

S E R M O N III.

MOSES'S REQUEST.

EXODUS, Chap. xxxiii. Ver. 18.

And he said, I beseech thee, shew me thy glory.

SO prayed Moses the man of God, that peculiar favourite of JEHOVAH, who had been admitted into the pavilion and presence-chamber of the MOST HIGH, and had enjoyed extraordinary fellowship and communion with him, with whom the Lord conversed freely and fully, as a man doth with his friend. Moses was, in many particulars, a very extraordinary type of our LORD JESUS CHRIST, in his prophetic, priestly, and kingly offices: for all these he exercised upon occasions. That he was a prophet, and as such a type of Christ, is fully clear, from his own words: *A prophet will the Lord your God raise up unto you of your brethren like unto me; him shall ye hear.* And that this respected the Lord Jesus, is clear from Peter's application of it to Christ, Acts iii. 22, 23. He was likewise a priest (though but for a short space) and acted as such at the consecration of Aaron

and his sons; for it was Moses who anointed them, and installed them into their offices. He is also styled, *King in Jeshurun*,—when the heads of the people and the tribes of Israel were gathered together; so that in this he exceeds all others who are types of Christ, seeing that in him, as in a shadow, the threefold office of Christ was represented; as meeting and centering in one person. In his being admitted into God's presence, and in his having the Lord's mind and will made known unto him, we see a parallel between him and Christ, who is expressly styled, *the angel of J.E-HOVAH's presence*, who knows God's whole mind and will, and reveals and makes it known to his church and people. *No man hath seen God* (or known God, for so the words may be rendered, says Dr. Goodwin) *at any time, the only begotten Son which is in the bosom of the Father, he hath declared him.* John i. 18. And Moses in his mediation on the behalf of the children of Israel, shewed forth the powerful and all-prevalent intercession of our Lord on the behalf of his beloved ones. He was most eminently a type of Christ in his prophetic office. The children of Israel, in the account given concerning them in the Book of God, present us with a perfect picture of what human nature is; their perverseness, ingratitude, and unbelief, and the Lord's dealings with them, serve most fitly to be a memorial to us, of what we have been, of what we are, and of what the Lord hath been, and done, and is, to all his spiritual Israel. This chapter informs us of the Lord's refusing to go with the people of Israel, upon account of their sin com-

mitted, in making and worshipping the golden calf; and to manifest his displacency with them, and against their sin, he speaks of sending a created angel to go before them, to direct and conduct them. This occasioned great mourning among the people, and without doubt, many of them sorrowed after a godly sort. Moses, in order to make them more sensible of their sin, *took the tabernacle* (not that which he had received the pattern of in the mount, which was not yet made, but a temporary one) *and pitched it without the camp*, afar off from the camp, to teach the people that God was removed from them, *and called it the tabernacle of the congregation. And it came to pass, that every one which sought the Lord went out unto the tabernacle of the congregation, which was without the camp, and the Lord descended in the cloudy pillar, and stood at the door of the tabernacle, and the Lord talked with Moses*; which gave him great encouragement and holy boldness, and he makes use of the present opportunity to intercede with him on the behalf of the people, and receives from the Lord this most gracious answer, *My presence shall go with thee, and I will give thee rest.*—This only serves to excite Moses to be the more importunate, and encourages him to renew his petition; and the Lord goes on to grant him the request of his lips: *And the Lord said, I will do this thing also that thou hast spoken, for thou hast found grace in my sight, and I know thee by name.* What wondrous words are these! expressive of the greatest and choicest blessings and benefits! That Moses had found grace in the sight of God, appeared in this, the eternal choice and election of his person in Christ before all

