

God's and and and and with an outpouring of thy Holy Spirit.

That we would leave this place with Jesus on our lips and on our hearts. And that we would be amazed at your amazing grace that saves sinners such as we.

[8 : 43] Bless us from the youngest to the oldest. We pray, Lord, for the children here today. That, Lord, you would bless them in their homes and in their families. In their early years, may they come to know Jesus as their Lord, as their Saviour, as their Shepherd, so that they will lack no good thing.

Throw near to us, we pray, and forgive our sins for Jesus' sake. Amen. Well, boys and girls, I know that normal routine is to come down to the front.

David gets you down there pretty snappy. It's kiki, so you're safe enough. I hope. And I've got a good story, too. I've been practicing this story since I was 13.

That's 50 years ago. Is that right? 63, 50 years ago. Right, boys and girls, those of you who haven't come forward, any of you got a dog?

You got a dog? What's he called? Milo. Milo. Anybody else got a dog? Anybody in the congregation? Anybody? Any dogs? Going to guess? Oh, three, Margaret, what are they called?

[10 : 01] Moiny, Matilda, and the golden. Only in Scalpy would you get names like that. I knew there wasn't going to be a spot or a ship.

Any other dogs? Ben, that's better. Ben. Ben. Charles. Charles. Oh yes, quite fun to show us.

We had lots of dogs growing up. Bria. Bria. Is that me or the dog? Right, so, yeah, numerous dogs, but I want to tell you about one of my favourite ever dogs, and he wasn't even mine.

we had a dog called Sandy. That was our favourite dog. It was unfortunate because my father-in-law was called Sandy, and Sandy, poor Sandy, was deaf, so every time we called the dog, Sandy would come.

The dog and Sandy. But anyway, that's not the dog I want to talk about. This dog is called Ken, or he was called Ken, and he belonged to Moody Roady from Leverborough, my uncle.

[11 : 17] And on Sunday afternoons, when mum and dad would go to sleep and we were allowed to go out for a walk, the excitement of getting Ken to go out for him, he was a fantastic sheepdog, but not everybody was allowed to take Ken with them, so I had a special privilege that I was the one that took Ken with me.

So those of you who know Leverborough will know where the Fank is, that's where the sheep are gathered in Leverborough, just on the road to Rodal, there's a Fank on the left hand side as you go up the Brust Moor, right, so big way, but in between the cattle grid and the Fank is where we used to go for a walk, but in these days there was rivers meandering on the only flat bit in Leverborough. So, one of my other names as well as Kiki, when I was in the police, they used to call me Squeaky, because when I got excited, my voice got a little bit high, so it would go, triple nine, triple nine, some A to G.

well, this Sunday, Kiki was squeaking, because I lost Ken, imagine losing your uncle's dog, we're all out for a walk and I'm going, Ken, Ken, do you know what else I said, Ken, I was screaming for Ken, I was up and down the road looking for him, I was thinking of my mother, because she was going to give me what for, never mind Mooty Rothy, and eventually, I found him, and do you know where he was?

He was in a river, one of the meandering rivers, and he was doing doggy paddle, do you know what doggy paddle looks like? It's the way I swim, and his tail was wagging in the water, and he had a big black shiny nose, and you know where that was?

[13 : 25] Right up against a little lamb that had fallen into the river, and he was pushing the lamb up against the bank, just nudging it up out of the water, and I was almost crying, I said, good dog Ken, and I picked up the lamb, and the lamb got up on dry ground, and do you know what the lamb said to me?

Bleh! First time I heard a lamb say thank you, and he ran to his mother, and I thought, oh, what a dog, Ken, you're the best, and you know what, for 50 years, I've been telling everybody that story, Anna asked me today, have you got notes for the children's address, I said, no, I said, I've been telling everybody this story for 50 years, because it tells me what Jesus did for me, one of the most famous psalms in the Bible is Psalm 23, the Lord is my shepherd, I shall not want, not only did Jesus come for me, he didn't go into a river for me, he went to the cross for me, he died for me, he rose from the dead for me, he ascended for me, and you know what, he's coming back for me, he is the ultimate saviour,

Ken saved that little lamb, that's what you call, I think that's why the group's called little lambs, we're just like God's children, little lambs, but he's come to save us, and all we've got to do is just call him, just say, Jesus, the Bible tells me that you love me, please love me, please save me from all the wrongs I do and I think, for your sake, let's pray together, heavenly father, we bless you that you are indeed the God who saves sinners, we thank you Lord for that little picture of Ken the dog going down into a river, saving a little lamb, so that he could be taken out and able to walk safely again on dry ground, help us

Lord to know you as our saviour, and help us to give you thanks with our lives, for Jesus sake we pray, Amen.

