

Making Good Wine - Interpreting Your Past Present and Future

by Phil Beach Jr.

This sermon emphasizes the importance of dependence on God and the need for importunity in our prayers to receive the bread we need.

Duration: 1:03:22

Scripture: Jeremiah 48:11, Luke 5:13, John 15:5, Romans 7:18, Ephesians 2:8, Revelation 12:11

Topics: "Christian Life", "Brokenness", "Dependence On God"

Description

Phil Beach Jr. emphasizes the transformative power of God's grace and the importance of recognizing our brokenness in order to fully depend on Him. He illustrates how our past, present, and future are intertwined in God's purpose, using the metaphor of wine being refined through various vessels to highlight the necessity of enduring trials for spiritual growth. The sermon encourages believers to embrace their barrenness and seek the fullness of Christ, understanding that true strength comes from acknowledging our weaknesses and relying on God's provision. Beach calls for a deep, shameless desperation for God, urging the congregation to let go of past dregs and embrace the new life God offers through His grace.

Transcript

We're amazed at Your grace. We're amazed at Your mercy. We're amazed, Lord, every single time we think about You.

We're amazed, Lord, because You are truly a God that is unsearchable. And Your ways are past finding out. And Your glory, our words fail to express how beautiful it is.

And our words fail to express, Lord, what You have done for us, what You're doing in us, and what You have planned to do through us. Not only in this age, but in the age to come, Lord. Father, please help us this morning.

Quiet our hearts. Give us ears to hear, Lord. Give us a heart to receive Your word, Lord.

Calm our anxieties and our struggles, Lord. Let us realize, Lord, that when the ship in the sea was being tossed to and fro, and the disciples despaired their very life, they looked over and there You were, sleeping. With them, but sleeping.

Not troubled at all by the storm. Help us to realize, Lord, that though we are all in very different circumstances, yet very trying, You're with us. And sometimes it seems like You're sleeping.

But You're there. And You're telling us to just trust You. So we commit the next few moments into Your hands, Father.

And pray for Your grace and Your mercy to speak to us. Amen. And amen.

You remember, many months ago, we began together to talk about brokenness. Remember, we began that message in Luke chapter 5, verse number 13. Luke 11, verses 5-13.

And we began to talk about brokenness. And we got about halfway through the message. I actually have it right out before me here.

And the Lord stopped me. And it was right at the point where we had seen that we start out with a sense of bereavement, a sense of sorrow, as the Lord shows us our true condition apart from Him. Unfaithful, full of rebellion and pride and deserving.

Deserving of eternal punishment. And that brings a sorrow into us. But that sorrow leads us to the blood of Jesus.

The blood then is applied to our sorrowful, crying hearts. And we discover that the blood of Jesus Christ, and only the blood, never our works, never what we do, but the blood of Jesus Christ brings us to God and justifies us. That means the blood of Jesus makes us right even though we're wrong.

The blood of Jesus makes us acceptable to God even though our actions and our condition and ourselves is unacceptable. That's the blood of Jesus Christ. It's called free grace.

Thank you, brother. It's called free grace. And we learn that the blood justifies, the blood brings us into the very presence of God.

By the blood we're forgiven. By the blood we're given a right standing before God. By the blood our evil conscience is cleansed.

It is purged. By the blood we are brought to the mercy seat. By the blood we have peace with God.

The blood gives us peace. By the blood we are reconciled. And reconciliation is a word that means an enemy being made a friend.

So the blood makes us who were God's enemies His friend. That is talking terms. And so the blood of Jesus is a wonderful thing.

The blood redeems us. The blood buys us back. We were sold.

We were sold into the slavery of sin. We were sold into the slavery of horror. We were sold into the slavery of a terrible taskmaster, the devil.

But the blood was the purchase price that God paid to buy us back so that now we become God's property. And lastly, the blood of Jesus and the Word of God gives us the power to overcome the accusation of the devil. They overcame, it says in the book of Revelation, by the word of their testimony.

In the Greek there is the logos of their testimony. That's this. The word of their testimony.

