

# Why Go To Church?

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[ 0 : 0 0 ] Well, if we could, this evening, for a short while, with the Lord's help and the Lord's enabling, if we could turn back to the book of the prophet Isaiah, Isaiah chapter 6, it's page 689 in the Pew Bible. Isaiah chapter 6, and if we read again at the beginning, where Isaiah writes, Holy, holy, holy is the Lord of hosts. The whole earth is full of His glory. And so on.

I saw a sign recently which said, what's missing in this, and then spelt a word, C-H blank blank C-H. So think about it. What's missing in this C-H blank blank C-H?

I'm sure the boys and girls have got it already. Yeah? You want to tell me? Church? Yep. So the words, the letters that I'm missing are U-R. What's missing in this church? U-R. You're missing.

C-H. You are C-H. But you know, the sign that got me thinking about, well, why do we come to church? Why do we come to church? Because, well, why do we bother gathering together on the Lord's Day at 11 a.m. and 6 p.m.? Why do we gather in this what is a 170-year-old building to sing and to read and to pray? Why can't we just do what so many other people are doing and just watch it online? Because, you know, in the day and age that we live in, it's far easier for us just to all stay at home. It's less hassle. It definitely involves less effort. You don't have to get change. You don't have to meet anyone. You don't have to speak to anyone. You don't have to see anyone. You can just sit in your pajamas and your slippers and watch at home. But more than that, with so many other things to do, so many other things on the telly, why would anyone want to come to church? Why would anyone want to come to our church? Why would we even want to invite our friends and our family to come to our church?

Why would we exhort and encourage and pray and plead that our congregation and our community would attend church? Why go to church? And, you know, Isaiah, he's going to answer that question for us this evening because Isaiah is going to tell us what happened on a particular day he went to church.

[ 3 : 2 3 ] And it was a day he never forgot, a day that stuck with him for the rest of his life. He wrote it down so that we would all know what happened that day that Isaiah went to church.

And I want us to consider what happened when Isaiah went to church under three headings, the context to church, the congregation at church, and the commission from church. So, the context to church. So, first of all, the context to church. We're told there in verse 1 about the context. Isaiah writes, You know, this chapter describes the day that Isaiah got ready in the morning, and he left his home, and he went to church. Of course, this wasn't Isaiah's first time in church.

It wasn't his first time in the temple because Isaiah was a regular in church. Isaiah was someone who preached and prophesied at church. He foretold God's Word, and he foretold God's way. Isaiah was someone who uttered those sovereign and solemn words in Scripture, Thus saith the Lord. Isaiah was a man who preached and proclaimed God's Word and God's will and God's way to God's worshippers.

But you know, when Isaiah went to church on this particular day, he experienced something he had never experienced before and never experienced again.

But through his experience, Isaiah was exhorted and encouraged to keep preaching and keep proclaiming God's Word in a dark and difficult day. And that's why Isaiah tells us what happened. He wants us to be encouraged. He wants us to be exhorted to keep preaching and keep proclaiming God's Word in a dark and difficult day. And that's why he begins by saying, In the year that King Uzziah died, I saw the Lord sitting upon a throne.

[ 5 : 43 ] But you know, Isaiah, he's not just telling us when the king of Judah died, which was 739 BC. Isaiah is telling us how and why King Uzziah died. He's telling us how and why this king died.

It was actually the 19th century Scottish theologian, George Adam Smith. He described Uzziah, the king we read about in 2 Chronicles 26. He described him as the king who had a glorious reign with a ghastly end. Uzziah was the king who had a glorious reign with a ghastly end. Because as we read in 2 Chronicles 26, we didn't read the whole chapter, but the first half of the chapter, it tells us that Uzziah became king at the age of only 16 after his father, King Amaziah, died in battle.

And Uzziah, he reigned in Jerusalem for 52 years until the age of 68. And for the most of his reign, Uzziah did what was right in the eyes of the Lord. Because in the first half of the chapter, we didn't read it, but you can read it for yourself. You read there that Uzziah, he feared the Lord, and he farmed the land of Israel. He defeated his enemies. He defended his territory. Uzziah was someone who built walls and towers and fortified cities. Uzziah was a great king who expanded his army. He even revolutionized war because he invented new weapons and new armory. But the thing is, as you often see with rulers in positions of power, as we read there in 2 Chronicles 26, when Uzziah grew strong, he grew proud. When Uzziah grew strong, he grew proud. And for Uzziah, pride came before a fall. But the interesting thing is that Uzziah's fall happened when he went to church.

