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### By Christopher Lyons

Christopher Lyons:

Thank you. It's been a joy to be here on your campus. And I've really appreciated you all and your just encouraging attitude and your friendship. And let me just say a word of appreciation to Bob and to Clark for the way that they've carefully shepherded me around campus this week. They've just been great friends. And I have appreciated. And, of course, Ron, you mean so very much to me. I've appreciated our friendship through the years. And I'm honored that you invited me to be here on your campus. It's been fun also having one of my pastors along with me.

Brett Johnson graduated from Talbot Seminary and grew up in the Southern California area. So we've had fun these last couple of days together. And the other day, and I sort of enjoy this, I've had other pastors, and when I've traveled with him, it's been fun to go back to see the area where they grew up, and I couldn't believe it. He took me down to show me where he had grown up. And I said, Brett, do you realize there are 100 million kids around the world who would love to have grown up in the shadows of Disneyland? I mean, you can see Disneyland from where he grew up. So do you realize how privileged you are?

So he was able to show me some of the sites of Southern California, and I'm a pastor, of course. And I wanted to see Disneyland. And there are all sorts of things that you could see, like Forest Lawn Cemetery or something like that. But I wanted to see the Crystal Cathedral. And so we had the opportunity the other day to go and see the Crystal Cathedral. Now, I know you all know the old saying, when at first you don't succeed, quit. Why make a fool out of yourself? And I know my stories didn't. My jokes didn't go anywhere last night. But I just have to share this with you

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because I had heard the story of Robert Schuller and the Crystal Cathedral, and he had died, and he was going to heaven.

And he was just standing there waiting to be checked in. And this angel was working away at his Macintosh computer, and he couldn't find the name Robert Schuller. And so he said, Well, why don't you check under pastor? Because I've been one of the leading pastors in the United States. And so the angel checked away on the Macintosh. And no, I couldn't find him under pastor. And so we thought, Well, television evangelist. Why don't you look up on the television evangelists? So the angel typed away, and no, they couldn't find his name there. And then he suggested, Well, author. I've authored a number of books.

Why don't you look up under author? And they looked up under author. And still they couldn't find him. When just then, a young angel came running over to the desk saying, I found him. I found him he's listed under windows. Like I said, if at first you don't succeed, quit, why make a fool out of yourself? Would you turn in your Bible with me to the 18th chapter of the Book of Jeremiah? In our elective sessions, those of you who have been with me, we've been studying the question, why is God so often silent studies in the Book of Job?

But in the opportunities I've had to speak in the general session, I just felt led of God to turn to the Book of Jeremiah. And do you remember that we looked last night at Jeremiah, the 12th chapter and what I consider one of the most encouraging and one of the greatest questions of the Bible. As God reminds each one of us, just as you're in preparation in these years here at Biola University, God reminds us that he has us in preparation and you know the four spiritual laws.

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And you know that rule number one, God has a wonderful plan for your life. But God has a great plan for your life. God wants to challenge the world through you.

Jeremiah, like Job was going through a particularly difficult time. In fact, all of his ministry was difficult. You look at some of your Southern California churches and there are 7,000 and 10,000 and 16,000 people attending the worship services. You're known as the land of Megachurches. And everything seems to be so successful in this area. Not so for God's weeping prophet Jeremiah. You would not write him off as a successful minister in that sense. Things were very difficult and getting worse. He could see on the horizon, the storm clouds rising as foreign powers were becoming more strong, and little Israel was sort of like a cork barbing in a restless ocean.

On one side there was the power of Egypt. And on the other side there was the power of Babylon. And he didn't know what all was going to happen. He didn't know what was happening now. He didn't really know what was going to happen in the future. And he was going through a particularly difficult time in his ministry, in his thinking and in his experience. And so come with me to Jeremiah 18. God is so good. God is so committed to you. God is so committed to Jeremiah. And in Jeremiah 18 in the first verse we read, this is the word that came to Jeremiah from the Lord. Go down to the potter's house. And there I will give you a message.

Jeremiah, there's something that I want to teach you. Go down to the potter's house, and I'll teach you. 18:3. So I went down to the potter's house, and I saw him working at the wheel. But the part he was shaping from the clay was marred in his hands. So the potter formed it into another pot,

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shaping it as it seemed best to him. Then the word of the Lord came to me. Oh, house of Israel can I not do with you, as this potter does, declares the Lord, like clay in the hand of the potter. So are you in my hand oh, host of Israel. So let's look at some of the lessons that God taught his prophet Jeremiah, and lessons that he might teach to you and me this morning in the time that's remaining to us from this experience in the potter's house.