worlds : which grace had been displayed towards him, and made known and manifested unto him by the Lord's effectually calling him by his grace, and bringing him near unto himself in a way of open and manifest communion. Moses evidenced this to be his case and state in his *refusing to be called the son of Pharaoh's daughter ; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season ; esteeming the reproach of Christ greater riches than the treasures of Egypt.* Election is an eternal act in the mind of God, and is altogether of free, sovereign grace ; and all spiritual blessings are the fruits and effects of it. It is a choice of persons, and it is to grace and glory. It proceeds from the love of God, his special, peculiar, and distinguishing love : yea, it is an eternal, irrevocable act. And that it is the fruit of God's everlasting love towards them in Christ Jesus, appears from, and is implied in these words of God to Moses, *I know thee by name ;* which intimates a peculiar and distinct knowledge which the Lord had of him from all others. It is an election phrase, and implies a peculiar knowledge, joined with the highest delight. *The Lord knoweth them that are his,* saith Paul, speaking of election, as that which preserved the saints from a total and final apostacy, 2 Tim. ii. 19.—knoweth them to be his by eternal election : knoweth them to be his children by divine adoption, which is the fruit of predestination, and is made known in regeneration : knoweth them to be his peculiar treasure, portion, inheritance, jewels, and delight : knoweth them to be the objects of his ever-

lasting love, the vessels of mercy whom he hath decreed and appointed to eternal glory; which he will prepare, and make them meet for, by the agency of his Holy Spirit, working in their hearts, renewing their wills, and sanctifying their souls: thus consecrating them for God to dwell in, and manifest himself unto, as he doth not unto the world. Moses had found grace in the Lord's sight, and it had been manifested in a variety of instances: he had been appointed as the shepherd of God's flock; JEHOVAH had appeared unto him, and called him out of the bush burning with fire, and which was not consumed; he was sent by him to bring the children of Israel out of Egypt; and he had been a spectator of God's glory displayed in that most remarkable event. The ten plagues brought upon the Egyptians, discovered the power, justice, and truth of God. The Lord's going before his people, when they departed out of the house of bondage, in the pillar of a cloud by day, and in the pillar of fire by night, discovered his peculiar care of them. Much of his glory shone forth, in dividing the waters of the Red Sea, and in leading his ransomed ones safely through, and then overwhelming their enemies, who sank as lead in the mighty waters. More of his glory was displayed when he came down in the tokens and with the ensigns of his divine majesty, attended with his regalia of state—ten thousands of his saints on Mount Horeb—and spoke the ten commands, out of the midst of devouring fire, when all the people heard the voice of the trumpet, saw the glare of lightnings, and heard the dreadful peals of

thunder, which caused all that were in the camp to tremble. Moses was called to come up into the mount where God was, and there he stayed forty days and forty nights: in which space of time he was in the immediate presence-chamber of God, and saw, and beheld such glory, as by us is altogether inconceivable, and was by him unutterable. He had seen the sight of the Lord of Hosts, like devouring fire upon the top of the mount, before he ascended it, and this effulgence of JEHOVAH's majesty and glory was visible in the eyes of the children of Israel. *The sight of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel.* When God spoke out of the cloud, the glory of the Lord flashed out like devouring fire. "It was not," saith Dr. Gill, "devouring fire, but it was like it; it was like a great blaze of fire, which consumes all that is in its way; it was such a large body of light, and so clear and bright, that it looked like devouring flames of fire: and being upon the top of the mount was very visible, and was seen at a great distance in the eyes of the children of Israel throughout their camp." And Moses went into the midst of the cloud, where the glory of God was, after he had ascended the mount, and there beheld further displays of God's glory: all which must be acknowledged to be the effect of his having found grace in God's sight. And here it deserves to be remarked, that the more the Lord is pleased to discover and manifest of himself to the souls of his people, the more they still desire, and the more vehement they are for fuller, clearer, and greater sights, views, and displays of him.

Nothing begets more boldness in the soul, than actual communion with the Lord; for in it God is pleased to impart his mind, and unbosom himself to his people, and this serves to embolden their faith. *Thou hast, saith the Lord to Moses, found grace in my sight, and I know thee by name;* to which Moses immediately rejoins, *I beseech thee shew me thy glory.* A vast request! Grace was herein excited, and most eminently drawn forth. A greater prayer could not be offered — a greater favour could not be granted. I intend, as the Lord shall be pleased to assist, to consider the words before us in the following method and order.

First, by inquiring what the Lord's glory consists in.

Secondly, what Moses may be supposed to intend in his petition.

And thirdly, in what manner the Lord granted him his request.

