

SERMON 4.

Joh 17:4

I have glorified thee on the earth: I have finished the work which thou gavest me to do.

The person of Christ as God dwelling personally in our nature, is the glory of earth and heaven. His love is wonderful. His actions were divine. His life was purity. His nature was holy. His lips were full of grace and truth. His obedience was far beyond whatever did, or can enter into a finite mind to conceive. He is here, if I may so say, standing up before his Father, and presenting himself as the representative, and surety of his people. He says what none beside, either on earth or in heaven could say. He says to his Father, *I have glorified thee on the earth: I have finished the work which thou gavest me to do.* It hath been already mentioned, nor must it be dropped; no, not throughout the whole of these discourses, the connection and dependence each verse hath, one upon the other. We have our Jesus, God-man, addressing his Father, as none but himself could. He does not say my Father, nor our Father, but Father; as he stood in that relation to him which is peculiar to himself only. Whilst he is the Son of the Father, so as to be one in the same nature with him, and as truly and essentially God as the Father is, and as such cannot pray, because he is one in Godhead coequal with the Father, and the Spirit, God over all blessed for ever, amen, yet he here prays, not as the Son of the living God, but as God-man, as Mediator of his church. The greatness of this prayer is to be estimated from the dignity of the Person who offered it. As the perfection and worth of Christ's righteousness, and sacrifice, is to be accounted for from the essential and personal glory of his Person, so also in his intercession. And this prayer is a copy of it. As our Lord began to pray for himself, that he might be carried through his work, so as that mutual glory might redound to the Father and himself, and given his reasons for it, that upon the finishing it, he might execute his mediatorial office, in subduing all the enemies of his people, and bestowing eternal life on all the elect, whom the Father gave him: he having declared what eternal life consisted

in, saying, *And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.* Then our Lord says, *I have glorified thee on the earth: I have finished the work which thou gavest me to do.* He had said, that as Jesus Christ the Mediator, he was sent by the Father, here he adds, he had kept in view the end and design for which he was sent. His sending was an act of the Father's. He it was who drew the plan. He it was who took counsel, and covenanted with his coequal Son, as God-man, Mediator, concerning the accomplishment of it.

It was the Father who engaged the Mediator. Who appointed him to his office. Who called him to engage in it. Who promised him a reward for his work. And to carry him through the whole of his mediation. To crown him in heaven with glory everlasting. To give him to see of the travail of his soul. And Jesus the Mediator keeps all this in view. And now the work of salvation being very nearly finished, he speaks of it as already completed. And finds a plea on it, as will appear from the next verse. *And now, O Father, glorify thou me with thine ownself, with the glory which I had with thee before the world was.* The words of my text are most glorious and divine, spoken in a very important moment before God the judge of all. At his bar and tribunal, whose holiness, justice, purity and righteousness is such, that neither men nor angels can stand in his sight, except in the person of the Mediator. Here is the Mediator, standing in his own person, and for himself. He speaks, and what he here speaks immediately concerns himself. He speaks to his Father, and says for himself, what could not but be very highly acceptable to the Father, *I have glorified thee on the earth: I have finished the work which thou gavest me to do.*

In which words we have the following particulars:

Here is first, the speaker.

Secondly, to whom he speaks.

Thirdly, what is spoken. *I have glorified thee on the earth: I have finished the work which thou gavest me to do.*

The speaker is Jesus. He speaks to the Father. Our Lord declares to him what he had done. Hereby presenting himself in the perfection of his person and work before him. These are the subjects which are now before us, from the words of our present text. May the Lord the Spirit lead and guide my understanding, that I may rightly open them in perfect agreement with the word of inspiration. I conceive them to be the greatest words ever spoken by Christ himself. His words on the cross, *It is finished*, were spoken for us, for our comfort and joy of faith. These are spoken by Christ on his behalf, and to his Father. So that they must be acknowledged, on proper views of them, to be transcendently beyond the others. As the one proclaimed Christ's triumphs, so these do the everlasting perfection of his person, obedience, and offering before God.

