

**Sermon preached at Old Baptist Chapel, Chippenham**  
**by Mr. G. D. Buss**  
**on Lord's Day morning, 25<sup>th</sup> April 2010**

**Text:** *“In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple.”*  
*Isaiah 6, verse 1.*

The context to our verse this morning is very instructive. I want to spend just a moment or two unfolding it to you, for it sets in a very precious context, what the Lord had to say to Isaiah at a time of great discouragement and a time of great need of God's help. If ever those words spoken in the next chapter were needful, it was at this time. “Take heed, and be quiet; fear not, neither be fainthearted.” The circumstances concerned, first of all, the king mentioned in our text, King Uzziah. King Uzziah was king over Judah. You will remember – if you know your Bible history well (and I hope you do seek to know that, because that is often a background to the deeper truths of God's mercy) – that when Solomon died, the kingdom was split into two parts. Ten tribes went away under Jeroboam and two were left under Rehoboam. That little remnant that was left under Rehoboam became known as the nation of Judah; a very tiny nation indeed. The other ten tribes gradually went further and further away from God, and sank into complete apostasy under various kings; men like Ahab being the most notorious of them. But, little Judah was the nation that God preserved for a very wonderful purpose. It was to bring, at last, the coming of our Lord and Saviour, Jesus Christ, of the seed of David, into this sin-cursed earth. This is something very important to notice, that though there were very many attempts made by the devil, and others, to destroy this little nation before God's purpose had been fulfilled, every one of those devil devised purposes failed. So will any device of the devil fail, as it comes up against the supreme purposes of almighty God.

Not all the kings that sat on Judah's throne were godly. But the man mentioned in our text *was* a godly man. You can read in both 2 Kings and in 2 Chronicles, how this was a man of whom we read: “He did

that which was right in the sight of the LORD.” Friend, that is a wonderful way to walk. Would to God we walked more like that! Not men-pleasers, but God-pleasers. If you have grace in your heart, dear friends, you will not be so concerned to please men, but far, far more concerned to please God, whatever the consequences. ‘Trust in God and do the right,’ said one good man, and how true that is! King Uzziah was such a man. For many years of his reign, he ruled well, and much good was done. But, dear friends, even good men carry about with them a body of sin and death, and an old nature which sometimes gets the better of them. It was so with good King Uzziah. It did not cast him out of the covenant of grace, and it did not make him cease to be a child of God, *but*, it did have very solemn consequences in his life. God had anointed him as a *king*, and it was God who anointed the sons of Aaron to be the *priests*.

Throughout the history of the Old Testament, God intended that those two offices should be kept separate, but, on one occasion, King Uzziah presumed to take incense and go to the altar and do that which the priests were supposed to be doing. The priests withstood him. “It appertaineth not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron.” And while he was doing that, the Lord struck him, and he became a leper. From that time onwards, this godly man had to live in a house reserved for lepers. He could not occupy the throne. He could not do that which was required of him as king. His son Jotham reigned as King-Regent for many years while his father languished in the lepers’ house. What a solemn judgment this was, not only on Uzziah, but upon the land! Here was the voice of God in a very significant way. For many years little Judah lived under this shadow of their leprous king. He was well-loved and well-esteemed, but, nevertheless, a leper; that dreadful disease for which there was no cure in Uzziah’s day. Leprosy is a very solemn representation of sin!

Why was God so angry (justly angry) with Uzziah? What had he done wrong? There were two things Uzziah had done wrong, and you and I would do well to remember them, lest we be left to fall into the same sin that he was left to fall into. First of all, it was the sin of

presumption. That is, he tried to do what God did not bid him do. He tried to walk in a path that God had forbidden. Friend, if you try to do that – if you are a child of God – you will soon find that the hand of God will come down upon you. It will not be a destroying hand, it will not cast you out of the covenant of grace, but it will be a chastening hand: so severe that you will bear the mark of it for the rest of your life. Why I have to say that this morning, I do not know. The Lord alone knows. If there is one here, this morning, deliberately seeking to either shun a way that God has set before them, or walk in a way that God has not ordained – friend, I tell you – stand still a moment. *Stand still a moment.* “Consider your ways.” What will the end of these things be? Remember King Uzziah.