I am first to inquire what the Lord's glory consists in, and it most certainly consists, and is contained in his infinite, self-existent, and incomprehensible nature, persons, and perfections, which are glorious, yea glory itself in the very abstract. God, essentially considered, is styled *the God of glory*; and God, personally considered, is also such. The eternal Father is entitled, *The Father of Glory*. The eternal Son is called, *The Lord of Glory*. And the eternal Spirit is styled, *The Spirit of Glory*. And the perfections of the Godhead are, JEHovah's Glory. His eternity, immensity, immutability, omniscience, omnipresence, wisdom, and power, which are his essential attributes, are his glory. And in them he is to us, and by us, incomprehensible. His essence is to us incomprehensible, and his eternity is as end-

less, as his essence is boundless; and what can we conceive of JEHOVAH's eternity? He hath life in himself, and doth necessarily exist; and he is unchangeable in his essence. God is essentially every where present, in heaven and earth, for in him we live, and move, and have our being. So that this is God's glory, his incommunicable glory, to be eternal—without beginning, and without end—to be immutable, he hath neither increase nor diminution—to be immense and omnipotent, he hath neither bounds nor limitation—his understanding is infinite. These essential perfections of God are his glory. They make him to be glorious in the conceptions of all his rational creatures, whether angels or men; and his power is almighty. He is the blessed God, the fountain of essential blessedness in himself, and the fountain from whence all blessings flow. He is God all-sufficient; he needs nothing, nor can he possibly receive any increase or addition by any, or all the works of his hands. He is self-existent and self-dependent. And here I might ask this question, *Canst thou by searching find out God? canst thou find out the Almighty unto perfection, to the uttermost of his nature and perfections?* That God is perfect and entire, wanting nothing, and is possessed of all perfections, may be found out, or otherwise he would not be God. But his essence and attributes being infinite, can never be traced and comprehended by finite minds. There are some perfections of God that we have no idea of, and we are lost in confusion and amazement as soon as we think of them, his eternity and immensity particularly. For when

we have rolled over in our minds millions and millions of ages, we are as far off from eternity as when we began, and after we have endeavoured to pervade all worlds, and every place and space, we have got no further into immensity than at first. I conclude this part of my subject with the words of Solomon, *It is the glory of God to conceal a thing.* He conceals this part of his glory from the brightest and most intelligent beings which surround his throne in heaven. There are likewise the moral perfections of Deity, which are his glory: such as his love, mercy, goodness, holiness, justice, faithfulness, and truth, all of which are more or less discovered in the works of God, in creation, providence, and grace. And from the display of which a manifestative glory ariseth unto him. In the creation, his eternal power and Godhead are discovered. His wisdom shines in every part of creation, in the number and variety of the creatures, and in the end and purpose answered by every one in its proper place, order, arrangement, and disposition. His goodness shines forth in making all things by creative power very good, and in blessing our first parents in their paradisiacal state. And I might add, the whole creation considered, as at first coming out of the forming hands of God, is one grand temple, consecrated to shew forth JEHOVAH's glory and praise. In the governing and preserving of all things in heaven and earth, the glory of God is seen and discovered; and in the person, work, and offices of our Lord Jesus Christ, the whole of God's manifestative glory shines in its fullest lustre, and transcendent excellency; he being the brightness of his Father's glory and the

express image of his person, the image of the invisible God, in whom dwelleth all the fulness of the Godhead substantially; so consequently, all essential perfections of Deity, all the moral attributes of JEHOVAH, all the glory of God, shine forth in the face and person of Jesus Christ. So that saints view God in Christ, to be unto them in him, the fountain of everlasting blessedness, the ocean of eternal love, the spring of inexhaustible mercy, the river of unbounded joy; in whose presence there is life, and whose loving-kindness is better than life. Now, from what hath been delivered, I think it appears, that God's glory is his nature, persons, and perfections; that his glory is discovered in his works of nature and providence, and that it blazes forth and is seen in its uttermost excellency in the person of our Lord Jesus Christ: whose glory is, *the glory as of the only begotten of the Father, full of grace and truth.* God's own glory is the ultimate end and design of all things, and it ariseth from, and is advanced by, every dispensation; I mean his manifestative glory, for as to God's essential glory, this cannot be either increased or decreased, nothing can add to or detract from it; and he hath created all things for his own glory. The heavens declare his glory. The whole earth is full of his glory: so say the seraphim, *Holy, Holy, Holy, is the Lord of Hosts: the whole earth is full of his glory.* At the giving of the moral law to the children of Israel, the prophet saith, *God came from Teman, and the Holy One from Mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.* Hab. iii. 3. And he shews