The logos of their testimony. And by the blood of the Lamb. And we continued on.

We didn't cover all this in one week. This could take months and months and months to go through if we went through it slowly and absorbed the truth. And so we continued on discovering that bereavement brings us to brokenness and then the blood is applied to our brokenness and then the beginning or babyhood stage of brokenness.

We learned in the parable of Luke 11. You can turn there. By the way, we're not going to be ministering from this parable this morning.

But it is leading us to where we're going to be going this morning. Luke 11. Beginning verse 5. This is the parable.

And He said unto them, Which of you shall have a friend? And so go unto him at midnight and say to him, Friend, lend me three loaves, for a friend of mine is come to me from a journey and I have nothing to set before him. I have nothing to set before him. That phrase right there brings us to the beginning of brokenness.

The beginning stage. It's the midnight hour. We see our true state apart from Christ.

And even in Christ we see our true state. That without constant dependence upon Him, without constant relying upon Him, we don't have anything to give. And if we don't depend upon the Lord, even as Christians, what do we end up giving? Ourselves.

If we don't depend upon the Lord, what do we give when somebody is unkind to us as Christians? We give back to them what? Unkindness. What do we do if somebody abuses us as Christians if we don't depend upon the Lord and realize that in ourselves we have nothing? What do we give to them if someone does that to us? With the Lord, forgiveness. But without the Lord, anger.

Vindictiveness. Unforgiveness. Bitterness.

Resentfulness. How many have felt that even as a Christian? Why? Because we haven't fully seen that even as Christians, Jesus said, for without Me you can do nothing. For without Me you have nothing.

For without Me you can't be the person that I called you to be. Because we don't see that so very deeply, we're not desperate. We don't see our barrenness and so we continue helplessly trying to draw strength from where? Within ourselves, our wisdom, our effort, our religion.

Oh, we draw from everything and it meets with miserable failure. But does the Lord still love us? Yes, He does. And He's working with us.

He's got a wonderful word for us today. This word today is going to help interpret your past, your present, and where you're going in the future. He's going to interpret it for you.

It's right from the Word. And we're going to see that this Word will interpret our past, present, and future in the context of God's purpose for our life. In the past, the present, and the future.

And it connects with where we had to stop in this series. It connects with bringing us to an ever-deepening realization of our utter poverty and barrenness in ourselves so that we are enabled by the grace of God and the strength of God to ever, ever, ever, ever learn to depend upon the strength of another, the wisdom of another, the grace of another, the love of another, the leading of another, the goodness of another, the forgiveness of another. Because what you and I are in right now, we don't have the resources in ourselves to endure, do we? They are found where? In another.

See, man by nature seeks fullness, but whose fullness? His own fullness. His own fullness. But the church, you and I, Christians, we're called to seek fullness too.

But it's the fullness of another. But see, in order to possess the fullness of another, you have to renounce your own fullness. You have to admit you have no fullness.

Seeing in ever-increasing measure our state of poverty in ourselves is imperative, is essential, and is utterly necessary for us to partake of the fullness of God's plan for our life. And that's where we're all at. So that brought us to the beginning stages of brokenness.

We saw we had no bread. We have no beauty. It was the midnight hour.

In ourselves, we're sleeping without God's help. In ourselves, we're lazy. How many have found that to be true? Even as a Christian.

Even as a Christian. In your own self, you're lazy spiritually. You're blinded.

You don't see properly if you trust in your own eyes. You can't handle anything you're going through if you trust in your own competence. You make a total mess of every opportunity you find yourself in if you are relying upon your own resources.

So that brings us to the barrenness of brokenness. Verse 6, For a friend of mine has come to me from a journey and I have nothing to set before him. We recognize that we have no bread for ourselves or for others.

We recognize that we can't help anybody because we have nothing to give them. And if we give them anything from ourselves, it doesn't help them. Can I ask you a question? Please be honest.