According to the order proposed, I am first to speak of our Lord, as the person who is speaking these words, *I have glorified thee on the earth: I have finished the work which thou gavest me to do.*

It is good to view and review our Jesus, in his person. It is of the utmost consequence to know who, and what the person of Christ consists of. He is the eternal Son of the Father. One God in essence with the Father, and the Spirit. He is the Son of God dwelling in our nature. So that the holiness of Christ can never be expressed. He being as God-man, the Holy One of God, his love to his Father, can never be conceived. His delight in doing his will can never be fully declared. He as God the Son dwelling personally in the man Christ Jesus, was Jehovah's fellow, and he became incarnate, and lived in his incarnate state, in the full and free exercise of his whole mind, of all the faculties of understanding, will, thought, and affection, in a most exact conformity to the will of him that sent him. He speaks these words, *I have glorified thee on the earth: I have finished the work which thou gavest me to do.* Oh, that we might contemplate the dignity, the person, the worth, the excellences of Christ, God-man! He here speaks as such. He approacheth his Father, as *such*. He here appears before him in all his personal worth, with all the perfection contained in

his righteousness and obedience unto death; saying, *I have glorified thee on the earth: I have finished the work which thou gavest me to do.*

The God-man, Christ Jesus, the surety of his people, as the Mediator of the everlasting covenant, is here presenting himself, in the immediate view and presence of his Father, for his fresh acceptance of him. Well knowing, he could not behold him, but with fresh delight and joy. As we view the speaker, it must stamp eternal dignity on the words. And as we have the person, righteousness, and blood of God-man, to rest on, for our everlasting salvation; so we have here the person of God-man, praying, and we have the life of God-man in heaven, to sustain our faith and hope now, and to bear us up in the state of glory, throughout the ages of eternity. As the majesty and glory of Christ puts emphasis on all his prayers for us, so it doth very greatly on this. We should never read it, without considering, we are hereby admitted to read the very heart of Christ now he is in heaven. May I not say, the perfume of this prayer hath filled the Holy of Holies, even heaven itself, with an everlasting perfume. Here is our great High Priest, in all the glorious dignity and worth of his person, with all the worth of his mediation, in all the perfection of his righteousness and blood shedding, praying. Thus as the High Priest entered into the holiest, with blood and incense, so our Jesus is perfuming his whole life and death, by this address to his Father, and as soon as he hath laid down his life as the sacrifice for sin, he is fully prepared to enter heaven, there to appear in the presence of God for us. Having spoken of Christ as the speaker, I am,

Secondly, to observe to whom he speaks. It is to the Father.

It should never be forgotten that salvation is the fruit of a covenant between the Father and the Son. Therefore, as much depends on the Father's acceptance as upon Christ's performance. This opens the nature of the subject here before us. The Son speaks here to the Father, and it is upon the footing of the eternal settlements of grace. It was the Father's part to accept and testify, his good pleasure in the person, obedience, and death of the Mediator. So that our Lord's words here are to this effect: I

have, according to the good pleasure of thy will, expressed in the covenant betwixt thee and me, before the world began, performed all thy righteous will. I have according to my mediatorial person, and office, opened the whole of thy heart, expressed the whole of thy love, displayed thy manifestative holiness, the perfection of thy law, the honor of thy justice, the demerit of sin, and thine immutable hatred of it. This, Father, I have done. I stand before thee as having perfected the whole for which I became incarnate. Look upon me as the man of thy right hand, that Son of Man whom thou hadst strong for thyself. Thou knowest the worth of my person. My coequality with thee in Godhead. Thou knowest the honor done by my obedience unto all the precepts of thy holy law. Thou art fully acquainted with all the virtue of my blood, and death. I plead it with, and before thee, on my own behalf, as well as on the behalf of all my church and people. That having finished the work which thou gavest me to do, I may be immediately glorified. Thus, Jesus speaks to the Father. He still speaks, and the Father heareth him always. How may our faith triumph in such a view of the subject. Christ, God-man, is our intercessor. He wears our names in the breastplate of his heart. He shines in his Father's presence, and we shine in him. O it is good to view our Lord Jesus, as our representative before the throne. It is very blessed to be viewing the perfection of our Lord's life of obedience, and death of expiation. Yet it still is more blessed, to be looking at our Lord's life of intercession in heaven. And the apostle says, if when we were enemies, we were reconciled unto God by the death of his Son: much more, being reconciled, we shall be saved by his life. Ro 5:10. He put a much more, on the interceding life of Christ in heaven. So much for the second particular.

I proceed, Thirdly, To open what is spoken by our Lord in the text. *I have glorified thee on the earth: I have finished the work which thou gavest me to do.*