forth the glory of his perfections in a variety of ways. He sheweth his holiness in the law given to Adam, in his state of creature holiness and innocence; his power in making the world; his justice in casting men into hell for the sins which they have committed: and the glory of his grace in the purposes of his heart, and in the acts of his love towards and upon his beloved and chosen ones in Christ. God's glory is his mercy in Christ, which he hath treasured up in him, and which he manifests in the redemption which is in Jesus Christ, whom he hath sent and sets forth as a propitiation. And God accounts it his highest glory to proclaim himself in Christ, *the Lord, the Lord God, merciful and gracious, long suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin.* This is that name of JEHOVAH, which is as a strong tower, to which the righteous flee and are safe. And this part of his word, which speaks of his loving-kindness and truth, he hath magnified above all his name recorded in the written word. *Thou hast magnified thy word above all thy name:* (or, thou hast magnified thy name above, or throughout all thy word) referring to the name of the Lord whereby he proclaimed and made himself known to Moses in the 34th chapter of Exodus. And, that God's grace and mercy are his highest glory, appears from Paul's expressions in his first chapter to the Ephesians, where speaking of eternal election, which is an act of love, he ascribes it to the praise of the glory of JEHOVAH's grace. And in the same epistle he speaks

of the exceeding riches of his grace; and of the love of Christ, as having in it a length, and depth, and breadth, and height, which passeth knowledge: he also speaks of unfearchable riches of grace; which is Christ preached in the gospel. And elsewhere he tells us, that God is rich in mercy, and *rich unto all that call upon him*. So that these eternal acts of God, his election, predestination, and fore-appointment of his people to grace and glory, are a part of his glory, as it is discovered and revealed. His glory is discovered, and he makes himself known to be the glorious Lord, in his sovereignty, manifested in election; in his love, manifested in the gift of his Son; and in his mercy, which fully, freely, and eternally forgives all trespasses to such as flee to Jesus for refuge. He manifests his power in them, in regenerating, sanctifying, and preserving them to eternal glory. This brings me to my second head, wherein I proposed to consider what Moses may be supposed to intend in his petition, *I beseech thee shew me thy glory*. And, I confess, I am inclined to think he meant a sight of the essence, or a discovery of the nature of God. My reason for it is, that the Lord in his answer to him, replies, *Thou canst not see my face*; which I should interpret his essence. But I acknowledge there is against this being the matter requested, that Moses cannot be supposed to be ignorant, that JEHOVAH in his nature is invisible, and in his essence incomprehensible. Nor can God, who is incomprehensible, be fully known, even in heaven. In the highest pitch of glory, the soul

is but finite, and therefore still too short to enclose an infinite Being in its understanding, even to an endless eternity. In heaven, the glorified soul is still but a creature, and though in heaven our natures will be glorified, yet that does not make our being infinite. And, till a creature can mount to the pitch of a creator, it can never understand the nature of the Deity. No created understanding can attain this : so that, if I conceive of Moses's request aright, it can be understood only, as grace elevated to its utmost pitch, above all that was possible to be attained, perceived, or discovered by the saints. The love of Christ passeth knowledge ; and yet Paul prays for it to be made known in its most glorious dimensions : this prayer of Moses is also greatly elevated. So, likewise, the peace of God, which is the effect of this love, is said to pass all understanding ; and yet, how often is it prayed for by all the apostles on the behalf of the churches. There are those who have conceived Moses to request in this petition, a sight of *the angel of God's presence*, the promised Redeemer, and almighty Saviour. This, I think, bids fair to be, at least a principal part of his request ; and there is this to support it, that in the Lord's answer, though all is not granted, which seems to be requested, yet as much was as is possible in the present state. The Lord promised to put him in a cleft of the rock, and to cover or protect him, while his goodness passed before him ; *And I will, saith Jehovah, take away mine hand, and thou shalt see my back*

