as opposed to the theoretical ideologies that people cannot prove and are just pure speculation.
- All the empirical evidence points to the work of a creator who deals with reality. Man's fallen condition. God does not wait for us to be perfect.
- He does not suggest, well, if you just put back the plate well enough, then maybe one day it will be good enough. We saw with the children, it's never going to be good enough. You cannot make that which has been spoiled as though it never had been.
- You can have a good stab at making it better than it was, but you cannot make it perfect again. And perfection is what God is, and perfection is what God requires for what is going to dwell in his presence.
- Therefore, the reality is that the vessel must be remade. And this is where we come into the potter when the vessel is marred in his hands.
- [7 : 03] He doesn't just say, oh, well, I'll just carry on with this one. It's not a good pot. It's not my best, but we'll stick it at the end of the shelf. Maybe somebody can use it for something. No, he squishes it all down again, and he begins again because he wants what he makes to be worthy.
- He wants what he makes to be suitable, to be appropriate. And what does he use? He uses the same clay. He doesn't say, oh, this is obviously a dodgy lump, so I'll stick that to the side, and I'll get in a whole bit of new clay.

He might put a bit more water on it. He might squish it up a bit more and squash it all down. But he starts again with the same clay, the same elements and substance.

Now, you and I all know, if we are converted, we know that we are the same flesh and blood as we were before. We are the same person, in a sense, as when we were unconverted and in our fallen condition.

And yet, and yet, having been born again of water and the Spirit, all who are thus saved, redeemed, and born again, they are completely changed.

[8 : 09] Their family can see it. Their friends can see it. Long before they ever get to the stage of actually pronouncing it publicly, people can see that something is different. They are like a new person.

They are different. They have been restarted. They have been refashioned, refinished. They have been, essentially, born again. The clay has been squished down.

The same substance. The same material. It's been squished down. It's been remoulded. And a new pot has risen on the wheel under the hands of the gifted craftsman.

But Jesus said, of course, to Nicodemus, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.

The best efforts of a squished up and marred pot will not be acceptable. The best efforts of a cracked plate that has been carefully glued together will not be acceptable for service.

[9 : 11] Will not be able to be given to somebody to serve their sandwich or cake on or anybody. Even oneself in the home, you wouldn't choose to use that. You'd use a different one.

So even what has been put back together from broken pieces isn't good enough. It has to be remade. It has to be new. Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.

And therefore there is this need, not simply for mercy, this need for a new beginning, a new start.

It's not simply, you know, a Jewish person or a Gentile or whatever. It is the whole of humanity that is addressed here. Except a man be born again.

Not simply except an Israelite be born again. Or except a Scottish person be born again. Or an Irishman or an Englishman or a Frenchman or a Jewish person. It's a man. Humanity as a whole is addressed.

[10 : 12] The reality of our fallen condition. Except a man be born again. He cannot see the kingdom of God. Oh well, how can we possibly do that? Marvel not that I said unto you, you must be born again.

The wind bloweth when it was simple, now hearst the sound it all. But canst not tell whence it cometh and whither it goeth. So is every one that is born of the Spirit. You can't control it. The clay cannot control the potter's wheel or the potter's hands or the potter's skill.

We are the clay. We are not the potter. It is the potter himself who causes the clay to be reformed and remade. And this is the good news for us.

That when the vessel is marred, the potter desires to remake it. Desires to remould it. The vessel that he made of clay was marred in the hand of the potter.

So he made it again. Another vessel. Not just the same vessel. But another vessel. And this is part of the beauty of the mystery of the conundrum of it in a sense.

[11 : 17] We are the same people. And yet in one sense we'll never be the same again. When we are reborn of water and the Spirit. When we are reborn, remade by what God has done.

We think, oh well, but I'll be somebody completely different. You'll still be you. You'll still be you. But you'll be a better you than was ever before. You'll be a new you.

You'll be a different you. But you'll still be the same. You'll have the same flesh and blood. You'll have many, say, characteristics and personality. I'm quite sure that many of the characteristics that Paul had.

His zeal and his knowledge. And perhaps his short temper. With those who wouldn't do as he expected. Or as he hoped and so on. But all these things were taken and transformed.

And utilized into gospel ministry. As opposed to simply fantasy of deadness. And the Lord will take the gifts with which he has endowed you.

[12 : 18] The gifts that he has given to you long ago. And already he has placed within your character and nature and ability and talent. And he will take those.