Secondly, what did King Uzziah do wrong? God had, for a very wonderful reason, distinctly separated the office of king and priest. Those two offices were only to be united when our Lord and Saviour, Jesus Christ came. In Him those two offices were wonderfully united – “King of kings, and Lord of lords.” That great “High Priest for ever after the order of Melchisedec.” For King Uzziah to try and unite those offices was doing despite to what God had promised concerning His dear Son, in whom alone unite the office of Prophet, Priest and King in a way that no man could ever emulate. So there was something that King Uzziah presumed to do touching the Lord Jesus Christ.

Now, friends, what are we to say about these things? What relevance have they to us this Sabbath morning? There are three things I will just briefly mention before we go on to our text. The first is this – acknowledge God’s sovereignty. God has a right to rule. The whole of the universe belongs to God; all its creatures especially mankind, which was made in the image of God. We are accountable to God, and will stand before that great white throne of judgment when time shall be no more. Sinner, remember you have a God to whom you are accountable! You are not at liberty to do this or that without acknowledging God. If you are a child of God, you will learn that lesson. “In all thy ways acknowledge Him, and He shall direct thy paths.” That is the first lesson: divine sovereignty.

The second lesson we have to learn is this (you have just sung of it). To those who do not understand divine sovereignty, what happened to Uzziah would seem to be harsh. Yet, you have just been singing:

Too wise to be mistaken, He,  
Too good to be unkind.”

*S. Medley*

God *is* too wise to err, and He *is* too good to be unkind; whatever He does.

“He gives and He takes,  
He makes no mistakes  
Whatever may be the amount  
Nor have we a right,  
However He smite,  
To ask Him to give an account.”

*Anon*

I am sure (and we would not read between the lines too much) godly Uzziah had a long time to ponder *that* truth; as he was a leper in the leper house, during the remaining years of his life. The sovereignty of God! And, the wisdom of God! The justice of God! The great mercy for Uzziah was this: he was “cut down”, but not “cut off”. That is the difference between heaven and hell. God’s people are cut down, brought to repentance, brought to the foot of the cross. But those who die without hope are cut off. Cut off! Mind you, no doubt Uzziah, and even Isaiah, in this prophecy felt cut off under a sense of God’s holiness. Cut off from all hope in self, cut off from all human help. That is a solemn place for a child of God to come to, but they find, in that experience, there is a remedy. Isaiah found it, and I believe Uzziah found it as well.

The third thing we learn here; not only God’s sovereignty, not only God’s wisdom, we also learn God’s mercy. You say: ‘How can that be?’ Well, friends, He preserved the throne, although it was empty. Yes, Jotham was raised up to be Regent. Though Uzziah could not

fulfil his duties, God preserved the throne. God preserved little Judah from what might have been a time when their enemies could have taken advantage over them. He put a shield about them, and I say this for one of you here this morning who may feel to be under the hand of God in divine chastisement: God has put a shield about you. Neither the devil, nor the world, nor the flesh can go any nearer to you than God permits. He is a “wall of fire” about you. He is “the glory in the midst.” “Though He cause grief, yet will He have compassion according to the multitude of His mercies.” It is not in anger; it is in His dear, covenant love that you have come under this chastening hand, this reproofing hand, this rebuking hand. There is mercy in it. The end will declare it. You will see it. You will be able to say with Jeremiah: “The LORD is my portion, saith my soul; therefore will I hope in Him.”

But now, in our text, Uzziah has died. The throne is, at last, completely empty for a moment, until Jotham is crowned king properly. But the great point was this, that the throne of God was not empty. I want to pause there, this morning. In the current situation in which our nation is passing through; a scene of almost unheard of confusion with regards to what may happen when the General Election, that is about to take place, is at last finalised. No man seems able to even predict what is going to happen. We may be greatly tempted to think (and God would be just if it were so) that He has left us to utter and total confusion. Well, friends, whatever may happen (if this world is spared to see the day of the election) one thing is certain: God’s throne will not be vacant. He will not have abdicated His throne to any other. He will not need (and I say this most reverently) to put Himself up for election by sinful men. He rules and He reigns unrivalled. You sung of it:

“Great God! how infinite art Thou!  
What worthless worms are we!  
Let the whole race of creatures bow,  
And pay their praise to Thee!