Because Uzziah went to church, but he went to church with the wrong attitude. Uzziah entered the temple with arrogance. He entered the temple with arrogance before God instead of adoration and adulation and admiration for God. In fact, we're told that Uzziah was so proud that he thought he could worship the Lord without a mediator. He thought he could just go into the temple and pick up the golden censer and offer incense at the altar of incense to the Lord. Uzziah believed that he was in such a good position as the reigning and righteous monarch of God's people that he didn't need an advocate anymore.

But then, as we read, 80 priests of the Lord, they're running into the temple after Uzziah, and they run in to stop him from being unfaithful to the Lord. And they withstand the king, and they say to him, it is not for you. It is not for you to burn incense to the Lord, but for the priests, the sons of Aaron, who are consecrated to burn incense. And they tell him, get out of the sanctuary. You have done wrong, and I will bring you no honor to the Lord.

[ 9 : 02 ] But Uzziah, he doesn't walk away. He doesn't say sorry. No, he's arrogant. He's angry. He's adamant that he's right. He was self-righteous. He was proud in his position of power. He believed that he didn't need a priest. And all of a sudden, boys and girls, Uzziah stood in the sanctuary, and his skin breaks out in leprosy. And in that moment, we're told that Uzziah exited the sanctuary.

He was exiled from the church, and he was excluded from worship for the rest of his life. Because Uzziah was a leper, we're told, until the day of his death. Uzziah was, as lepers would declare, he was unclean, unclean, unclean. And Uzziah, as we read there at the end of that chapter, he was remembered by the people, not as a leader, but as a leper. Uzziah was a leper. He was a king who had a glorious reign with a ghastly end. Uzziah was the king who went to church with the wrong attitude and the wrong approach to worship, because he convinced himself that church was about him and what he could get and what he could gain. But Uzziah had forgotten and failed to see that there's only one mediator between God and men, the man Christ Jesus. He had forgotten and failed to see that there's only one intercessor, and he ever lives to make intercession for us. And he had forgotten and failed to see that there's only one advocate with the Father, and that is Jesus Christ, the righteous. And you know, you look at Isaiah, at Uzziah, you look at this man who arrogantly went into church, and it should make us question ourselves. It should make us question our attitude and our approach and our attentiveness when coming into God's house. Because we're here to worship.

We're not here to watch on. We're here to give glory. We're not here to get glory. We're here to participate. We're not here to just be passive. And the truth is, my friend, we only get out of church what we put in by our presence, our prayers, and our praise. We only get out of church what we put in by our presence, our prayers, and our praise. But you know, the thing about Isaiah is that when Isaiah went in the year that Uzziah died, when Isaiah went to church in a dark and discouraging day with the sovereign unclean, the government unstable, the people unwise, the thing about Isaiah was that he was reminded and reassured that despite all the chaos and all the confusion around him, the throne of heaven was still occupied. The throne of heaven was still occupied. And you know, my friend, that's what we need each Lord's day. That's what we need each Lord's day as we live through the darkness and discouragement of our day. We need to be reminded and reassured that despite all that's going on within us and without us, the Lord is still on his throne. The Lord is still on his throne. Heaven is still his throne.

And the earth is still his footstool. You know, when we go to church, when we come to church, we need to see what Isaiah saw. We need to be reminded and reassured that the Lord is still on his throne.

And that we are to worship him and bring glory to his name. So we see the context of church. But then secondly, the congregation, the congregation at church that day. Interesting congregation.

[13:10] We read there in verse 1, In the year that King Uzziah died, I saw the Lord sitting upon a throne, high and lifted up. And the train of his robe filled the temple. Above him stood the seraphim. Each had six wings. With two he covered his face. And with two he covered his feet. And with two he flew. And one called to another and said, Holy, holy, holy is the Lord of hosts. The whole earth is full of his glory.

So when Isaiah went to church that day, he was given a vision of heaven. It was a revelation of the throne room of God. Where the Lord, in a way, he lifted the veil and gave Isaiah a glimpse of glory. And all Isaiah could say about what he saw, he says, I saw the Lord. I saw the Lord sitting upon a throne, high and lifted up. And you know, we might wonder who Isaiah actually saw sitting upon the throne in heaven. Of course, when the apostle John was given his revelation of heaven on the island of Patmos, there was no doubt as to who John saw. Because we're told in the book of Revelation that John saw the Lamb of God who came to take away the sin of the world. We're told that John saw this great multitude around the throne, a multitude that no man could number. And they were all gathered together from every nation and people and tribe and language. And he saw them all there clothed in white robes, singing, singing, salvation belongs to our God who sits on the throne and to the Lamb. And John confesses about this great multitude. He says, yes, these are the ones coming out of the great tribulation. They have washed their robes. They have made them white in the blood of the Lamb. So we know who John saw sitting upon the throne in heaven.