Undoubtedly, as Joshua made his way. Joshua? Yeah, we're in the wrong book. Undoubtedly as Jeremiah made his way down the dusty streets of Jerusalem, he came to this side street and saw this shop. It wasn't particularly impressive. He would have to bend low to get inside the door. It would take a few moments for his eyes to adjust to the dimness of the potter shop from the brightness of the streets of Jerusalem. But as he began to regain his vision, first of all, undoubtedly the sight that would come to his eyes were row upon row of costly, beautiful, exquisite vessels. He would pick them up and examine them in all of their beauty and in all of their color.

And he would recognize that he was not in the workshop of some ordinary potter, but he was in the studio of a master craftsman. And what is there about the potter is able to as we were singing this morning, just something beautiful, something good. As the potter worked his work and turned these vessels into exquisite, costly, beautiful things. Undoubtedly now, as his eyesight is beginning to adjust, he notes the table in the middle of the room, and he begins to understand this table did not create itself. It did not suddenly come into being. Like the Christian scientist who said, it would be easier for me to believe that Webster's unabridged dictionary came about

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because of the explosion in a printer's workshop than it would be for me to believe that this world exists by chance, by accident.

He could look and see that this table in the middle of the room had itself been designed by the master craftsman, that it existed as the place where he was going to work, his workmanship, his artistry. It was created for his own purposes, and when it was no longer in use, it would be just sitting aside in the room, not moving, quiet. Then, as he looked around the room, he could see over in the corner, this receptacle for the clay. There it was dark, lifeless inert material left to itself. It could do absolutely nothing except perhaps become harder and more useless. You look at this clay. You look at this moist gray material and you couldn't even begin to fathom the beautiful, costly vessels that this material would become in the hands of the potter.

And so now, obviously, having looked around the room, he sees the person who is in charge of this studio. He sees the person who is in control of everything, the craftsman himself. And he sees him walk over to this receptacle for the lifeless inert clay, and he sees him take a handful of clay out of that receptacle and he begins to knead it. If you've ever seen your mother making bread or somebody making pizza, he begins to knead it and work it and crush it and cut away the excess. And then he puts it down on the wheel, in the very center of the wheel, just exactly where he wants it to be. And he gives the wheel just a slight spin, and he stops and he repositions the clay and he gives the wheel a slight spin, and he stops and repositions the clay. And it is absolutely essential for what he is going to do for that clay to be just in the very, very place that he wants it to be.

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It has to be in the very, very center of his wheel for what he's going to accomplish on that wheel. And we wonder, will he ever begin the work? Will he ever begin to shape this into what it's going to become? He spins the wheel slightly and stops and repositions and starts again and repositions and starts again and repositions until you wonder if it's just an exercise and futility what all is happening. But this clay has to be in the very center, in the very place where he wants it to be. One of my favorite epistles in the New Testament. I love to teach II Timothy. II Timothy is the final book we have from the pen of the apostle Paul. There's this older man, he's about 65 years of age now the apostle Paul. And he's writing to his young son in the faith. One of his young assistants, Timothy, the young man to whom the torch of leadership is about to be passed.

Timothy will be leading the church in this next generation. The death sentence has already been passed on. Paul Paul is just in the maritime prison in Rome in the fall of 66 AD, waiting to be executed. And he was executed on the Austrian way in the spring of 67 AD. You can see the spot today right outside the city of Rome. But it's so interesting as he writes this farewell letter to his young friend, to his son in the faith, and he talks, do not be ashamed of me or of my chains or of my imprisonment. And he speaks of himself as a prisoner of the Lord. Isn't that interesting? We'd say no, Paul, you're a prisoner of the Roman Empire. You've moved from prison to prison. No, Paul, you're a prisoner of the Emperor Nero, that madman who rules the world.

And what is there even in our day about all these little men in their big uniforms with all of their medals, who prance around as if they're in control of the world. And here is Nero. You know, this grotesque individual. You wouldn't even begin to talk in mixed company about some of his lifestyle. Paul, Paul, you're a prisoner of Nero. Yet isn't it interesting in all of his letters and all of

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his writings, he never once calls himself a prisoner of the Roman Empire or a prisoner of Nero? Rather, he talks about being set for the defense of the gospel. Paul is exactly in that place, even in prison, exactly where God wants him to be. And of course, you know why.