We're going to now sing in that mission praise, a town in, Psalm 23 version of 1008, the Lord's my shepherd, I'll not want, he makes me lie in pasture green, that wee lamb went for a wee lie down after that, so can we, let's stand to sing to God's praise.

[16 : 52] Lord's my shepherd, I'll not want, he makes me lie in pasture's dream, he leads me by the still, still waters, it's the best restores my soul, and I will trust in you alone, still here, and I will trust in you alone, for your endless blessing follows me, your goodness will lead me home, he guides my ways in righteousness, and he!

and he annoys my heaven boy, and my coming over close with joy, I feast on his pure delight, eyes, and I will trust in you alone, and I will trust in you alone, for your endless mercy follows me, your goodness will lead me home, love, and though I walk the darkness path, I will not fear the evil one, for you are with me and you are broad and snuff, and comfort

I need to know, and I will trust in you alone, and I will trust in you alone, and you will your endless mercy follow me, your goodness will lead me home.

home. As the young ones head off, we can turn to God's word as we find it in the book of Isaiah, Isaiah chapter 6.

We'll read that shortly, and just one or two things that you would have been observing from the notice board. There's creche for primary age children and Sunday school.

[20 : 17] The evening service is taken by Dr. Adam tonight at 6 o'clock normal time. There's no live stream due to the nature of the missions meeting. During the week, the meetings are as usual, as you've seen on the screen.

The prayer meeting Wednesday evening, half-past seven is taken by Scott and the service is next Lord's Day.

Our minister is back. He's preaching the congregation in Garapost vacant today, so remember him in prayer, and Scott will be taking the evening services.

These are all God willing. Let's now turn to God's word. Amen. Isaiah chapter 6.

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.

[21 : 31] Above him stood the seraphim, each had six wings, with two he covered his face, with two he covered his feet, and with two he flew.

And one called another and said, Holy, holy, holy is the Lord of hosts. The whole earth is full of his glory.

and the foundations of their threshold shook at the voice of him who called, and the house was filled with smoke. And I said, woe is me, for I am lost, for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips.

for my eyes have seen the King, the Lord of hosts. Then one of the seraphim flew to me, having in his hand a burning coal that he had taken with tongs from the altar.

And he touched my mouth and said, behold, this has touched your lips, your guilt is taken away, and your sins atoned for.

[22 : 54] And I heard the voice of the Lord saying, whom shall I send, and who will go for us? Then I said, here I am, send me.

And he said, 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.

Then I said, how long, O Lord? And he said, until cities lie waste without inhabitant, and houses without people, and the land is a desolate waste, and the Lord removes people far away, and the

So, the three scenes, the quake, the God quake, the self quake, and the world quake. Or we've got verses 1 to 5, we have Christ on the throne. I would think if we were describing our time in history, whether as a nation or the world, it's definitely another time of crisis. We just don't know what's going to happen next. Every day, well, every morning I put on the news to see, well, what's happening in the other parts of the world. But then in our own nation, in our own homes, in our own families, in our own individual lives, if there isn't a crisis now, or there hasn't been a crisis, Jesus said, in this world you shall have trials and tribulations.

But don't be afraid. I'll be with you. Uzziah. In the year Uzziah died, this is so important.

[46 : 05] We can put a date to this. 745 years BC. Uzziah, the king, is dead. When you hear these phrases, if you're as old as me, and you hear the king is dead, it's usually Elvis you think about.

But this king reigned for 52 years. From the age of 16, he was on the throne. And Israel's kings were nothing to be rejoiced over. Most of them lived as they pleased and disobeyed the ways of God.