Our lives through various scenes are drawn,  
And vexed with trifling cares,  
While Thy eternal thought moves on  
Thy undisturbed affairs.”

*I. Watts*

God is not disturbed, His throne is not shaking. Blessed be His holy name! True, this nation is shaking, political parties are shaking, men are shaking, men are trembling and systems are crumbling all around us, *but God is undisturbed*. I come closer. Perhaps your little life is being shaken. Perhaps bad health and affliction has overtaken you. Perhaps the devil is roaring. Perhaps the very circumstances in your providential path are so trying this morning that you wonder where the scene will end. There seems such confusion, such chaos. Listen! God’s throne is not vacant. It is still true this morning: “Alleluia: for the Lord God omnipotent reigneth.” If you young ones want to know what that word ‘omnipotent’ means, it means ‘all powerful.’ He is all wise – that is omniscient; He is omnipresent – that is He is everywhere present. But He is omnipotent – all powerful. He is almighty. That word can only be ascribed to our God. Not to men, not even to devils, not even to Satan himself can the word ‘almighty’ be ascribed. It only belongs to the God whom we adore. ‘Almighty’. “Alleluia: for the Lord God omnipotent reigneth.” That means that everything is under His control.

“No thought can fly, nor thing can move,  
Unknown to Him that sits above.”

*B. Beddome*

No. In your personal life too, believer, may you be enabled to believe it, this morning. What did we read in Isaiah 9? “The government shall be upon His shoulder.” You try to bear it on *your* poor shoulder, and you are staggering, you are fainting and you are crushed by it. But, child of God, it is *not* on your shoulder! It is on *His*. “The government shall be upon His shoulder.” If you want any confirmation of what a blessed shoulder it is, look at the names He bears. “Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.” What more can you want? Do not all those precious names He

bears take up your case? Do not they manage your cause? Do not they meet your need? Can you find any better King; any better One to rule and reign in your life and to take your cause in hand? You may feel to be one of those worthless worms we sang about. You may feel but dust and ashes, like Isaiah felt. But the government is “upon His shoulder.” Bless His holy name for it! He will never abdicate His throne; He will never yield it to another. And, when all is said and done, when earth shall be no more, His throne will still remain filled – not just with God the Father (we bless God’s holy name for the dear Father) but also remember it is filled by God the Son, bearing a nature like our own. What a mystery!

“There sits our Saviour crowned with light,  
Clothed in a body like our own.”

*I. Watts*

On the throne, this Sabbath morning, we have One who understands the needs of His Church here below. He knows the afflictions they are passing through. He understands their griefs, their sorrows, their burdens and their needs. He soon will say: “I am come down to deliver them.” That moment is coming. He will come to your aid, poor trembling one, and you will see it. You will prove it, and you will be able to say: ‘This is my God.’ “Lo, this is our God; we have waited for Him, and He will save us: this is the LORD; we have waited for Him, we will be glad and rejoice in His salvation.” So, there is much to learn from our text this morning, is there not? “In the year that King Uzziah died.”

One further thought comes to my mind. It is not only said that King Uzziah died, it will be said of you one day, and of me. There was a godly man who related his call by grace in this way. He was reading Genesis 5, where you have that long catalogue of the descendents of Adam, and the very long periods they lived – even Methuselah lived nine hundred and sixty nine years. But there was one little expression that was repeated time and time again: “And he died.” “And he died.” “And he died.” It awoke him with that solemn thought: ‘Yes, one day it

will not be somebody else. It will be said of me: “And he died.” It will be said of you. It will be said of me. We do not know how soon that will be. It could be any moment. For all we know, it could be before the next Sabbath day. It will be said of us one day: “And he died.” Why is it so? “For as in Adam all die.” There it is. But it does not stop there, does it? Listen to what a believer has to rejoice in: “So in Christ shall all be made alive.” Bless God for that union in the Second Adam, created by the dear Spirit in the soul; in the day of the new birth, in the experience of a believer. Blessed work! “So in Christ shall all be made alive.” King Uzziah may die, his soul will return to God who gave it. In Uzziah’s case (and bless God for it) he died in the faith. A poor, leprous body he left behind, but his leprous soul was cleansed as he looked forward to the shedding of blood of the Lamb.