The words are uttered by our Lord himself. At an important time. To, and before his Father; and are in their meaning, full of the utmost importance. None but Christ could say what is here expressed. Not all the elect angels

of his presence, with all their obedience to the holy law, for as creatures they were made under the law, and have continued in a perfect conformity to it, and will remain impeccable to eternity, which is the fruit of sovereign grace, yet they cannot say collectively, or individually, they have glorified Jehovah, neither in heaven or on earth. The Lord has glorified them, and glorified himself in and by them, but they have not glorified him. His name, essence, personalities, life, perfections, blessedness, will, counsel, ways, works, operations in nature, providence, and grace, will everlasting exceed, a finite mind. His holiness, though but displayed in the law, in the creation of angels and men, in providence and grace, is not, nor can it be an addition to his essential holiness. Jehovah is in his essence, personalities, and perfections, essentially and underivately what he is. He is all he is, from himself alone, by a necessity of nature. He cannot but be what he is, so that he is essentially blessed, holy, happy, glorious, and incomprehensible. Creation, providence, the displays of his grace, Christ, though he be God-man, with all the perfection contained in his life of obedience, and expiatory sufferings and sacrifice, could add nothing to God's essential holiness, perfections and glory. No. It is utterly impossible. God's blessedness and glory is essential to his being, life and existence. He is the ever-blessed God. As he hath been pleased to create, and give being and existence to rational creatures, he created them holy, and gave them his law as the rule of their walk and conduct. They fell from him, the non-elect angels did, so did all mankind in *Adam*, hereby they became sinners. Christ the head of the elect of human race, was sent by the Father in the fulness of time into our world, to fulfill the law, and make his soul an offering for sin. He having now nearly completed the whole of this vast plan, and wonderful design, here says, *I have glorified thee on the earth, I have finished the work which thou gavest me to do;* which words are now before us to be explained. And whilst my soul's desire is to explain them, so as to set an immortal crown on the head of Jesus, yet it was, and will still be absolutely necessary for me, so to treat this subject, as not to rob Godhead of essential glory, majesty, and perfections, which are so essential to the essence, life, being, and blessedness of Jehovah, as to show that sin has not robbed God of any part of his essential glory, nor in the least eclipsed them. It is not God's

Essential, but God's manifestative, and declarative glory which is affected, if I may use such an expression, by sin. So it is glorifying the Father in a manifestative way, is what our divine Lord is here speaking upon. Therefore, whilst it may be truly said, these words, *I have glorified thee on the earth*, are the greatest words Christ ever uttered on earth, and beyond this he cannot go, no! not in heaven to all eternity, yet it is not to be understood of adding glory to God, but of acting in such a way as to bring the utmost manifestative glory to God, as could be done by him who was a person in the Godhead, and became incarnate, that hereby all the persons, and perfections in Godhead, might be displayed, honored, and glorified in a manifestative way to the uttermost. Christ himself is the speaker in the 16th Psalm, and he saith unto Jehovah the Father, *Thou art my Lord: my goodness extendeth not unto thee, but unto the saints which are in the earth, and to the excellent in whom is all my delight*. Verses 2, 3. No, Christ himself, in whom dwelleth all the fulness of the Godhead personally, who as God-man, is *the image of the invisible God*, who in his own person hath magnified the law, and made it everlastingly honorable, who hath put away sin, and fulfilled the whole will of him that sent him, hath added nothing to God's essential glory by all this. It is impossible. Yet are the words before us the truth. They are of the utmost importance. They contain infinite depth. May the Lord the Spirit open to our spiritual minds, a comprehensive knowledge of them, so as that by them we may be led to admire the three in Jehovah, for their love, wisdom, power, and truth revealed unto us, and set before us in the person of our Lord Jesus Christ. Sin we say is an infinite evil. As the act of the creature it cannot be such. A finite mind cannot be the subject of an infinite evil. This is impossible. Yet sin as an act of transgression against the infinite majesty, and Lord of heaven and earth, is an infinite evil, as objectively considered. And the mind of a sinner may be said to be the subject of an infinite evil, as all evil is inherent in it. Sin as a transgression of God's most holy law, is an act of high-treason against holiness, purity, and will. As such it dishonors him; it robs him of his manifestative glory. It strikes at the being, life, holiness, and righteousness of God, as revealed in the law. In this sense, and under these views of it, we say, it robs God's law and justice of glory. It is the object of God's infinite hatred. It requires a

complete obedience and satisfaction. This cannot be given it but from a person of infinite worth, and dignity. Under these views we are led to the counsel, covenant, and will of the eternal Three, as revealed in the everlasting gospel, and set before us in the person and mediation of the God-man.