What have you been giving people lately? Wives, what have you been giving your husbands lately? Husbands, what have you been giving your wives lately? Has it been Jesus? Or has it been yourself? How about the needs? Just think about the needs represented right in this room here. When was the last time you were burdened in your heart for a brother or a sister? And instead of giving them your opinion or your idea or talk to them about you, how many times does the Lord bring our way a brother or a sister and what do they hear from us? About our job. About how much money we made last month.

About what we want to do for vacation. Play-by-play action from the Yankees. And yet our brother is dying inside.

He's desperate. He's needy. It's called silent desperation.

Not everybody is able to communicate the depths of what they're going through. And right in our room here, there's a language that can't be heard with the ears in every one of us. No one's exempt.

Nobody's up here. Every one of us has a language in our hearts that we can't articulate with our words. It's a language of pain, confusion.

It's a language of despair. It's a language of hurt. It's a language of darkness.

It's the depths of our being. Oh, God, I'm afraid. What's going on? And we talk to them about what? The Yankees.

Why? Just not broken enough. Loved? Yes. But we haven't seen our barrenness yet.

And it hasn't produced in us a godly mourning, a godly sorrow over the fact that we're barren and our brother is with us every day and we simply have nothing to give to him. Not a thing. The best we can give to our brother is talking about ourself or talking about our career or talking about sports or talking about silly things.

Don't misunderstand the spirit of this. Is it wrong from time to time to talk about the Yankees? No, please don't misunderstand this. Hear the spirit.

Is it wrong from time to time to go to a brother and talk to him about what's going on on the job? No. It's not the point. But the point is that oftentimes that's as deep as we go.

We're not going any deeper. Let me tell you something, brother. When you see another brother or sister and they're desperate, I don't care how much you talk to them about yourself or the Yankees or anything else, it's not touching them.

It's not touching their need. They need bread. What did Jesus say? I am the bread of life.

They need something from the heart of Jesus. And so, we begin to see our barrenness. But we only see it superficially.

In other words, we get the doctrine, right? Every one of us would agree doctrinally. I have nothing. I'm a poor man.

Without Jesus, I can't give anything to anyone. And we feel that in understanding that teaching, we possess the substance of it, but we don't. And that's why the next verse takes place.

This is where we had to stop. This is as far as we got in this series several months ago. And the Lord just stopped me.

We're still in verse 6. Our brother has come. We have an empty pantry. We're void of any bread.

We can't help. We are overcome with the truth of Romans 7. No good thing dwells in my flesh. No good thing dwells in me.

I'm a Christian, but nothing good is in me. And then we are brought to the place where we suddenly realize that in our brokenness we can be bold. The boldness of brokenness.

This brings us to verse 6. And I have nothing to perform. Verse 7. Watch this now. And He from within shall answer and say, Trouble me not.

Wait a minute. Wait a minute. Trouble me not.

Listen. Listen closely. The door is shut, and my children are with me in bed.

But I cannot rise and give Thee. And I say unto you, though He will not rise and give Him because He is His friend... Stop right there. How many of us... Please, put on your honesty hats.

How many of us have come to see in measure, itty-bitty bit, that we have nothing to give our brothers and sisters, and so we go to our friend? And who's our friend? Jesus. We go to our friend and we say, Lord, I have nothing to give my brothers and sisters while we're eating a hamburger. I have nothing to give my brothers and sisters.

Would you please give me some bread? And it's as if the Lord says, Don't trouble me. The door is closed. We can't understand because we go to the Lord based on the fact that He's our friend.

We approach Him based on the fact that we now have a relationship with Him. We're all speaking terms with Him because of the blood. We can't understand why we ask Jesus to give us bread and it's like the door is closed and we ask Him and it's like things really don't change, do they? Oh, maybe a little bit here, a little bit there, but the condition stays the same.

The door seems to remain closed. Why? Why? Why? Why? Because Jesus is setting us up for the next important step of our journey to be people of His fullness. And that brings us to these words.

Listen closely. Lorenzo, this dovetails right with what you shared with me this morning. Right here.

It's the same word, same spirit, same thing God is doing in our lives corporately as well as individually. Listen carefully. And He said, verse 7, Trouble me not.