Uzziah would be in the top five. For 52 years he reigned. He would be described as a good king. But it ends badly. In 2 Chronicles 26, we see it. That in the last days of his life, years of his life, he disobeyed God.

He tried to make a sacrifice as a priest. Although many tried to stop him. They didn't. And then he got leprosy.

[47 : 36] And he was taken away from amongst the people. He was cast out of the place of worship. He was unclean on his dying days.

I find it difficult to even talk about it. When you hear the despairing picture of someone who started well, but finished badly.

And there's no evidence that there was a happy ending. Today, it's not how you begin a journey that's important.

It's how you end it. Don't end life's journey without Jesus. Tomorrow is not promised.

Christ. In the year that King Uzziah died, I saw the Lord sitting upon a throne.

[48 : 44] Christ is on the throne. When you see the words Lord, L-O-R-D in capitals, that's the Hebrew way or the English way of using the word Hebrew.

The Hebrew word for Yahweh, for God. That's who he is. The great I Am. The name he revealed himself to Moses at the burning bush.

But when you find and look at this passage and you see this song being repeated in Revelation, you see he is Lord.

L-O-R-D capital L small o small r small d signifying this is the Hebrew for God's supreme title.

God is described in so many ways. He has so many attributes. When you think of God, what do you think?

[49 : 54] God is good. Mark tells us no one is truly good except for God.

God is love. I mean, that's displayed in what I was trying to tell the children. God is love.

God is love. He came down to pick us up. He came down to lift us and to cleanse us from our sin.

For God so loved the world. He is gracious. He shows unmerited favor towards sinners.

sinner. Sinners. Unmerited. That's good. Today, you don't have to bring everything sorted in your life.

[50 : 56] just come as you are. Maybe you too feel lost.

Well, God says, I can work for that. I can work with that. He is merciful. Our beautiful psalm.

Goodness and mercy all my life shall surely follow me. And in God's house forevermore my dwelling place shall be.

That shepherd theme, goodness and mercy shall follow me. Child of God, don't you know he's not just following you, he's pursuing you.

Are you a sheep this morning? Wondering? Losing sight of how glorious this God, this King is?

[52 : 05] Well, turn back. Turn back. Open your eyes. He is merciful. He is long suffering.

who who who who wouldn't be here without that knowledge. Long-suffering, patient with the wayward people, slow to anger and eager to forgive. He's righteous. How can a holy God forgive sinners? Because righteousness includes his justice. He is faithful to forgive and he's able to justify the ungodly. 1 John 1 tells us God is faithful and God is just.

But what we also know of his character is what Isaiah heard and what he saw and what the angels and the seraphim declare. Not only is he good, is he love, is he gracious, he's merciful, he's

forgiving, he's trustworthy, he's long-suffering. Ultimately, he is holy.

But that's not sufficient. He's holy, holy, holy. So when I was looking for the hymn today with these words, some hymns and he's just holy, holy. I'm not on that one. Because that's not a typo failing in the scriptures when you get these words repeated. It's telling you that this is very important. So when you listen to Christ preaching and he says, verily, verily, I say unto you.

He says, listen, now listen. So when the angels are declaring who this king is, who this God is, he is holy, holy, holy. And that just doesn't mean set apart because that's what the ultimate meaning of holiness is, is set apart. When we hear that he's feeling as if he's ruined, he's disintegrated. He's coming apart. He is the opposite of integrated.

[55 : 00] How many of you today say, well, I've got it all together? Well, I suspect nobody.

But we may be someone who says, oh, well, she's all together, that one. She's got it all together. He's got it all together. But before a holy God, the only way that you can have all together is that you know what I say in you.

So the fact that King Uzziah died, the fact that Isaiah has come into the temple at the time of crisis, it's the very thing he needed to see.

And the train of his robe filled the temple. Now, in these few verses and this vision, we have glimpses of the God of Isaiah.

And I'm just going very quickly through these seven glimpses. And they're right there before you. All you do is follow the text and you'll see what I'm saying.

[56 : 08] There's a cry amongst the apologetics who say that God doesn't even exist.

Well, Isaiah tells you that's not true. It tells us from everlasting to everlasting, there were God. The psalmist says that.