And he will bring them out. And he will make of such a sinner as you and I are. He will make a new vessel. A vessel fit for holy use.

And thus a new vessel to honor. Because this is his intention. Another vessel has seemed good to the potter to make it. The vessel that he makes.

He wants people to look at. And to be impressed by. He wants them to want to buy it. He wants them to want to have it in their home. Any artist.

Any craftsman. Any workman who does the work. Wants people to look at his work. And be impressed. Because they want them to look at the work. And say I would like that for me.

[13 : 14] And so God wants the vessels that he remakes. To be advertisements. For his grace. He wants us to be missionaries.

He wants us to be evangelists. In the sense that people will see. What he has done in our lives. And will want that for themselves. They will want to be.

Not like us. But like what he. Can do. This is his intention. This is his design. And purpose. Vessels.

Made for honor. Made for holy use. Romans 9. We read verses 21 onwards. Hath not the potter power over the clay. Of the same lump.

The same lump. To make one vessel unto honor. And another unto dishonor. What if God willing to show his wrath. And to make his power known. Enduring with much long suffering.

[14 : 12] The vessels of wrath fitted to destruction. And that he might make known the riches of his glory. On the vessels of mercy. Which he hath afore prepared.

Unto glory. Even us. Whom he hath called. Not of the Jews only. But also. Of the Gentiles. In God's providence. He is glorified.

Yes. Even in the destruction. Of the wicked. Because his justice. And his righteousness. Is seen to triumph. But he is particularly glorified.

And he particularly delights. In mercy. In that which. Even law and justice. Could not do. God's mercy. Fulfills his justice.

And goes further. The justice is fulfilled. In his son Jesus Christ. Taking the punishment. Upon the cross. The mercy. Is given to us. Not by doing a body swear.

[15 : 10] For the justice. Not by turning a blind eye. But by going through it. Knowing that Christ. Has paid the price. Of our justice. The wages of sin.

Which is death. And given to us. The gift of God. Which is eternal life. In Jesus Christ. His son. As Romans tells us. So we are given that mercy.

That vessel. Vessel to honour. The purpose of which. Is to bring honour. To the Lord. That is why he remakes. Some. Now. All. Have sinned.

And come short. Of the glory of God. But some. Whether Jews. Or Gentiles. He remakes. For his. Honour and glory. And you might think. No. That's not very fair. Is it?

It's not very fair. If he only remakes some. Why doesn't he remake all? Well. This is the thing. This is the message. That believers. For two thousand years. Have been trying.

[16 : 04] To get out there. Across the world. That it is freely. Offered. To all. And it is. It is ready. For all. But not all. Will have it.

Not all. Will want it. Some are quite happy. To be the squished up. Little lump of clay. And be cast aside. Some are quite happy. To be second best. Some are quite happy. To be the plate. Stuck back together again.

With blue. Look what a good job. I've made. Yes. You've made a fantastic job. Of putting back. A broken plate together. But the fact is. Now it's unusable. And we may make.

A fantastic job. Of thinking. We are better. Than some other people. And not being as bad. As an awful lot. Of other people. But the fact of the matter. Is we're no use. For glory.

We're no use. For eternity. No use. For heaven. Because what's needed. There is perfection. What's needed there. Is a vessel. To glory. Not just. To get by.

[16 : 58] You know. After an awful lot. Of work. And that's the other thing. How long it takes. To glue back together. All the broken shards. Of a smashed up plate.

How long it takes. To take the broken pot shards. And try and fit them back together. And at the end of the day. You've got a hotch potch. And a jigsaw. And it's not exactly.

Pleasing. It's not exactly glorifying. To anyone. But you know. Look at all the effort you've made. This is what the law is like to us. We spend all this time. Trying to prove.

How good we are. We spend all this time. Trying to demonstrate. How righteous we are. In God's sight. And how he really should be chuffed. With us. He really should accept.

That he's. He's a pretty well blessed God. To have us. And his followers. And my goodness. If he brings us into heaven. We will be positive adornments. Because. Look at all the laws we've kept.

[17 : 53] Look at all the laws we've fulfilled. Look at all the years we've put in. Of works and approved. What good people we are. What upstanding citizens. What righteous souls.

Not like some other people. We are. We're pretty good. And look. We did it our way. We did it ourselves. We put the plate back together again. It's no use at all.