But we might wonder who Isaiah saw sitting upon the throne, high and lifted up. And yet Jesus tells us who Isaiah saw. Jesus tells us who Isaiah saw. Because Jesus says in John chapter 12, he says, Isaiah saw me. Isaiah saw me. Isaiah saw Jesus. That's why Isaiah was encouraged from this moment onwards to keep preaching and proclaiming the name of Jesus so faithfully and so fervently for many years. You read through the whole of Isaiah, Isaiah. And all you see is Jesus. You see his birth. You see his life. You see his death. You see everything. People often describe the book of Isaiah as the gospel of Jesus Christ according to Isaiah.

So from this moment when Isaiah saw Jesus, he kept preaching and he kept proclaiming Jesus so faithfully and so fervently. Because when he went to church that day, he saw Jesus. And he saw him sitting upon his throne. And he saw him high and lifted up. And notice he says high and lifted up. He wasn't a humiliated Savior. That would happen. Isaiah prophesies that that would happen. Isaiah explains in Isaiah 53 that he would be humbled. Down, down, down from the crown of glory to the cradle in Bethlehem, all the way to the cross of Calvary, where he would be wounded for our transgressions and bruised for our iniquities. He would be a humiliated Savior, but that's not how Isaiah saw him that day in church.

No, he had this prophetic vision of a Savior who was high and lifted up. He saw a risen and exalted Savior. He saw the King of glory and the Lord of hosts. And he saw the Lord Jesus Christ sitting upon his throne. He was sitting. He was sitting. He saw him adopt the posture and position of sitting, having accomplished and applied the work of redemption for his people. That's what the writer to the Hebrews tells us, isn't it? When Christ offered himself as a sacrifice for sin, he sat down. He sat down at the right hand of God. And you know, my friend, that's the vision we need every time we come to church. We come in here with our baggage and our burdens. We come in here weighed down and we come in here wanting to see something better. And what we need to see is Jesus. We need to see him because, you know, we might look at the chaos in our personal lives and the confusion within our governments and even the catastrophes that are taking place throughout our world. And to us, it might all look unreal and unruly and even unrestrained. But when we come to church, the gospel of Jesus Christ exhorts us and encourages us to lift our eyes beyond the veil of this world and set our affection upon things that are above, where Christ, as Paul says, where Christ is seated, where Christ is seated. And you know, that's what Paul said to the church in Corinth. He said to these struggling Christians who were struggling with assurance, worrying whether or not they were actually saved. And he said to them, you know, our light affliction, it is but for a moment. Why? Because it is working for us a far more exceeding and eternal weight of glory.

[19:19] While we look not to the things that are seen, but to the things that are unseen. For the things that are seen here and now in this world, they are only temporal. But the things that are unseen, they are eternal. They are permanent. They are forever. And you know, my friend, when we come to church, that's what we need to see. We need a glimpse of Jesus. We need to see more and more of him and be reminded that we're to love life with a loose grip and look at life with an eternal perspective.

We're to come to church to be reminded that we are to love life with a loose grip and live life with an eternal perspective.

But you know, in church that day, Jesus wasn't the only one that Isaiah saw. Because the congregation gathered around the throne of heaven, they weren't your usual worshippers.

We're told that there were seraphim. Above him stood the seraphim. Each had six wings. With two, he covered his face. With two, he covered his feet. And with two wings, he flew. We're not told how many seraphim there were. We don't know how many congregated around the throne of Jesus. But they were distinctly seraphim, because Isaiah says they had six wings. They were seraphim in comparison to the other angels that are mentioned in the Bible, the cherubim. The cherubim only have two wings. In fact, cherubim, they are mentioned throughout the Bible as those that guard the way to holiness. It was cherubim, you remember, that guarded the way to the holiness of the Garden of Eden after Adam and Eve had been exiled out of the Garden of Eden. It was cherubim that guarded the way to the Holy of Holies in the tabernacle and in the temple. It was cherubim that guarded the way to the holiness of God's mercy seat inside the Holy of Holies. So, cherubim are often pictured in the

Bible as guarding the way to holiness. But seraphim guided the way to holiness. Cherubim guarded the way to holiness. But seraphim guided the way to holiness. Because what we see here is that the seraphim, they were in fact choir singers. They were choir singers. They were those who guided the worshipers towards one person. They were guiding them towards Jesus.