But he saw the Lord sitting upon the throne. He saw the sovereign God sitting on the throne.

God is alive. I saw the Lord sitting on the throne. He's seated. He's in control.

He reigns. He has the authority. Jesus at the Great Commission told the disciples, all authority is given to me in heaven and earth.

[57 : 14] Well, here in Isaiah 700 years before, Isaiah saw that. He has authority. He is on the throne. But it's not just a throne.

It's a throne. It tells us, high and lifted up. Just follow it. In the year that King Isaiah died, I saw the Lord sitting upon the throne.

So whatever crisis you're going through this morning, remember your God is on the throne. He is high and lifted up.

That means he's omnipotent. He's all-powerful, all-knowing. So that even in your deathbed, even when you're getting stoned with stones, you're able to say, and die like your Savior died.

Stephen said, Lord, don't leave this to their charge. Forgive them. For they know not what they're doing.

[58 : 31] He is alive. He is all-authority. He is all-powerful. Oh, what else? He's resplendent.

Now, that's not hard. I often use, but I've just picked it up from Piper. Resplendent. Just gives you what it is. It's just a beautiful picture. Look. I saw the Lord sitting upon a throne, high and lifted up, and the train of his robe, fill the temple.

Now, we've got a wedding coming up in our family. I don't know if there's going to be a big train in this wedding dress. But it's... No matter how we try, it's going to be a little smaller than this one. Because the robe of this Lord sitting on the throne, the hem is filling the temple. It's a picture of beauty.

That's the God you worship. It's glorious. Yes. I saw the Lord sitting upon a throne, high and lifted up.

[59 : 53] The train of his robe filled the temple. Nobody could get in because his glory was so magnificent.

That's a picture of what's happening here. He is also a God who is revered. Look at what's happening.

The set of him. Above him stood the set of him, each at six wings. With two he covered his face, and with two he covered his feet, and with two he flew.

Is your God too human? Remember the question? Is your God too small? Well, the angels and the seraphim, and I think this is where we only account we have of seraphims.

Now in Revelation 5, we have John seeing the vision of the throne room, and there are angels around the throne, and it tells us there there's thousands upon thousands upon thousands.

[61 : 08] There's myriads, which somebody estimated is millions of angels around the throne. That's so hard to believe. How can there be millions of angels?

Well, the Lord didn't take very long to put the stars into the sky, and he didn't take very long to put the sand down in Luskintyre. These created beings are worshipping this God, the God that we don't see as clearly as they do.

What you see here is worship. Worship for those who were created, but didn't know sin.

But they were in the presence of a holy God. They covered their eyes. And with the other wings, they covered their feet. Picture of reverence.

Picture of awe. It's a wee picture of what happened to Moses at the burning bush. Take the shoes off your feet, because where you're standing is holy ground.

[62 : 24] That's how the angels respond in the presence of this God on the throne. But it wasn't just the angels that he created that responded to his presence.

in Ammonite object. The foundation of the temple shook. There was a tremble.

There was that earthquake. Because God was here. The presence of God was here. Time is moving on.

Isaiah is here. And what's his response to seeing the God on the throne?

John 12 tells us that this was Jesus he was seeing. The pre-incarnate Christ. A theophany.

[63 : 33] An appearance of Jesus. In the vision of Isaiah. Isaiah. Your Lord. Your Saviour. My Lord.

My God. This is who he saw. What was his initial response? To say, Woe is me. Woe is me.

Woe is me. If you look back and don't do it just now, but later on today, go back to Isaiah 5 and see how many times the word woe is repeated.

In his sermon he was preaching woe to those who join house to house who add field to field without any consideration of God. Woe to those who rise early in the morning that they may run after strong drink.

Woe to those who draw iniquity with cords of falsehood. Woe to those who call evil good and good evil. Woe to those who are wise in their own eyes and shrewd in their own sight.

[64 : 39] Woe. Woe. Woe. Do you know what the word woe means? Cursed. And you think, oh, that's a hard-hitting preacher. Well, that is true until you hear the preacher say, Woe is me.

I'm cursed because when you come into the presence of holiness, that's as if you're just standing there naked and everything's visible.

