

to honor and another, a vessel to dishonor. He can take the vessel which was marred and remake it and work on it as he chooses. This is the lesson which Paul gives in Romans 9 introducing the right of God to make the change from the Jews to the Gentiles as the great leaders of his plans of righteousness and of well-being for a period. This is also the thought which we find here in verse 16 of Isaiah. Doubtless Paul had this very passage in mind in his discussion in Romans 9.

So ~~in~~ in verses 9 - 16, we have a presentation of a condition, not a temporary condition, but a condition which continued for a long time and which became intensified, a condition which became typical of the people of Israel and for which they were rebuked by Christ and by Paul in New Testament times. In <sup>beginning of a</sup> verse 17 we have a statement of the result which is to come. We find now that which God is going to do in view of the conditions ~~in~~ which the people of Israel have brought upon themselves. He says, is it not yet a little while that this is going to happen. Now that does not mean it is going to be right away in Isaiah's time; but it ~~means~~ means that in God's own time, and that not ~~so~~ terrifically far off, God is going to accomplish something. This connects up directly with the statement in verse 16. They are reversing the condition of things. They are putting the thing that is made in the position of the maker and using God, the maker, as simply one for their own purposes, instead of trying to conform themselves to his will. They are turning things upside down. He says, is it not yet a little while that he will turn things upside down? He who really can turn things upside down, for he, ~~the~~ the potter, is going to reverse things most remarkably. As we read in verse 14, he will do a marvelous work among the people and make the wisdom of their wise men perish, and he does something that reverses what appears to them as the natural and inevitable order of things. He takes Lebanon and turns it into a fruitful field, and the fruitful field he considers as if it were a forest. This is a complete reversal of the situation which