[ 21 : 55 ] You know, even as angelic beings, they're created holiness as seraphim. It was nothing in comparison to the divine holiness of God. That's why with their wings, we see that the seraphim, they're covering their feet because they know that the ground upon which they stand is holy ground. And with the other two wings, they're covering their face to shield themselves from the pure and powerful and penetrating light of God's holiness. And you know, what's remarkable is that as seraphim, the name seraphim means holy ones or flaming ones. They're the flaming ones. They were known for their holiness and their purity. But when they're in the throne room of heaven, in the presence of King Jesus, they knew that His holiness far outweighed them all. Because in comparison to the flaming seraphim, he's described in the Bible as an all-consuming fire who possesses the pure and powerful and penetrating light of God's holiness. And that's why these choirs of seraphim, they're singing.

And all they can sing about is the holiness of God. And the type of singing, that's what I love, it's antiphonal singing. Now, as you know, I don't know much about singing or music, but antiphonal singing is where there are two choirs. And there were two choirs of seraphim, and they're singing alternately. They're singing back and forth between one another. Back and forth, back and forth. And they're singing, as it says here in verse 3, holy, holy, holy, holy, holy. And all the time, they're getting louder and louder. And the sound of singing is increasing and increasing and intensifying until at last both these choirs would come together in union and in unison. And in this symphony of heavenly singing, they would sing, holy, holy, holy is the Lord of hosts.

The whole earth is full of His glory. You know, it would be the best congregational singing you'd ever hear. And it was singing because it was directed towards the Savior. It was singing that was directed towards the Savior. You know, which is why we should actually never grade our worship. We should never grade our worship according to our praise or our prayers or our preaching. But you hear it so often, don't you?

Someone asks, well, how was church tonight? Maybe you'll be asked that question when you go home. How was church tonight? And with, sometimes we confess with our casual and consumerist Christianity today, we hear statements like, well, it was all right. Didn't get much from that. A bit boring.

Couldn't take much out of it. Didn't understand what he was on about. I enjoyed the singing, though. I appreciated the preaching, but there wasn't much there for me. You know, we grade worship according to our opinion. And of course, we should come to church expectant. We should come to hear God's Word and participate in worship and to be fed in our souls. But you know, worship, first and foremost, it isn't about us. It never has been. It never will be. It's all about Jesus. Our worship is all about Jesus.

[ 25 : 54 ] That's what we're seeing with these seraphim. It's not directed to themselves or to one another. It's directed to the one on the throne, to Jesus. And you know, a book I didn't mention that I'm currently reading. I haven't finished it. I started it on my holidays. It's a book called Devoted to God's Church by Sinclair Ferguson. Brilliant book. And he asks the thought-provoking question, When you leave church, does it ever cross your mind to ask if God was glorified? Or did you come and take part in the service as though worship was for your benefit? Surely all of us know, says Sinclair Ferguson, surely all of us know that man's chief end is to glorify not me, but God and enjoy him.

Forever. And you know, my friend, the only marker for good and glorifying worship is if God is present among us. And that's what we should all be praying for as we come through that door.

If he is not here, we are doing it in vain. We are empty symbols. If he is not with us in worship, it is all in vain. That's why we need to seek to worship God in spirit and in truth.

Because as you know, the church is not just about being, the church is not about being a consumer. The church is actually about being commissioned, which is what we see lastly. Isaiah went to church and he received the commission from the church. So the context to church, the congregation at church, and lastly, the commission from church. The commission from church. Look at verse 4.

He says, So as Isaiah stood there that day in church, he stands in the presence of the pure and powerful and penetrating light of King Jesus. And he has only one response.

[ 28 : 26 ] Woe is me. Woe is me. You know, when was the last time you came to church and said that? Woe is me.

Isaiah, you know, he had preached and pronounced many woes. You see that in the previous chapter, in chapter 5. You can read woe after woe after woe. He said, Woe to them. But when Isaiah came to church and stood in the presence of King Jesus, he was made to see himself. And all Isaiah could say is, Woe is me. Woe is me, for I am undone. Literally, he's saying, I am dead.

I am dead. I am dead. Do you feel dead as a Christian? Woe is me, for I am dead.

That's how the Apostle John responded when he saw Jesus. John said, When I saw him, I fell at his feet as though dead. I fell at his feet as though dead. Woe is me, for I am undone. I am dead. I am a man of unclean lips.