Sorry for that horrible picture. But what I'm saying, the only place that you can stand as you is in front of God.

because you cannot, I cannot, if you were to see my heart, if you were to hear my tremblings, look back at my life.

Shame, shame, shame. I sinned and thought, word and indeed. That's what Isaiah the prophet said. I'm undone. I'm torn.

[65 : 49] And the foundation shook. And the foundations of the head was, and I said, Woe is me, for I am lost. For I am a man of unclean lips and I dwell in the midst of a people of unclean lips.

We're all cursed. But as soon as he confessed his sin, look what happened.

Then one of the seraphim flew to me, the burning ones, took a hand, having in his hand a burning coal that he was taken with tongs from the sacrifice.

Took it from the altar. That's God on the altar. That's Jesus on the altar. That's even before Isaiah knew how much of a sinner he was.

Do you know, child of God, that when you were yet a sinner, unsaved, Jesus died for you. Isaiah was looking 700 years into the future.

[66 : 55] He wrote Isaiah 53 without truly understanding who he was writing about. Who was going to be writing about a saviour? But he didn't understand what Peter understood.

When he met the Lord, when his eyes were opened, when he saw him as he is, what did Peter say after that miracle of about the big catch of fish?

Whew! Depart from me, for I am a sinner. But that's how you come to the Lord. The altar stole coal, touched his lips.

The very thing that he had the reputation for, his very strength, was what the Lord said, saying, well, you're a sinner. You need cleansing like everybody else.

How is it possible? Behold, this has touched your lip, your guilt is taken away, and your sin atoned for.

[67 : 59] How is that possible? Now I'll tell you. On the cross, and before the cross, in the Garden of Gethsemane, Jesus looked into the future and said, is it possible that this cup will pass over me?

I know that this cross is coming my way. can I avoid it? Not my will, but your will be done. It was his woe.

Jesus was seeing his woe before him. And then on the cross, he said, my God, my God, why have you forsaken me?

He was cursed. he died. He was the Lamb of God, taking away the sins of the world.

And when Isaiah understood the miracle of forgiveness and grace, he got a call then.

[69 : 20] Now go. the women that came to Jesus on resurrection morning, eventually saw an empty tomb.

They were given a command. Now go and tell. That's all I'm doing this morning. Going and telling that this God is a holy, holy God.

But he saves sinners. As Paul said, even the chief of sinners. If you know yourself as a sinner today, and you're not cleansed, come.

If you're a sinner today, and you've lost the joy of your salvation, come. because this is a God who is beautiful, set apart, more willing to save, than we're even willing to ask.

Help us, Lord, to call on you. Amen. May the Lord and his blessing to these thoughts. we're going to conclude singing in a hymn that I hoped that I would get some way in showing how great our God is.

[70 : 45] Mission Praise 506. Let's stand to sing. O Lord my God, when I in awesome wonder, consider all the works thy hand hath made.

Let's stand to sing. O Lord my God, when I in awesome wonder, consider all the works thy hand hath made.

I see the stars, I hear the mighty thunder, that bowed through us, that bowed through us, and sing my soul, my Savior God to thee, how great thou art, how great thou art, that sing my soul, my savior to thee how great thou art how great thou art through the woods and modest days I wonder and hear the birds sing sweetly in the trees when

I look down on lofty mountain brancher and hear the groove and feel the gentle breeze then my soul my savior all to thee how great thou art how great thou art that saves my soul my savior long to thee how great thou art how great thou art how great how great thou art how great life and I think that God is of spirit sent him to die

I scarce can take it in That on the cross My burden gladly paid He bled and died To take away my sin Then sings my song My Savior God to thee How great thou art How great thou art Then sings my song My Savior God to thee How great thou art How great thou art

[74 : 49] Then Christ shall come With shards of acclamation And take me home What joy shall fill my heart Then shall I come In humble adoration And there proclaim My God how great thou art Then sings my song My Savior God to thee How great thou art How great thou art Then sings my song My Savior God to thee

How great thou art How great thou art Now may the grace of the Lord Jesus Christ The name of God And the fellowship of the Holy Spirit Be with us all Now and forevermore And the people of God say Amen Amen