parts, or, after state, or latter glory; referring to Christ's manifestation in the flesh: and, which some refer to the vision which Moses saw of Christ on the holy mount, where he had the uttermost of his request granted him. For, in the essential, personal glories, in the splendour and transcendent majesty, which shone forth at the transfiguration of our Lord Jesus Christ in his adorable person, there appeared more of the glory of God than in all that Moses ever saw before. For, I conceive, the glory of God which Moses beheld, when admitted into the secret place of the Most High, was infinitely less than that glory which was discovered unto him, and seen by him, at Christ's transfiguration. Jesus Christ is the great eclipser of all the works of God. The glories of his person transcend, not only all the glory of earth, but of heaven also. He is the glory of the Lord, and JEHOVAH of Hosts is his name, and in him all God's glory shines forth. Here I am inclined to ask a question, how could Moses appear on this remarkable occasion, at the transfiguration of Christ, in his glorified body, as Elijah did, seeing Moses died and was buried? I answer, that as he was actually present in his body on the mount, with Elias, when Christ was transfigured before them, the opinion of some holy and learned men seems to contain a truth in it; it being by some supposed, that, as Moses died at the commandment of the Lord, and it being expressly said, *He buried him, and no man knoweth of his sepulchre unto this day*, that he was a type of

Christ in his death, resurrection, and ascension into heaven : that, as he died and was buried, he also rose again and ascended into heaven; and this they ground upon his appearing in his own proper body, and talking with Christ on the aforesaid mount. I pass from this to an observation. A sight of God's glory in the person of Jesus, is truly desirable by gracious souls. And it will be the perfection of grace in heaven, to be lost and swallowed up in the views and fruition of the glory of the eternal Three. Our happiness will there chiefly and principally consist, in being filled in body and soul with glory, and in adoring JEHOVAH, and giving him the praise due to his most excellent majesty. God himself will there be our exceeding joy, and we shall be most divinely employed in giving him the glory of his immense perfections, in rejoicing in his essential and infinite blessedness, and in celebrating his boundless bliss and incomprehensible glory. You see to what an amazing pitch grace may be wound up. Heaven and earth, the fullest sight and deepest discoveries of God, seem to be contained in Moses's request ; and here it is quite lawful for us to imitate him : to seek for great discoveries of God's love in Christ, for fervent love to him, unfeigned faith, and holy boldness, yea, to pray as Paul did, to be filled with all the fulness of God.

I pass on to my third particular : to inquire in what manner the Lord granted him his request. Though all was not granted, which seems to be requested, yet here is no denial, but his prayer is

accepted, and his desire granted, though with some restrictions and limitations. The answer returned is most astonishingly great, wonderful, and gracious. *And he* (i. e. the Lord) *said, I will make all my goodnes pass before thee, and I will proclaim the name of the Lord before thee, and will be gracious to whom I will be gracious, and will shew mercy to whom I will shew mercy.* The Lord's design in these words, is to shew what love he bore to Moses, and that by the effect of it, proportionable to its original in God, he would have the heart of his servant taken with it. And, as God is the fountain of all goodnes, and loves his people with his whole heart, so he communicates all his goodnes unto them, and causeth it all to pass before them; *I will cause all my goodnes to pass before thee;* and that because God had loved him, and resolved to be gracious unto him. Here let me observe, that God is the fountain of goodnes and love; for *God is love;* and if God will love, he will act as God herein, and will love to the uttermost. He, in blessing, will bless his people with all spiritual blessings in earth and heaven, and will never, in time nor eternity, turn away from them, from doing them good. So that, to use the words of that man of renown, Dr. Goodwin, "Look how great God is, so great his love must needs be; for, as I may speak with reverence, it commandeth all in God; he is the fountain of love, and if the fountain will love, if he that is love itself, will love, how great will that love be?" And, I add, where God loves, as he will love to the uttermost, he will communicate

his goodness to the uttermost. *I will cause all my goodness to pass before thee*; which implies a discovery of it to the souls of his people: *and I will proclaim the name of the Lord before thee*. And yet amidst all this profusion of grace, he proclaims his royal sovereignty in it. *I will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy*. I allow this may be considered as a digression from the subject in hand, so that I drop it to inquire how and in what manner Moses obtained, and had his request granted. The Lord appoints a place for him, on which he should stand, where he should be hid, and where he should see his latter, or after state, for so the word *back parts* (say the learned) should be rendered. *And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock*, which was the rock of Horeb, and which had been smitten by the Lord's command, and it sent forth streams of water for the refreshment of the parched Israelites. This rock, saith Paul, was Christ; a type of him, whose person is comparable to a rock for strength and duration. He being as JAH, JEHOVAH, *the rock of ages, in whom is everlasting strength*. Upon this rock was Moses to stand, and behold the glory of God. And it is on Christ the rock, that faints are elevated, and having their feet firmly established on him, mount high in views and discoveries of God's immense perfections, and behold them all divinely engaged in their own personal salvation. In Christ, God reveals himself unto his chosen ones, and gives them sights of his glory, and fills their souls brimful at times with