The door is now shut. I cannot rise and give you. So we have ourselves going to our friend and He is denying our request, isn't He? According to the parable.

He's denying our request. Why is God denying our request? That is part of it, dear brother. Listen carefully.

Listen carefully. It's right in the parable here. All we have to do is read it.

Ready? I say unto you, though He will not rise and give Him because He is a friend, strangely the request is denied. The request is denied simply by coming to God on the pure basis of relationship alone. Something else needs to be present in our coming to God for Him to answer this prayer.

Now watch this. Though He does not answer Him because He is friend, yet because of His importunity He will arise and give Him as many as He needs. Listen closely.

Listen closely. And we're going to make a transition from here onto the word the Lord wants to speak to us to help us understand how He's going to accomplish this thing. The request has been denied because there is pride in our hearts over the fact that we can now come to God based on the blood alone.

Pride in our state of grace. Unbrokenness in our state of grace. You ever meet a Christian who was proud that they were saved? Proud that they were justified by the blood? Proud? Pride of our newfound relationship with God.

Listen. Pride and shame. The shame of what? The shame of having to beg has to be broken in our lives.

It's one thing to come to God. Father, I thank You that I have nothing and that You have everything and that my brothers and sisters are in need. Lord, I pray in the name of Jesus, Your Son, according to Your Word, anything I ask, I shall receive.

That You would fill me with bread so I have it for my brothers and sisters. Thank You, Lord. In Jesus' name, amen and amen.

Time to go on to my next thing. Now listen. Listen closely.

Our state of being right with God based on the blood, which is a right state. Our state of being right with God because of grace. Our state of knowing we could come to God based on relationship with Him.

All that is good, but that whole state has to be broken in God's hands. And that is what we call the breaking of brokenness. The breaking of brokenness produces a quality in us that is wonderfully enjoyed by the Lord Jesus Christ, and it's called the quality of importunity.

The word importunity means a shameless audacity. A shameless audacity, Lorenzo. Shameless.

We're not desperate, and we don't act desperate because we are proud to be seen by our brothers and sisters as really desperate beggars needing bread. We want to retain a good look. We want to look good in our brothers' and sisters' eyes, in our wives' eyes, in our husbands' eyes, in our children's lives.

We want to keep a look. And see, with that look, we could come to God based on relationship. We could come to God based on the blood.

We can come to God asking Him what we will. And there's a place in our walk with God when that's good enough. How many know that when you're a young Christian it just seemed like anything you wanted you asked for and God gave it to you.

It's true. We all experience that. I mean, I could tell you, and I'm sure everyone can get up here, as a young Christian, my God, I'd just think the thought and I had it.

It wasn't evil things. It was just things that God gave me just to teach me how He what? Loved me, how He cared for me, how He heard my prayers. But there comes a time in our lives under Father's all-knowing discipline when we start asking like we used to and God says, No.

The door's shut. Leave me alone. And we wonder what's going on.

Pride. Pride. A shameless audacity out of sheer desperation and begging.

No shame before God or others of our true condition. No trying to cover up one's true state before God or others. A stripping away of all unreality, of all masks, of all hypocrisy.

Hypocrisy is pretending, acting, playing the part, acting like we have something that we really don't have. Now, we might have it as a promise God promises to give us bread, but we don't have it in our hands. Importunity.

All outward religious fronts being torn away. Importunity. A willingness to confess before God and others one's true state of being utterly barren and having absolutely no bread in one's self.

Such a condition according to God's Word. But because of His importunity, He will arise and give Him as many as He needs. Okay.

Now, listen please, brothers and sisters. That's not actually the whole message. There's more to this blessedness of brokenness.

But this is where we're at now. How many have seen our desperate need to know something of genuine importunity in our heart? Importunity. Desperate begging to God with no shame.

Desperate begging to God with no pride. Not caring anymore about what people think. According to the Word of God, that's the only quality together with we come by the blood, not by works of righteousness, with the blood.

It is a blood-washed saint that is desperate that God says, I will give you all the bread you need. Okay. Turn your Bibles to Jeremiah.