Is it? Because it's the potter. That must remake the vessel. It is perfection. That he must have. And he will have. Vessels. To honor. Vessels.

To glory. Now that means. We've got to let go. The clay has to let go. And let the potter. Do his work. And that is part of the thing.

That man finds. So hard. To let go of. Is to actually let go. Of his own. Myth of self-control. This is one reason why.

[18 : 48] Man-made religions. Are so popular. Man-made religions. Leave the. Supposed. Earning of merit. The supposed. Practice of the religion.

The acquisition. Of good points. To the person. You know. If you do these things. If you go through these rituals. If you say these prayers.

And pronounce these particular. Recitations. If you go on this pilgrimage. Or that pilgrimage. If you do this. You do that. And you say the right things. And you follow the right code. That's who saw it.

And so the person is able to say. Look. I did this. This. This. And this. And if I hadn't chosen to do this. This. And this. I'd be a bad person. Like him. Or like her.

And because they haven't done as good as me. Therefore it's quite right. If they go to a lost eternity. But look at me. Look at what I've done. And likewise. If I choose not to. Well.

[19 : 41] That's my problem. That's my decision. It's right enough. That I should go to a lost eternity. But you see. Man. Has got to retain control. In his own fallen state.

And even Christianity. Has been. Many times. And over many centuries. Distorted. And perverted. In such a way.

As to try and turn it into. A man's self of religion. Where man's destiny. Destiny. And where his eternal salvation. Is somehow in his own hands.

If he does the right things. If he goes through the right channels. If he jumps through the right routes. If he says the right things. Does the right things. Tick the right boxes. That's him sorted.

Fortified. By the rights of the Holy Church. But that is not the gospel. And that is not glorifying to God. That is not what the Lord has revealed. In his word.

[20 : 35] The clay does not remake itself. The clump of clay. Does not suddenly become a new vessel. The single cell. Does not suddenly multiply.

Does not become from a blob. To a university professor. We cannot do it ourselves. Either physically. Or biologically. Or spiritually.

It is this vessel to honour. That the Lord intends to make. He made it again. Another vessel. That seemed good to the potter.

To make it. Oh, how severe Israel. Cannot I do with you. As this potter. Said the Lord. Behold. As the clay is in the potter's hand. So are ye in mine hands.

And what does he create? He makes something new. He makes a new creation. This is what we read. 2 Corinthians 5.

[21 : 30] Verse 17. Therefore if any man be in Christ. He is a new creature. A new creation. All things are passed away. Behold.

All things are become new. A potter has made the vessel new. For his own glory. For his own honour. The vessel is intended.

To fulfil honourable purpose. He has made a new creation. You see. We like to think. God has made us new creations. Just because he loves us so much.

Because we are just so irresistible. And adorable. God loves us. And he is a nice God. So that is why he has done it. But actually. Everything God does. Is first and foremost.

For his glory. His first creation. Is for his glory. The universe. And all the constellations. And planets. And stars. That we cannot number. He knows them.

[22 : 24] And has named them everyone. And it is for his glory. This universe. Is not man centred. Nor is it empty. And full of aliens. From outer space.

Rather. It is Christ centred. The universe is God centred. The world and creation. Is God centred. The work of redemption. Is God centred.

The new creation. Is God centred. It is all about. Glorifying. The name of the Lord. The Holy Trinity. The Father. The Son.

And the Holy Ghost. And he is glorified most. In doing the impossible. He is glorified. In taking. Not simply that. Which was.

You know. An old plate. But in reasonably good condition. But rather. A smashed plate. A broken. Marred pot. That was no use for anything. Squish it back there.

[23 : 17] Start again. And make something new. A new creation. If any man be in Christ. He is a new creation. Yes. He is the same flesh and blood.

Yes. He is the same. In a sense. Soul. And spirit. And mind. And character. But he is remade. She is remade. Remoulded.

Unrecognisable. In one sense. To the person. That they were before. They look the same. And yet. They look different. They are the same. And yet. They are different. They have a completely new set of priorities.

They exist for a completely different purpose. The purpose before was self-centered. And it was destructive. The purpose now is Christ-centered.

And it is glorifying to God. And honoring to us. Because Christ is our glory. Christ is our honor. And we are created.

[24 : 19] Not only to glorify and honor the Lord here. But we are created also for a glorious future.