Remember, the Praetorian Guard was the west point of Paul's day? Here are all these elite men of the Roman Empire. Some of them the sons of senators, the men who are going to be leaving the empire in the next generation. And Paul was considered so dangerous an individual that Nero was just bringing one soldier, one Praetorian guard after another, to be chained to Paul, to keep him under guard. Can you imagine what it would have been like to be chained to Paul for 6 hours? Talk about a captive audience. Who is the captive here?

And Paul didn't have to pull out the four spiritual laws. Man, he had the whole book of Romans, and he had to just sort of carefully instruct these young West Point cadets, the guys who are going to be running the empire in the next generation. And, you know, they would come in, hail Caesar. Caesar is Lord. And Paul would go to work. And it wasn't many days before the changing of the guard. And just before they come with the drums and all the sort of thing and all the fancy stuff. Just before they said goodbye, the young cadet would say, Jesus is Lord. And Paul could write to the Church at Philippi and say, oh, by the way, your brothers and the Praetorian Guard send you greetings. Greetings from Caesar's household.

And one by one. And he was just winning the empire. Nero considered him so very dangerous that he made him a prisoner. And yet Paul said, I'm not a prisoner of the emperor. I am set for the defense of the gospel. I'm a prisoner of the Lord Jesus Christ. And you know, you may not like

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that place where you find yourself on that potter's wheel on that table. You might want to be in a different position. You might want to be in a different place. And you say, no, I'm a prisoner of a dysfunctional family. Look at my upbringing. Look at what I've been through. God, you're not fair to me. I'm a prisoner of a bad marriage. I'm a prisoner of a bad job.

You ought to see the miserable turkeys that I have to work with. I'm a prisoner of my health. I'm in a hospital bed. I've got some kind of disability. I'm a prisoner of my circumstances. And yet isn't it interesting? One of the challenges of Scripture is to help us understand that we are the prisoners of the Lord, not the prisoners of our circumstances. And I know some of you have been in hurtful situations. I know some of you may well have come out of dysfunctional families. Some things may have happened to you back in your young life not that you're still not young, that you know. You just wonder, why God, why did you allow that to happen to me?

But what is it? Jeremiah is learning this lesson as he just starts the wheel and stops and repositions and starts the wheel and stops and repositions. And it's so very essential for God's wonderful plan for your life that you just be in the center of what he wants for you, just in the very center of his will for your life. And now, as Jeremiah is watching what is happening, let's pause just to make some applications to what all this is. Obviously, as we look around at these costly, exquisite vessels in the potter shop, we recognize that this is what God the potter wants to do with your life.

He takes something that left to itself would only become harder and harder. And why is it most people who come to know Jesus Christ? This is why I believe and always have believed in my

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ministry and a strong youth ministry in any local church. Most people who come to Jesus Christ come to him while they are young. What is it about us as we get older, we get harder and harder towards God. I was just a young pastor back in Massachusetts. Idealistic. Evangelistic. I was going to save the world. And I went to visit this old man who was in Salem Hospital and he was dying. And he knew that he was dying. And I shared the gospel of Jesus Christ with him. Could you believe it?

This old man was just a kid, just a little older than you guys are. This old man sneered at me and he said, I tell you, if Jesus Christ were to come back to this Earth, we would do exactly to him now. What we did to him then would put him to death would crucify him. And I was so idealistic, I couldn't believe it. I felt like punching this guy out, even there in his hospital bed. What is there? Here's a guy dying. If there ought to be anybody grabbing on to any hope into eternal life, he was the one. Yet we get harder and harder. Oh young people, what is it we read in the Old Testament of the whole concept of coming to know God in the days of our youth, being serious about the things of God? Old people sort of sneer say, Well, when you are young, it's time to have fun. And when you're old, it's time to get religious.

And it's time to sit around and write Psalms. But you look at Scripture and man, David wasn't writing the Psalms when he was an old man. He had become a fool in a lot of ways when he was an old man. Why is it so many started well and ended up badly? You look at Solomon, you look at Samson, the story of people who, when they were young, loved God. And some scholars, not everybody, some scholars believe that David wrote that most favorite chapter of all in the Psalms, the 23rd Psalm. The Lord is my shepherd when he was just a teenager, when he was just

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a shepherd boy. You can understand why God was searching through the whole world for a man who loved him with all his heart and all he found was a boy, a teenage boy who loved him with all his heart.