Now, for a moment, go to Hebrews 9 in your meditation: listen to the well known words: “And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for Him” (and I believe Uzziah was a looking one – I hope by grace you are, as well) “shall He appear the second time without sin unto salvation.” “In the year that king Uzziah died.” Friends, when that moment comes for us, may the little prayer be fulfilled:

“Then, O my Lord, prepare  
My soul for that great day.  
Oh wash me in Thy precious blood,  
And take my sins away.”

*H. Bonar*

You think what a welcome day it must have been to Uzziah, to leave behind that corrupt body; not just a leprous body but the same “wretched man” that Paul complained of! Left behind for ever! And there, in that place where neither sin nor sickness will ever pervade, he joined “the spirits of just men made perfect.” In Uzziah’s case, his death was the best day of his life: the day of his transformation from this time state into eternal happiness and bliss. Oh, friends, may it be so



with us when we come to our end! “Precious in the sight of the LORD is the death of His saints.

But Uzziah’s death left a gap, and so, dear friends, when our loved ones are taken, and those whom we may have esteemed, it does leave a gap. Elijah is taken. Moses is taken. But their God still lives. “Where is the LORD God of Elijah?” says Elisha. Where is He? He is still here. But, under God’s mighty hand, when Elijah’s mantle smote the waters, they divided for Elisha as they had done for Elijah. God still lives. It was the same with dear Joshua, in Joshua 1: “As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.” “Fear not, neither be thou dismayed.” God still lives. We may say that nationally. We may see some great changes in the next few days; devastating changes, perhaps. It may not even be what we would like to happen, as we look for what we think would be best for our nation. But, dear friends, one thing is absolutely certain. Those two words in Hebrews 1 will be true: “Thou remainest.” There is the truth for Isaiah, as Uzziah died: the Lord remained. “I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple.”

What did Isaiah learn here? First of all, he learned the supremacy of almighty God, and he humbled himself under the mighty vision that he had seen. It made him feel a poor worm – nothing but dust and ashes. “Woe is me!” he said, “for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips.” How vile he felt! How *filthy* he felt! How *wretched* he felt! How unworthy he felt in the presence of this thrice holy God! “Holy, holy, holy, is the LORD of hosts: the whole earth is full of His glory.” I may say this, dear friends, in the days of reviving in the Church of Christ, it is the sense of holiness that has been at the root of such reviving, and it will be so in your soul. Those of you who are longing for reviving this Sabbath morning – there will be a sense of that holy, holy God in your soul, which will bring you once more where you ought to be; at the foot of the cross pleading mercy, and seeing the worthiness of a precious Christ; that “one Mediator between God and men, the Man Christ Jesus.” We need this sense of God’s holiness. The lack of it is so evident. The Church has become worldly. It has become casual. It has

become insensitive to sin. The hedges have been broken down, and you can see it. It is having devastating effects, because men have lost sight of God's holiness. May we not lose sight of it here. May we learn it more and more. "Holy, holy, holy is the LORD of hosts." We are dealing with a holy God. Remember what we read in Hebrews 12. "Holiness, without which no man shall see the Lord." What did Peter say? "Be ye holy; for I am holy." He was quoting what God had commanded him to say. If you and I are to stand in the presence of this holy, holy, holy God, we need something done for us that we cannot do for ourselves.