That is what the potter makes the new vessel for. That it may glorify him. In 1 Peter we read in chapter 5. Verse 10.

That the God of all grace. Who hath called us unto his eternal glory. By Christ Jesus. After that ye have suffered a while.

Make you perfect. Establish. Strengthen. Settle you. To him be glory and dominion forever and ever. Amen. Let's just look at that verse. A little bit. Bit by bit.

The God of all grace. Grace is a free gift. It is that which the Lord gives. That which the Lord bestows. The God of all grace. All gifts. Everything we have.

[25 : 14] A gift from the Lord. Who hath called us unto his eternal glory. That is the sound of the gospel. That calls us. It says come follow me. Says Jesus. It says.

Come ho everyone that thirsteth. Come ye to the waters. And he that hath no money. Come ye buy and eat. Yea come buy wine and milk. Without money and without price. Wherefore do you spend money for that which is not bread.

And your labor for that which satisfies not. Why do you waste your life. Your breath. Your resources. And what ultimately cannot satisfy.

And certainly cannot save. He has called us. Unto his eternal glory. That glory which is to be with him.

Who is the center and soul of all glory. In all the universe. In all the heavens and the earth. To be with him. And to enter into a glory that has been. From all eternity. You see.

[26 : 11] If we were to do something glorious in our lives. If we were saved. If we were to climb the highest mountain. Or achieve the greatest possible achievement in our career. Or to win the highest possible award.

And that would be our moment of glory. And that moment of glory would be tremendous. We'd be lifting up the trophy. We'd all be going. Everybody would be applauding.

And say. What a great guy this man and this woman is. Look at what they've achieved. And all the plaudits would flow. And then. And we'd go home that night. And try to sleep. Or all the buzz would settle down.

And the next day. That's it passed. We have our moment of glory. And there is a time when that glory is not there. And it leads up to this crescendo of glory. And then it passes. But God's glory is not like that.

God's glory is from all eternity. To all eternity. And he has called us. Unto his eternal glory. To enter in.

[27 : 09] To that permanent. Ongoing glory. To like step into a river. That has always been flowing. And always been there.

And become part of it. And we would look up to the source. And we couldn't see. When did it ever start? Where did it ever begin? And when's it ever been flowing? Where does the water go? It's always that living river.

Always flowing. And you step into it. And you become part of it. In a sense. And this glory that has always been there. We enter into it. And we become part of it.

And once we enter into it. We never leave it. This eternal glory. By Christ Jesus. After that ye have suffered a while. It's not fun being squished down.

By the potter. If you happen to be clay. If you think. Well I may not be a perfect vessel. But I'm sort of getting there. I'm beginning to topple over. A bit. I'm beginning to fold in a bit here. Getting a bit wobbly.

[28 : 05] But you know I'm doing my best. And the potter just squashes it all back down again. It's not fun. If clay had feelings. We would say it was painful. And to be crushed to the point where our old self.

Which we were so proud of. Even if we didn't think much of ourselves. Even if we had low self esteem. It was still. You know. We were us. We were our own identity. And to have that crush is painful.

And to be the old self. Destroyed. Put to death. Does not come naturally. And so we suffer with it. We suffer with the remaking and the remolding.

And we suffer from the world. Once we take our place for Christ. Because the world by large rejects Christ. So we suffer a while. But after you've suffered a while. Make you perfect.

Establish. Strengthen. Settle you. Now the word perfect. As we have in the scripture. It doesn't just mean spotless. Sinless. Sometimes it means that. But more often than not. What it means is.

[29 : 08] Fit for purpose. When I was a wee child. Beginning at school. One of the things. Before we started on proper lessons. That he used to give us. To try and sort of. Help us to focus our thoughts.

Was they give you this sort of frame. With different shapes cut out of it. A square. A circle. A rectangle. A star shape. And then you have all these. Lots of coloured shapes. And a hammer. And your job was to find a shape.

That would go in the hole. And bash it through. And that was what you made for your great find. You know. When you're a wee child. But. At the same time. If you try and take the wrong shape. And bash it into the wrong hole.

It's not going to fit. So we have to get the right shape. For the right hole. And when you have the right shape. And it fits in the right hole. We say it's perfect. It's perfect for that hole.

It's perfect for that shape. It's perfect for the job. For which it is designed. And what the Lord does. Is he makes us perfect. For the job for which we are designed.