his everlasting love towards them. Moses was put into a clift of the rock, and covered, or protected by the Lord while this glorious discovery of JEHOVAH's name was made unto him. This shews us, that our whole security from divine justice and avenging wrath, is in the wounds of our Lord Jesus, who *was wounded for our transgressions, and bruised for our iniquities, by whose stripes we are healed,* whose blood is our cleansing, whose life is our ransom, and *who has loved us, and washed us from our sins in his own blood.* All the gracious discoveries which the Lord makes of himself to his people, are wholly and only in Christ. In him they behold God reconciled, and at everlasting peace; and in Jesus he is everlastingly well pleased with all his chosen and beloved ones. In Christ it is, that believers see and feel themselves to be interested in all the bowels of JEHOVAH's mercy: for, as God to sinners out of Christ is a consuming fire; so in Christ he appears to his people, as he did to Moses in the bush, all in flames of love, which warms their hearts, inflames their souls, melts their affections, and most powerfully attracts and draws them to cleave unto, to live in, and depend upon the Lord, as the fountain of living waters. Moses being put by JEHOVAH in the clift of the rock, and here covered and protected by him, the Lord passed on before him, and proclaimed himself to be gracious and merciful; an account of which you have in the following chapter. From hence we learn that God reckons it a part of his highest glory to proclaim himself in his dear Son, our adorable Mediator, in all the fulness

of his love, in all the freeness of his grace, and in all the riches of his sovereign mercy. So that I would here ask you, do you want to see and behold God's glory, the glory of his free grace, everlasting love, and endless mercy? He proclaims all, discovers all, causes the glory of all, to pass before his people in our Lord Jesus Christ. And here I would again repeat it, that the very uttermost of God's glory, shines forth in the God-man, JEHOVAH's fellow, who is God over all, blessed for ever. God the Father beholds the man of his right hand with transporting pleasure, complacency, and delight. Angels behold JEHOVAH's highest glory manifested in him. When Moses saw Christ on the mount, all former discoveries of God's glory were lost and swallowed up thereby. He shines now more gloriously at the right hand of the Majesty on high, than when on the mount transfigured; and he will shine with more dazzling beams of glory still, at the last day, and in the ultimate state of bliss throughout eternity. And what will the effect of this be? Why, as Moses's face shone in consequence of his being in the mount with God, and as the souls of believers shine in consequence of their personal communion with Jesus, in his holy ordinances; so the redeemed of the Lord, being more glorious in body and soul, and being clad with immortality and endless life, having been presented before the presence of JEHOVAH's glory with exceeding joy, clothed in the everlasting robe of Christ's righteousness, and completely cleansed from every spot and stain of sin in the blood of the Lamb, they

will shine as the sun in the kingdom of their Father. Christ, the Sun of everlasting righteousness, light, and glory, will shine with all his glory upon their persons, will fill their bodies and souls with eternal glory, and cause them to shine for ever and ever. They will shine forth in his glory, and be like him, for they shall see him as he is; and there all God's goodness will pass before them throughout eternity! And here I close, having gone through the text, attempting to shew that JEHOVAH's nature, persons, and perfections, are his glory; that Moses desired a further discovery of the Lord's glory than he had hitherto had, and that his request was granted; he being put in a cleft of the rock, while the Lord passed by, and proclaimed himself to be the Lord God, gracious and merciful: I pray that what is truly agreeable to the Lord's revealed will may be accompanied with his blessing, that what is amiss may be forgiven, that what is deficient may be supplied by the Holy Spirit's teaching, and the whole praise shall be ascribed to the Three in JEHOVAH, to whom be equal and everlasting glory. *Amen.*