Which was a remarkable statement. Not only because Isaiah used his lips to preach and proclaim God's message, but more so, by saying the word unclean. He's describing himself like a leper.

[ 29 : 48 ] He's describing himself the way Uzziah ended up. Because the cry of the leper, as you know, is unclean, unclean, unclean. That was Uzziah's cry when he came running out of the temple, having come to God arrogantly in worship.

He cried coming out of the temple, unclean, unclean, unclean. And here's Isaiah coming to see himself in the powerful and pure and penetrating light of God.

He is seeing himself. And you know, that's what happens when we come to church. We're not here to see one another. We're here to see ourselves for what we are before a holy God.

And Isaiah is saying, Woe is me. I am undone. I am a man of unclean lips. And I dwell in the midst of a people of unclean lips. For mine eyes have seen the King, the Lord of hosts.

But you know, with that confession of sin and uncleanness, there comes cleansing and forgiveness. We read that one of the singing seraphim, they take this burning coal from off the golden censer on the altar.

[ 30 : 57 ] And they place it upon his lips. And they say, Behold, this has touched your lips. Your guilt is taken away. Your sin is atoned for.

And then the voice comes. The same voice that is shaking the foundations of the temple. The voice comes and calls and commissions his people to serve him.

And it's a general call. The Lord speaks to his people. Whom shall I send? And who will go for us?

It's a Trinitarian call from Father, Son, and Holy Spirit. Whom shall I send? Who will go for us? And Isaiah responds.

Isaiah responds to the Lord's call and commission. But notice, he responds not because he's the most eloquent. Not because he's the best educated. Not because he's fully equipped to go.

[ 32 : 00 ] No, Isaiah responds because he sees the need of his nation. Isaiah responds because he sees that there are people perishing all around him with unclean lips and unclean hearts. Which is why Isaiah is willing.

He's willing and wanting the Lord to use him for his glory and serve him. And he just says, Lord, here am I. Send me.

Here am I. Send me. What a call. What a commission. What a response. But you know, the call and commission of the Lord, it isn't easy.

Because the Lord says in verse 9. The Lord says in verse 9, very interesting words. Go and say to this people, keep on hearing, but do not understand.

Keep on seeing, but do not perceive. Make the heart of this people dull and their ears heavy and blind their eyes, lest they see with their eyes. And hear with their ears and understand with their hearts and turn and be healed.

[ 33 : 11 ] The Lord says, Isaiah, keep preaching. Keep proclaiming God's word. But no one's going to be saved. Keep preaching.

Keep proclaiming. And you know, what's really interesting about verses 9 and 10 is that these verses are quoted six times in the New Testament. And they're quoted in order to emphasize every single time that gospel ministry is not about being successful.

It's about being faithful. Gospel ministry is not about being successful. It's about being faithful. Which is why Isaiah asks in verse 11.

He's been told, keep preaching. Keep proclaiming. No one's going to be saved. And Isaiah says in verse 11, For how long? How long, O Lord? How long?

How long do I have to keep proclaiming and keep preaching to this dead people that aren't listening, that don't see, that don't understand? How long, Lord?

[ 34 : 21 ] And the Lord says, until the cities lie waste, without inhabitant, and the houses without people, and the land is desolate, a desolate waste.

How long? Until no one is left. You keep preaching. You keep proclaiming. That's what he's told to do.

How long do I have to keep preaching and proclaiming God's word? Until no one's left. And you know, it was actually when explaining the parable of the sower. I love the parable of the sower.

As a preacher, I love the parable of the sower. But when explaining the parable of the sower, Jesus quoted verses 9 and 10, in order to emphasize that when the seed of God's word is sown, there will always be different responses to it.

There will be hardened hearts. There will be hollow hearts. There will be hungry hearts. There will be healthy hearts. Which is why Jesus asks in the parable of the sower, how's your heart?

[ 35 : 24 ] How's your heart? But you know, the emphasis of the parable of the sower is that it's not about the sower. It's not even about the ability or where the seed goes.

It's all about the soil. And how the soil responds to God's word. Because gospel ministry, it's not about being successful. It's about being faithful.

It's about seeing Jesus. It's not about man. It's not about preachers. It's all about Jesus. It's all about having that perspective, that eternal perspective.

And you know, that day Isaiah went to church. He left church that day different to the way he went in. And that's because everyone leaves church different to the way they came in.