Please. Jeremiah 48, verse 11. We are about to study for a few minutes God's wonderful method of producing in us the importunity or the desperation that He wants to give us so that the heavens are opened and that all the bread that we need from God will be available to us.

How many long for bread this morning? Bread for your own soul, but what about your brother and sister? Jeremiah 48, verse 11. I will read it from the American Standard version and then we will discuss it. Moab hath been at ease from his youth, and he hath settled on his lease and hath not been emptied from vessel to vessel, neither hath he gone into captivity.

Listen carefully. Therefore his taste remaineth in him and his scent is not changed. The title of this message interpreting your past, your present, and your future is simply this.

Making good wine. Making good wine. In this particular verse there is a figure of speech which is very instructive for our spiritual understanding.

The term emptied from vessel to vessel is a phrase that has to do with winemaking. It explains or tells of one method used of making clear, rich, well refined, excellent tasting wine. Briefly I want to explain the process that is taken in order to secure a rich, crisp, good tasting wine.

And then we want to see how this is an illustration of what God is doing in our lives today. First of all, the wine is poured into a vessel of the winemaker's choosing and allowed to stand for a certain length of time. Determined by the winemaker the length of time.

He determines the length of time. He also determines the circumstances into which the vessel, once the wine is poured into it, is placed. Whether it's heat, cold, light, or darkness.

Then, as the winemaker's choosing, according to his own timing, the wine is then poured again into another vessel. Different in shape, perhaps, as well as climate. Each time the wine is poured from vessel to vessel, there is a settling of sediment and dregs, which remains in the vessel as the winemaker carefully pours the precious wine from vessel to vessel to vessel.

This process is repeated over and over and over again until the wine is perfectly refined as it is poured into clear, smooth streams. It yields a fresh scent and fragrance that is very choice and pleasing to the maker. However, this process of purifying the wine cannot happen if the wine is allowed to stay all the time in one

vessel.

If so, it settles on its lees, as the scripture says. The lees being the impurities in the wine which have a ruining effect on its taste and scent. And if the wine is allowed to remain in only one vessel, the wine becomes scented with the essence of the dregs, the fragrance of the dregs, the smell of the impurities and loses its proper color and true fragrance.

In this scripture, beloved, God is indicating that we are to play the part of the wine that is being poured out. The vessel that we are being poured into represents something that's distinct from ourselves and is prepared by the winemaker specifically to serve for refining purposes only. Now the vessels can represent that we are being poured into the unique trials, the unique arrangements of trying circumstances, peculiar conditions we are currently in, unexplainable occurrences that test us, anything that comes into the path of a believer.

And we are being emptied from vessel to vessel to vessel, from circumstance to circumstance to circumstance. But each time we're being poured into circumstance after circumstance after circumstance, the dregs, the impurities are settling. And as we're poured to another vessel, something is left behind.

A little bit more of that self-life, a little bit more of that pride, a little bit more of what smells, not like the beautiful wine that we're destined to become like, but smells like the old life that God wants to cleanse us from. Now listen to this as we read a little bit from one author's understanding of you and I as wine being poured from vessel to vessel. What kind of vessel have you been poured into lately? What kind of vessel have you been poured into in the past? Now listen carefully, this is going to develop even more as we bring this to a close.

And remember what God is after, importunity, desperation for Him that opens up Heaven and makes available to us all the bread that we have need of. Listen carefully, you're going to find some of this really relates to what we've gone through. The vessels are quite differently, or in other words, the circumstances.

Remember, the vessels represent the circumstances, and the wine represents you and I, scarcely two alike in the whole number. Let's consider a few. Here's one made of glass, but it is not wine-colored, and as the wine is emptied into it, it assumes a yellow tinge, or a greener blue cast, as the color of the vessel may produce.

This is the vessel of misunderstanding. People judge the color of the wine by the color of the glass, and at once label the wine as off-color. Then an endless course of reasons ensues as to the cause of its being thus colored, and why such rich-looking wine should suddenly take such an unusual shade.