And I just urge you. I just plead with you as we get older, if we're not careful, we just get harder and harder and more and more useless to the things of God. Let God be working in your life and let God shape you. And how does he work in your life? And how does he shape you? Yeah. On that wheel, the circumstances of life. And for some of you, your circumstances have sort of been glory all of the way. And for others of you, it's been tough. Don't resent God. Don't write God off. God is shaping you and molding you. And he does not do it apart from that wheel circumstance. Every boy knows the stance, the position a person takes at bat, the circa, the things that stand around us are the very things that God is using to shape us.

And I recognize, you know, some things are tough, and some things seem like accidents. I remember hearing the story of this guy, and this is actually an accident report of how he was a bricklayer and he came to work early one morning after there had been a bad storm and he looked up on this apartment building and some bricks had fallen. And he knew that he was going to have to repair it. And so he carried all of the mortar and all of the bricks and all of the tools up there to begin to put the bricks in place. And after he had finished the job, all the bricks that were left over, he put into a barrel and he was going to lower the bricks down through this barrel.

So he went down to the ground and he untied the rope and the bricks started coming down. But unfortunately, the bricks were heavier than he thought. And so as the bricks came down, he was

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going up on the rope. And by the time he realized what happened, he recognized that he was already so far up that if he let go, he was probably going to be injured. So he held onto the rope. Well, about halfway up, he met the barrel, and the barrel crashed into him, and he broke his leg, broke his hip. But then he went all the way up and jammed his hands and the pulley up there broke his fingers. But at that time, the barrel had hit the ground and it had hit the ground with such force that it broke and all the bricks came tumbling out.

So now he's heavier than the barrel. And all of a sudden he starts falling and the barrel starts coming up and halfway down he gets hit by the barrel again, and this time it breaks his shoulder. And so he lands on the bricks and injures his back, his spine. And there was so much pain that he let go of the rope. So now the barrel starts coming crashing down, and the barrel lands on his head. And he ends up in the hospital. And there's some circumstances that we wonder what in the world is going on. Stop the wheel. Let's get this thing going.

I can't promise you that all the circumstances of your life are going to be sunshine all the way. But just remember, you're never going to be a prisoner of Nero. Just remember you're not going to be the prisoner of a bad career decision. If you know Jesus Christ, you are a prisoner of Christ, and you're exactly in that place where he wants you to be. Let him make the adjustments. Well, let's go back then to the potter shop and back to the story. For now, the potter begins to spin the wheel. It is moving. It's moving ever so slowly, but it's increasing speed, and he begins to take his hand and to shape this clay that is in the center of the wheel. And very quickly the outside of this jar begins to take shape. But he is a master craftsman, and he knows that there are shops all over Jerusalem where people will come and buy these inferior vessels.

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Oh, they look very beautiful on the outside. They're very decorative on the inside, but that which makes a vessel a masterpiece is not just the outside color or the outside shape of the vessel, but the attention to detail on the inside. And so in the process, deeper and deeper and deeper, his hands go into this vessel as he gives very careful attention to the vessel. And you watch the potter's expression as it seems almost a look of concern that comes over his face as he's working on this vessel. But he feels something that Jeremiah cannot say. It's going to hit Jeremiah completely by surprise, but he's giving more and more attention, more and more careful attention to some detail inside that vessel, for he has felt something.

There is a lump there. There is something there in that vessel that unless it gives to his workmanship, unless it gives to his fingers, there's going to be disaster. The vessel is going to shatter. And so you don't see a look of disgust. You don't see a look of hate. You see a look of concern on the face of the potter as more and more he concentrates and works on this one area in this vessel that is being shaped, knowing that it has to yield, knowing that it has to give in or there is going to be disaster. And we're going to see in a moment that there was disaster. But you look at your own life and you look at your own experience, and you learn lessons from a story such as this, don't you?

For what in Jesus Christ, there is glorious liberty. When you came to know Christ as your Savior, you were born again. And if anyone is in Christ, he's become a brand new creature altogether. Old things, old habits, old ways of doing things, old ways of looking at things. Old things have passed away. And everything has become brand new. And if the son of God shall set you free, you shall be free indeed. You'll be so free that you're able to race with the chariots. You are so

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free that you'll be able to stand for him in the mighty overflowing of the Jordan. You'll be so free that some people will hate you. You will be so free that you'll be a challenge to everyone who comes in contact with you.

And yet, I don't know, has there ever been a day like this or young people such as yourself, you know that sins have been forgiven. You know that you are a brand new person in Jesus Christ. You know that you are absolutely free. But what some of the experiences? There's more talk today. We didn't talk about things like this when I was in college, but there's just more talk today of young people who come out of dysfunctional families and things that happen to them as kids that have them paralyzed. So absolutely traumatic. And, you know, there are just like the drugs, like the perversity of the day in which we live things that, like a young person might have gotten involved in. He didn't ever mean to. But you're involved in and they traumatized you.