Poor Isaiah felt it. He was a man who was commissioned to preach the Word of God. How could he preach it with unclean lips and an unclean heart? He saw around him an unclean people. It stopped his mouth altogether. What was to be done? Dear friends, blessed be God, as we read those words this morning, it seemed very sweet to me. No sooner had Isaiah complained of his unworthiness, complained of his felt devastation and complained of his solemn state before this holy, holy, holy God (and just notice this – Isaiah didn't wish that God were less holy, and nor will any child of God. He did not wish that there was *not* such a thing as God's holy law, condemning his sin. No. He believed it was spiritual, it was just and it was good. And so it is. If you wish that God were less holy than He is, dear friends, you are wishing something that will never be. God *cannot* be less holy than He is, nor will He ever compromise one iota of His holiness. He would fall from his throne if He did. The way of salvation in no way, nor in any sense, compromises a thrice holy God. Isaiah knew that could not be so. He knew that God could not pardon sin without any compromise of His holiness, His justness and His purity). But it was sweet to me when we read of that seraphim. *He flew*. Blessed haste! Sacred speed to the need of this failing, guilty sinner! He flew! What with? A live coal from off the altar. What had happened at the altar? A lamb or a beast had been taken and slain. Blood had been shed, and it had been burned on that altar. The flames had gone heavenward. The live coals beneath it had been that which had brought the flame, brought the burning and brought the consuming. From that accepted sacrifice (in the ceremonial

sense) this live coal came, bringing the acceptance of God for what had been done on the altar, and applying it to Isaiah's lips and heart at the same time. Of course, this points to a precious Christ. He, who on the altar at Calvary, laid down His life "a ransom for many". His precious blood, infinitely more precious than all the blood of bulls, beasts, goats and birds that were shed on Jewish altars, His precious blood was shed; the virtue of that holy life was poured out upon this sin-cursed earth. Then He offered up His holy person. What an offering it was! He offered Himself "a ransom for many." He stood between offended justice and the guilty sinner. He bore the flames of offended justice that the sinner might be safe.

"On Him almighty vengeance fell,  
That must have sunk a world to hell;  
He bore it for a chosen race,  
And thus became their Hiding-place."

*J. Brewer*

Isaiah saw this, by faith, and I believe Uzziah did, as well. They looked forward, and we would look back.

"My soul looks back to see  
The burdens Thou didst bear,  
When hanging on the accursed tree,  
And hopes her guilt was there."

*I. Watts*

Some of us can remember that blessed moment, when, as it were, the seraphim took a live coal from off the altar, and applied it to our heart and to our case; took a precious promise out of God's Holy Word and, with Spirit and life, it came just where we were. It touched our case. It touched our uncleanness, it touched our vileness and it touched our uttermost condition. We knew something, just a hint, of what Isaiah knew. "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." *Application.* Oh, the blessings of the gospel! If only some of you dear friends knew what that was, you would be hungering and thirsting for it more. You would! I do not say it

unkindly. I say it for your encouragement and your exhortation. Oh that you might be hungering and thirsting after this righteousness that Isaiah was hungering after! It came after a revelation of God's holiness. And it brought application. It made him willing to do what God would have him do. "Take up the cross." Whatever God laid upon him, it made him willing to go forth in the name of that dear God to whom he was lovingly subservient. Whatever He may will – that was Isaiah's desire to be doing.

What a wonderful year it was for King Uzziah! "In the year that king Uzziah died." It comes to my mind to say this. Isaiah, having received the pardon of his sins, could leave all the rest in God's hands. He could leave the government of his life, the Church and the nation in God's hands. Friends, once the matter of your sins is resolved in your life, by sovereign grace, you can leave the rest. You will not be *careless* about the rest; there will be many things to pray about. But, it is what we read in Romans 8: "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" If this great matter is put right between your soul and God, (concerning your sins being put away forever), then you can be sure He will look after your body while the work of grace is proceeding. He will manage your family for you, and the Church, and your business and your tomorrow. He will manage it all for you. He has said so. Our Saviour has said so. "But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." I fear some of you may be putting it the wrong way round. You say: 'Yes. I will consider my sins, when the Lord has done this for me, and that for me, in providence.' You have got it the wrong way round, dear friend. Your *soul* comes first! Your *eternity* comes first! Let me repeat it again. Suppose you were taken into eternity before this time next week. Your body would be consigned to the grave. Your family – very dear to you, I know – but you would not be able to do anything for them either. Your business would be left for ever, and your bank balance for ever left behind you. All those things would be of no account whatsoever. What about your poor soul? Where would it be? I say again – and I say it to all of you here this Sabbath morning – the most important thing