Of course, the wine, that's you and I, is all the time conscious of such remarks, and has a real hard time getting settled and just being quiet. For the wine must become absolutely still, and stand long enough for the sediment to settle, and cling to the bottom and sides of the vessel. Many keep the wine in motion, trying to explain the fact that it is really all right.

Only the glass is colored. Thus, there is a delay, and longer time is needed to get clear wine. Just as it gets settled, and there is a clear condition again, the maker, and a few more shreds of self-life and wanting to always explain to others, so you don't look bad.

Have you ever been put in that kind of a vessel of misunderstanding, and those dregs of self- vindication, those dregs of wanting to set everybody straight, who's misjudging you, and misreading what's going on in

your life, and you're just set from day to night on the phone, writing letters, telling brothers and sisters, setting everybody straight, because you don't like being misunderstood. Oh, that's a vessel that God has poured you into. And what He's saying is, shh, be still.

Let those dregs settle. Is this touching somebody? Next, another vessel. The wine is poured out, and it beholds the new vessel, a large, round open sceptical, gray and ugly.

At times, there is a shrinking perhaps, for the vessel seems so unusual, so uninviting, and so absolutely unlike any into which it has ever been emptied. It is so flat and open, that as the wine is poured out, it can no longer keep its proper course, so as it runs and spreads, filling the whole open vessel. This is the vessel of public gaze.

In it, where God pours us when we are to experience public humiliation and weakness. The wine cannot gather itself up and appear in any other shape. It can't gain composure.

It can't look good anymore. It must spread out flat and open to public judgment and criticism. The trying light, the confusion, the scores of remarks made concerning the spill, as it seems to people, all together work a miracle.

The wine becomes quiet, yielded and silent. Then it is poured out again. Clinging to the sides of that vessel is the ugly gray dregs of pride, self preservation, but added to the wine is a much richer hue of humiliation and brokenness.

Next, the vessel. Has anyone ever been dumped into any of these vessels? Why? Because God doesn't like you? He's punishing you? No. Because His eye is on you and He can't wait to smell the scent of that good, rich, delicious tasting wine that you are destined to become for His pleasure.

Time. The next vessel is made of clay. It is not transparent and can reflect no light.

It is tall and has a long, narrow neck. It matters not about the shape of the vessel. The wine is poured into it.

As usual, it has some difficulty in getting settled owing to the great darkness of the vessel. It has some fear as to the certainty that it belongs there. But at last it yields and fills the vessel in quietness.

Here it stands for hours, days, months and sometimes years in shadow and darkness with no light. At times the wine hears music and the delightful cries of those in light. But the clay affords no transparency so the wine remembers the light found in other days and simply trusts for light to shine again.

This is the vessel of long, dark, hard trial. No light. No music.

This kind in which God lets us alone to prove us even in shadow and darkness. But lo, it works wonders in the wine as it is again poured forth. It gleams with light.

Faith tried and tested and left behind in this vessel are the veils of impatience, questioning God, unbelief and having to have something outward to see. Beloved, can I ask you a question this morning? What vessel have you been poured into? What vessel in the past have you been poured into? And at that time was the most horrible thing you could think of. You might even still be in it today.

You know what Jesus is saying? Be still. I know exactly the vessel that you've been poured into. I know the pain.

I know the darkness. I know the confusion. I know the agony.

I know the misunderstanding. How many have felt the sharp pain of being misunderstood by somebody? And all your attempts to explain it failed. Jesus is saying I know.

Be still. And in your stillness let the drag settle. Let the impurity settle.

And then when you're emptied into the next vessel, a little bit more of that old self will be left behind. The finished product? People. You and I. Who reflect the glory and beauty of Jesus Christ.

Who is what? The perfect wine. The wine whose scent is perfectly refreshing in God's nostrils. That's God's goal, beloved.

What vessel are you in today? As we close, here's five points. Five points to remember. Number one.

Pray and ask God to help you be still. Number two. Pray and ask God to help you submit your heart to Him while in the vessel.

Number three. Number two is pray and ask God to help you submit your heart. Be submissive.