And you know that you have freedom in Jesus Christ. But there's still that paralysis. There's something in your life you're just put down, made to feel like some stupid idiot by your parents. I remember talking to a seminary student one time he said, you know, God has called me into the ministry. But how can I ever be a man of God when all of my life, my father told me I was just a bumbling idiot. And I talk to Christians. They know they're free. They know that Christ has made them new creatures. But they've also experienced something in their past that had them so absolutely paralyzed. It's sort of like the little dog who his master had chained up. And the dog could only walk around that's DOG could only walk around this pole in a circle. It could only go so far because of the length of the chain.

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Then one day, I don't know what happened to the master, but he changed his mind. And he came out and took the chain off and the dog is free, free to go anywhere. So the little dog walks to the edge of the circle and with his little paws right on the line, lies down, he's free. But he's lived his life all in this circle. And somehow the little dog is traumatized and scared to death to go anywhere else. But that circle. That happens to some of us. Jesus said, Go go into all the world and preach the gospel and we want to. And yet we just find ourselves over and over again, staying at the base of the cross and hugging it and saying, oh, God, I'm such a sinner. Oh, God, I'm such a bumbling idiot. Oh, God, I've been into this or I've been into that. And God forgive me. And somehow those lumps remain in our life.

And we don't really enjoy the freedom that is in Jesus Christ. And what do we look? We look at the master craftsmen and do we see a look of disgust, or do we see a look of hatred? No. This is his vessel. In just a little while, it's going to sit on the shelf and declare to everyone his craftsmanship, declare to everyone his genius, declare to everyone his power, this is his vessel. You don't look and see a look of hatred upon his face, but rather a look of concern, a look of love. And God doesn't hate you. I don't know what that lump might be in your life. God doesn't wash his hands of you.

God doesn't hate you. He's concerned. He cares about you. And I'd just like to say to any young person who knows he's free in Christ, but there's just something in his life. Oh, what a place. Counselors leaders here on campus. And I can tell you this. It will never be easier to get free than it is right now. And then those of you who have been in my session, remember I've shared with you the fact that Satan loves those little lumps in your life, and he'll let it stay there. He'll

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encourage it. He hates you. And he's waiting for the moment of maximum advantage. He's waiting for the disaster to come when maybe he can take out your wife or take out your son.

Yeah, dad, you've talked to me all my life about being obedient, loving Jesus and living clean and look at you, dad. And if that's what Christianity is all about, and if that's what Jesus is all about, walking out on mom, trading her in for some younger model, we're living this throwaway generation where guys are throwing away their wives and trading them in for younger models. Yeah. Look at you, dad. And if that's your Jesus, I don't want anything to do with it. And Satan just wants to wait for the moment of maximum advantage, where when the vessel breaks up, he can get as much mileage out of it as possible.

Well, let's go on with the story, though, for here, the master potter is working and working on this vessel, and what do we read in 18:4? But the part he was shaping from the clay was marred in his hands. And what was it? David Hawking, in our very first session, told us about the man who was keeping a record of men who were in leading ministries, and suddenly their testimony, their life is shattered by some awesome action. And what did he say? This man now had a list of something like 42 people. The vessel is shattered.

Oh, I pray, don't let that ever happen to you. Don't resist God. Don't resist what God's spirit is doing. But would you notice something even if it ever does happen? Don't jump off the Golden Gate Bridge. Even if it does happen, what do we read here? The vessel is shattered in the potter's hand. Hey, this wheel is spinning so rapidly that, you know, by centrifugal force, when finally the vessel shatters, it should have gone flying off in every direction and there would be pieces

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lost in some dark corner of the workshop somewhere, and nobody would be able to retrieve it. Nobody would be able to find it. But the master knew all along what was happening. He knew unless there was a yielding, he knew unless there was a giving in, it was going to shatter. And when it shattered, what do we read here?

Every piece, it shattered in the potter's hands. Years ago, and what's history to you is current events to me at my age. But years ago, there was a black teenage singer. A gal, probably had one of the greatest voices in America. Marian Anderson, maybe some of you have read about it. Marian Anderson, this teenage black girl was going to sing in Washington, DC, in the Daughters of the American Revolution auditorium. And it was going to be a great event in Washington, which was very much a Southern city. And you can't believe it in the day in which you live and we still have problems of racism. But the problems of racism in Washington were unbelievable in those days.