No one leaves church the way they came in. Even our unconverted friends don't leave church the way they came in. As we're reminded in this passage, their hearts are either hardening or softening in church.

[ 36 : 31 ] But that's why we need to see the importance of physically coming to church. Because it's when we come to church that we see Jesus. We see Jesus in all his beauty and all his glory.

We experience his presence. We know his power in his word. And you know, even as a minister, I'm reminded of this every time I stand in this pulpit.

And that's why I put it here. You won't be able to see it from where you're sitting. You're more than welcome to come and see it afterwards. But every time I stand in this pulpit, written on this book board, are the words, Sir, we would see Jesus.

Sir, we would see Jesus. And that should be our prayer when we come to church. That we don't see men.

We don't see one another. We're not looking around at everybody else. But that we would see Jesus. Because, you know, like Isaiah, when we come to church, we shouldn't be comfortable in church.

[ 37 : 38 ] We should be convicted of sin. We should be challenged about holiness. We should be commissioned to serve. We should hear the call and the commission of Jesus. Whom shall I send?

And who will go for us? And we should all be saying, as we leave, Lord, here am I. Here is little me.

Here am I. Send me. Use me for your glory. And for the furtherance of your kingdom. In whatever way you want.

Because you are worthy of all praise, honor, and glory. Why do we go to church? To see Jesus.

To see none other save Jesus only. And that's my prayer for us all. That every time we're here, we see him and him alone.

[ 38 : 41 ] And that we learn to love him more deeply. Walk with him more closely. And serve him more faithfully. So we would see Jesus.

And may the Lord bless these thoughts to us. And let us pray. O Lord, enable us, even as we leave this evening, to echo the words of thy servant, and to say, Lord, here am I.

Send me. And in sending us, it might not be to the other side of the world, to the mission field, but only sending us to our workplace. Sending us into our homes and into our families.

Sending us into our community. To live lives that seek to bring glory to thy name. To be a faithful witness. To speak a word in season. To invite someone to come and see Jesus.

To come to church with them. And to hear the word of God, that their soul might live. O Lord, give to us, we pray, a passion for the Lord, and a passion for the lost.

[ 39 : 54 ] Give to us, Lord, a desire to lift up thy name. And to see Jesus glorified. Because as thy word assures us, that without him we can do nothing.



But with him all things are possible. Bless us in the week that lies ahead. That whatever is before us, that thou wouldest keep us in our going out and our coming in, from this time forth, and even forevermore.

Take away our iniquity. Receive us graciously for Jesus' sake. Amen. We're going to bring our service to a conclusion this evening.

We're going to sing in Psalm 36. Psalm 36 is in the Scottish Psalter, page 251. Psalm 36. Psalm 36.

We're singing from verse 5 down to the verse marked 9. Psalm 36. Psalm 36. Psalm 36. But it says there, Thy mercy, Lord, is in the heavens.

[ 41 : 03 ] Thy truth doth reach the clouds. Thy justice is like mountains great. Thy judgments deep as floods. Lord, thou preservest man and beast. How precious is thy grace.

Therefore, in shadow of thy wings, men's sons, their trust shall place. But then verse 9. Because of life, the fountain pure, remains alone with thee, and as Isaiah experienced, and in that purest light of thine, we clearly light shall see.

So we're singing Psalm 36, verses 5 to 9. And we'll stand to sing, if you're able, to God's praise. Thy mercy, Lord, is in the heavens.

Thy truth doth reach the clouds. Thy justice is thy courtesy.

Thy mercy, Lord, is in the heavens.

[ 42 : 22 ] Thy mercy, Lord, is in the heavens. The preciousness thy grace.

Their foolish shadow of thy wings Men's sons their blood shall place They with the kindness of thy heart Shall be well satisfied For rivers of thy precious time Will things to them provide Because of thy power Tender we've been sallow with thee

And in the purest light of thine We clearly shall see The grace of the Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit be with you all now and forevermore. Amen.

Now I nearly forgot. I nearly had Angus Graham stopping me in the aisle again. I just have to remember the questions. So you all set for the questions? Yeah. Okay. Question one. What happened to Uzziah?

He got leprosy when he went into the temple, wasn't it? He did something wrong. He didn't worship God right. Question two. Who did Isaiah see? Jesus. Isaiah saw Jesus. And that's who we should long to see. Every time we come to church we should long to see Jesus.

[ 44 : 54 ] What did the Lord ask Isaiah?

Send me. Yeah. Here am I. Send me. And that's what we should say. Here am I. Send me. So well done. You get your sweeties at the door.