Number three. Ask God to help you be patient. Number four.

Ask God to give you faith and to trust Him. Trust Him as a child. Trust Him.

And now lastly, ask God to help you be willing to let go of the dregs and impurities that have been revealed while you have been in this vessel so that when you go to the next vessel, you don't take them with you. You leave them behind. You have new things in the next vessel that you're going to have to leave behind, but don't take the old from vessel to vessel.

Leave it behind. What is this going to produce? Wine that is desperate with an importunity that can't be quenched for its true life and source, Jesus Christ. That's why we're being emptied from vessel to vessel, dear ones.

That explains our past. That explains our present, and that explains our future. God is making us into wine.

Let's bow our hearts, please. Now, listen. The Lord has given me specific prayer to pray.

He doesn't always do this, but listen now. Very specific. He put this in my heart during this week.

Alright? And I want to pray this prayer for us, and I want to ask the Holy Spirit. Everybody, please bow your heart and your head for this next moment. Number one, I want to pray for those who have been in a vessel.

You've been emptied into another vessel, but you have brought into that new vessel the dregs that were in the old vessel that you should have left behind. You should have left it behind. Number two, I want to pray for those who are in a vessel right now, and you have stumbled and have become resentful and bitter and angry because you failed to understand the bigger purpose of the vessel.

That God was using it to purify the wine. And number three, I want to pray for those. Something happened in the past.

You were in a vessel. You were in a circumstance. You're out of that circumstance now.

It's gone. But when the thought and memory of that comes to you, it brings grief and trouble and you don't even want to deal with it. You don't even want to deal with it.

You avoid it. I want to pray for you because the Holy Spirit wants to take this new understanding now and interpret that past experience. And listen, the bitterness of that memory will turn sweet as honey in your mouth.

Sweet as honey in your mouth as you see it in light of God's wisdom. Father, the one who has taken the dregs of the one vessel and brought it into the other, I pray the power of the Holy Spirit will help them to let go of those dregs. It doesn't even belong in this vessel.

It was in the last trial. But in your mercy, Lord, you're dealing with it now. Let them by faith let those dregs settle in this new vessel so that when they're taken out of this vessel, not only will they let go of the stuff that you intended for this vessel to be revealed, but they'll also not let the other stuff ride with them to the next vessel.

In the name of Jesus, release them from this, Lord, I pray. The second group of people, Father, I pray, who are in a vessel now and they've gotten bitter and calloused and resentful because they don't understand. I pray, God, the light will shine in their hearts and that they will be still.

They will quiet their spirits down and they'll realize that you are embracing them in this vessel and that you're purifying their life and that they should just wait patiently because you know what they're going through and the end result will be a little less self, a little less of the old life, and a little richer life in Jesus Christ. And now, Lord, I pray for the third company of believers here, the memory, the one who's haunted by the past, the one whose past is like a big ugly monster and they won't even talk about it. You probably even have dreams about it and they haunt you.

Well, there's healing right now in the name of Jesus for you. Your past and the bitterness of the vessel, you can't even think about it. But let me tell you something, it was a vessel that God put you in for His purpose.

And as you right now, by faith, let the light of God's Word this morning deal with interpreting what happened to you in the past instead of avoiding it and letting it be a sore spot in your life. Listen. Listen.

The stuff that God revealed in your life, let it go right now by faith and see that through it God is making you more like His Son. In the name of Jesus, I pray that that bitter pass will become sweet to your taste. Not only sweet to where you can even talk about it.

When God leads and being able to talk about it, you have joy in your heart because you see what God did in your life through it. Now, Father, accomplish this. Perform Your Word in the mighty power of Jesus Christ.

Break shackles, break fear, break anxiety, and let us enter into a new rest today of trusting You in the vessel that we're in, knowing You're making good wine for Your pleasure. Let's just sing that chorus.

Jesus be the Lord.

Audio: <https://sermonindex1.b-cdn.net/30/SID30593.mp3>

Source: <https://sermonindex.net/speakers/phil-beach-jr/making-good-wine-interpreting-your-past-present-and-future/>

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