And the Daughters of the American Revolution, when they found out this great singer was a black girl, they refused to let her sing in the auditorium. The DAR auditorium in Washington. Two things happened. Eleanor Roosevelt, wife of the President of the United States, when she had heard what was being done, immediately, resigned her membership in the Daughters of the American Revolution. And secondly, she opened up the White House for the concert and for Marian Anderson to sing and do any of you remember the story?

Marian Anderson, one of the greatest voices in America. A teenage girl stood there in the White House in the center of a city that had been closed to her. And she's saying he's got the whole

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world in his hands. He's got the little tiny baby in his hands. He's got the sinner man in his hands. He's got you and me brother in his hands. He's got the whole world in his hands. And when she was finished, you could have mopped up the White House. There wasn't a dry eye in the place. And she received a standing ovation.

But do you understand that this morning, do you know that all these little men in their big uniforms, these little guys and there are news shows that pontificate, these talk show hosts that laugh at the message of the Lord Jesus Christ and the gospel of Jesus Christ? Let him go. God is in control and he's got the whole world. He's got you in his hand. And I have to stop. But it just begins to work again. Oh, it must have hurt. He took this clay and he kneaded it and he crushed it and he cut it and he cut out this lump this time. And he kneaded and he crushed and, oh, how the awesome hands of God can hurt. But they're loving hands and never forget the fact that the hands that are shaping your life are nail scarred hands, the hands that would go to Calvary's Cross and in effect, say, you can laugh at me. You can strip me naked. You can shame me.

You can spit on me, you can beat me but I'll never stop loving you. I'll never stop calling your name. I'll never stop saying I love you until the very last breath of your life. And the hands that are shaping us are nail scarred hands. And he'll never give up. Young people, he'll never give up on you. You may have to go through a lot of pain. You may have to go through a lot of hurt. But remember, Paul, in that Mamertine prison, waiting to be executed, could write to Timothy and say, I know whom I have believed. And I am persuaded that he is able to keep me until the day of Christ Jesus.

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Some of us are so paralyzed by this day. Paul could say, oh, you know, the death sentence has already been passed. They're going to execute me. Oh, poor me. I've been in prison now for two years. Look, I'm a prisoner of my circumstances. Some of us get so paralyzed by this day that we hardly ever think of that day. Paul was living every day in the light of that glorious day when face to face, he was going to meet the master craftsman. So just remember this as I close. God's working in your life, God's shaping you. God is going to take something that would be hard and useless, and he's going to turn it into an exquisite costly vessel.

And what is it, young Mary, only a teenager, when she knew that she was going to be the mother of Jesus. She said, My soul doth magnify the Lord. And that's what's going to happen to you. Some people make God so absolutely insignificant and so tiny and so meaningless. And God's working in your life and mine so that our lives, you know, the exquisite, beautiful, costly vessel that God has made is going to exist forever, for all eternity, to his glory and for all eternity. He wants your life to magnify. Can a man magnify God? Well, if we can make God so small and insignificant. Yeah. I've met people. I've met men, women, and I come away from their presence. They say, oh, God is so great. God is so powerful.

God is so wonderful. He is worthy of all my praise. He is worthy of all my service. He's worthy of all my obedience. He is worthy of all my life. Just remember God's working in your life so that your life before an unbelieving world will magnify God. Hey, if there are any lumps there, let God get rid of them now because he's going to accomplish his purposes, no matter what. Why go through the pain. Let's pray. Oh, God. Our Father as we close this week, I don't believe it's all been an accident. I know these students have a lot of studies and a lot of things to do and things

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like that. But still, I believe, Father, that this week has been by divine appointment for certain individuals here, for certain people. I certainly believe that it's been by divine appointment for me and in my life. And right now, our father, I want to pray for that student who knows that she who knows that he is born again, promised all the freedom that is in Jesus Christ.

But something's happened. They got involved in something that even though they know they have freedom in Christ, they've been traumatized. Help that person, help that person to find somebody who loves them so very much that they'll keep their confidence and counsel them and help them. Then our father, I pray for that individual who in discouragement may feel that he's the prisoner of his circumstances. The prisoner of dysfunctional family, the prisoner of friends who tell him he's a bumbling idiot. Help them to see our Father, that we're just exactly in the place. You use even difficult experiences to make us something beautiful, something good. And then, Father, I pray for that person who this morning wants to make that decision. I don't care what. I want my life to magnify God. In Jesus name Amen. God bless you all. Bye.