[30 : 07] Man's tip. Is to glorify God. And to enjoy him. Forever. We don't get much joy. When we're just trying to serve ourselves.

And even when we try to serve the Lord. Here in this fallen world. Our joy is so often. Intermittent with pain. And with failure. And sorrow. And sin. And the sense of our own unworthiness.

So there's a lot of pain mixing with it here. But when we are made perfect. As Jesus makes us perfect. And establishes and strengthens us. And settles us.

We are perfected for the purpose. For which we are designed. Glory. In the Lord's presence. The God of all grace. Who hath called us unto his eternal glory.

By Christ Jesus. After that you have suffered a while. Make you perfect. Established. Strengthened. Settle you. In Romans. We read of course.

[31 : 05] That verse 18 of chapter 8. For I reckon. That the sufferings of this present time. Now remember that Paul is writing. As a believer at this stage.

As a saint of the Lord. As an apostle. And he is suffering. He's suffering for the gospel. He's suffering for the sake of what he's trying to spread down the world. The mercy that he's trying to bring.

Is bringing him hostility and opposition. As it will do for all Christians. Who try and be faithful to that calling. As he writes to Timothy. You know. All that will seek to live godly in Christ Jesus.

Shall suffer persecution. He says. I reckon. That the sufferings of this present time. Are not worthy to be compared. With the glory. Which shall be revealed in us.

The glory. Which shall be revealed in us. And I think. Well. Why isn't it not revealed yet? Well. It's kind of like. If you've got. The perfect jewel.

[32 : 03] Or the perfect. You know. A perfect gem. Or the perfect ring. Or some kind of. Perfect item of jewelry. And it is the ultimate. That's the Kohenur diamond.

Or whatever it might be. And it's placed in this box. With all the tissue paper around it. And all the cushioning. And so on. And it's ready to be presented to somebody. And as soon as they get it.

They open the box. They go. Wow. Look at that. But until that moment of presentation. It is perfect. It's set in the box. It's ready to be revealed.

It is made ready. But it is not yet presented. Not worthy to be compared with the glory. Which shall be revealed in us. The glory is there.

But the glory is not yet revealed. The glory of God. Which he places in. The soul. The heart. The life. Of every single one. Of his born again children.

[33 : 01] Is not yet made manifest. We see little hints of it. Little tones of it. Little glimpses of it. Here in this world. Enough to demonstrate.

There's something completely different. From this person. From what they were before. This vessel has been remade. This vessel is now something glorious. But it's only a hint.

It's only a glimpse. The glory has not yet been revealed. But when the box is opened. And the jewel. The diamond. Or whatever. Is taken out.

It is revealed. In all its glory. I reckon. That the sufferings. Of this present time. Are not worthy. To be compared. With the glory. Which shall be revealed in us.

In his new heaven. And new earth. Inhabited by his new creatures. His new creation. Serving him. In new made.

[33 : 57] Glory. New made. Vessels. For holy use. For heavenly use. For glory. And for a holy end.

For which he has made them. We are designed. For holiness. We are designed. For the presence of the Lord. That's what mankind. Was created for. Relationship with the Lord.

And that glory. Shall be revealed. At the last. As the box. New is taken off. And the glory. Of the jewel. Is revealed. So likewise.

All the deadness. Of this world. Will be lifted off. And the glory. Will be revealed. But. For that to happen. The potter. Has to remake.

The vessel. He has to make it. Fit. For holy use. And that process. Is not always. Easy. But the clay. One thing is for sure.

[34 : 54] The clay. Cannot do it. Itself. The vessel. That he made. Of clay. Was marred. In the hand. Of the potter. It is not. The potter. That did it.

It is. We who brought. In the mine. We who brought. In the sin. We who brought. In the failure. So he made it again. Another vessel. Has seemed good.

To the potter. To make it. O house of Israel. Cannot. I do. With you. As this potter. Behold. As the clay. Is in the potter's hand. So are ye.

In mine hand. O house of Israel. And surely. Our prayer. Has to be. That God. As the potter. Would remake. And remould. As vessels.

As vessels. As vessels. Fit for. Holy use. Vessels unto honor. Vessels unto glory. For I reckon. That the sufferings. Of this present time. Are not worthy. To be compared.

[35 : 48] With the glory. That shall be revealed. In us. Which. He will make. And he will fashion. And he will reveal. Even.

In the likes of us. Because of what. He. Is able to do. At this point. Thank you.