you should be considering is your never-dying soul. If you have the grace Isaiah had, you will be. Your sins, their forgiveness and their blotting out, and the casting of them behind the back of a sovereign God will be your greatest desire. May it be so! Then you will find that the Lord is in control of all the other matters in your life. His throne is not vacant. He knows what He is about to do. It is all in His dear hands. Winds and waves are all under His control. He can multiply loaves and fishes. The cattle upon a thousand hills belong to Him. All the silver and all the gold; the whole universe is His and at His blessed disposal. To encourage you this Sabbath morning He has left that precious Word for you: “But my God shall supply all your need according to His riches in glory by Christ Jesus.” When once we get a glimpse, by faith, of the throne, dear friends, and our Lord sitting upon it, it puts everything right. Then we are enabled to do what Psalm 46 verse 10 bids us do: “Be still, and know that I am God.” And, when you look up to that throne, child of God, you will see, not just an absolute God (and I say that most reverently – holiness, justice and purity, that He is) but also, the dear Mediator sitting there, too, pleading on behalf of poor sinners, with His precious blood and righteousness. Yes.

“There sits our Saviour crowned with light,  
Clothed in a body like our own.”

*I. Watts*

When we get a glimpse of that, what need do we have to fear?

“Now look up with faith and see  
Him that bled for you and me,  
Seated on His glorious throne,  
Interceding for His own.  
What can Christians have to fear,  
When they view the Saviour there?  
Hell is vanquished, heaven appeased,  
God is satisfied and pleased.”

*J. Hart*

Now, some of us are trembling about our nation. We are trembling about the Church of God in our day. We wonder just what will take place. There are those aspiring to office, who have no love for the Bible, nor for God's people, and would go further, enacting laws to prevent the spread of the gospel, and the proclamation of the name of our Lord Jesus Christ. But, may we look beyond men, beyond politics and beyond parties. May we look up to this blessed throne where God sits, ruling and reigning on behalf of His dear people. It is a high throne. It is above all. It is lifted up. It is exalted.

And, blessed be His holy name, He rules on behalf of poor sinners. He reigns on behalf of His Church. And, as Ahaz had to acknowledge (he was another king, but not a godly king) when Isaiah put it before him concerning that great matter when there were those two, Rezin, king of Syria, and Pekah, son of Remaliah, king of Israel, who had come against Jerusalem. Ahaz, not being a believer, thought everything was going to be at an end, and Judah would be wiped off the map. What did Isaiah say? *God* told him to say it. "Take heed, and be quiet; fear not, neither be fainthearted." He told him that within but a few years, both those kings would be gone. Both of them! And they were. Friends, God rules, not man. God reigns, not man. I think it was Napoleon who once said (very foolishly) that he would take Russia, whether God willed it, or not. There was a godly woman who was listening. She said, 'You mark my words. From this moment on, Napoleon will go down.' And he did. Friends, it is God who reigns, not man.

You come down to your personal life. You have people to deal with; people over you, perhaps. They are not easy people. Not people you even admire, in one sense. But, there they are, in the providence of God. You are there as their servant. Remember – it is God who reigns. Daniel proved it. The three men who were thrown in the fiery furnace proved it. What did they say when they came to the test of their faith? "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king. But if

not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.” How mad the king was! ‘Heat the furnace seven times over! Throw them in!’ Those that heated it seven times hotter were slain with the very heat. But, oh! What happened? He who divides the flames of fire – and can in your fiery trial – divided the flames of fire so that they could walk harmlessly through it. “The form of the fourth is like the Son of God.” He walked with them in it. He took the heat out of the flame, and took the curse out of the trouble. Friends, I believe those three Hebrews were reluctant to come out of the fire; so blessed and favoured were they in it! They proved what Isaiah proved: it is the Lord who reigns. It is His throne that matters. It is His purposes that are being fulfilled.

“His purposes will ripen fast,  
Unfolding every hour;  
The bud may have a bitter taste,  
But sweet will be the flower.”

*W. Cowper*

One thing is absolutely certain, dear friends. The outcome, finally, is victory for Christ, for His Church, for His people. “We are more than conquerors through Him that loved us.” Then, whatever the path before us; whatever the unknown may bring, this is true: “Jesus Christ the same yesterday, and to day, and for ever.” Bless His holy, precious name. May He and a Triune God be adored to all eternity.

*Amen.*