This will serve as a preliminary to introduce more fully the words of our Lord here before us. As the three in the incomprehensible Godhead are coequal, and coeternal, and coessential, so in their acts of grace, and covenant transactions, it is their will to glorify each other. As the Father from everlasting in union, with the Son, and Spirit, set up Christ God-man, to be the man the fellow of the Lord of Hosts, by personal union with the essential Word, so he was admitted into a full understanding of the whole will, purpose, love, mercy, design, salvation, end, and glory which was to arise here from to God, in all his persons and perfections, in a manifestative way. He was fixed upon to complete the whole design. He was equal to it, he being in the divine nature God over all blessed for ever. Amen. He was God-man by covenant subsistence, before he was God-man by his incarnation. He came down from the bosom of his Father, in his open incarnation in the fulness of time. He was perfect God, and perfect man, God and man, God dwelling personally in Jesus of Nazareth. He came into the world to do his Father's will. To finish the work of salvation, to glorify his Father to the uttermost. He here says, *I have glorified thee on the earth*. As he was holiness to the Lord, so he manifested the holiness of Godhead, to the uttermost manifestation thereof. He was essentially, and personally holy. He was the holy one. From whom all holiness in earth and heaven was derived. He was the righteous one. He came to fulfill all righteousness in his own person. And he is the end of the law for righteousness, and wears this most illustrious name, in relation to his church, *Jehovah our righteousness*. He is the power of God, and the wisdom of God, as in him there is a display of all the incommunicable attributes of Jehovah. They are all in him, natively and inherently, as he is the image of the invisible God, in whom all the glory of Godhead shines forth in its utmost perfection, in an outward manifestative way and manner. As he was in the form of God, and thought

it not robbery to be equal with God, so he laid aside his form of God, and took upon himself, the form of a servant. And thus though Lord of all, he became lower than the angels, lower than man in his original state, he being a man of sorrows, and acquainted with griefs. He, though equal with God, a person in Godhead, yet he in his person as God-man, emptied himself of his personal glory. He laid it aside. He who was rich became poor by his incarnation. In this consists the humiliation of Christ. He did this that he might glorify his Father to the very uttermost, and do his will, and finish the work for which he sent him. And here let me do my best to set forth the present subject. Does sin eclipse the manifestative glory of God? Here is a person equal with God, the man in God, who has a right to all the glory of God, who had shone forth before the Father, and the Spirit, as the brightness of glory, he undergoes an extinction of his glory for a season, that hereby a reparation might be made for the loss of God's manifestative glory, by the sins of the elect. Does sin, is there that in it, as strikes at the very being and life of God? Here is the life of God-man laid down to compensate for it. Has sin made a breach in God's law, such as can never be repaired by the creature, because the creature once defiled by sin, must remain defiled for ever, as it respects any possibility of his discharging himself from it? Here is God-man, obeying the law, and thereby magnifying it, and making it everlastingly honorable. So that hereby greater glory is brought to God the lawgiver, than if it had never been broken. If sin, considered as an act of rebellion, is an infinite evil, is there an infinite guilt in it, and has it brought dishonor on God's manifestative holiness? Christ the holy one of God, he bears it in his own body. He puts it away out of the sight of law and justice by his sacrifice. And thus he glorifies the law of his Father, the justice of his Father, the holiness of his Father, in the revelation make of his perfections in the law, above, and beyond all the dishonour due to sin. He, the man in God, obeys. He, as *Jehovah's fellow* bears sin. He, as God-man sustains the curse. He, as the Father's beloved Son, manifested in flesh, thinks, speaks, acts, works, and performs every thing, whereby his Father hath been, and will for ever be glorified to the uttermost. And he hath stamped the whole with all the worth of his person. Hence he could say, *I have glorified thee*. I have completed all thy vast designs. I have executed all thy decrees. I have

fulfilled all thy will. And now with my heart full of love to thee, my Father, I am ready, my whole soul rejoiceth in going forth from where I now am, into the garden, there to endure the curse due to the sins of my people. And from thence to Calvary, where I am to be forsaken of thee, that I may in all glorify thee. Beloved, whilst I have aimed to do my best, by which I mean to do justice to this great subject, yet I am very sensible I have failed. I will therefore briefly come to this conclusion. Jesus was now on the earth. He was in his lowest state of abasement, he speaks out his utmost end, in the whole of his life and death. He saith to the Father, *I have glorified thee on the earth*. Not by adding to the glory of the essential perfections, but by glorifying his Father, as he had in his own person and mediation, shone forth in the brightest display of them in the manifestation thereof. It was on earth Christ thus glorified the Father. It was in his own person, in our nature, and in our world, Jesus glorified the Father. It was in his obedience, and by his sufferings he performed all his will. The perfection of it was such, he could stand up at the bar of law and justice and plead it. He not only wrought out everlasting righteousness, and made his soul an offering for sin, but he glorified his Father hereby. He reflected glory on his Father, as he shone forth in all the display of the divine perfections, in the whole of his life and sacrifice. How transcendently precious must the person of Christ be to the Father! What a perfection must he behold in him, and his obedience unto death! How infinitely well pleasing was it to Christ, that he had glorified the Father! From hence we may contemplate what a mutual glory there is, among the divine persons, in the wondrous displays of grace, as it respects the original of it. The manifestation of it, and all the fruits and effects which proceed from it. The Father glorifies the Son. The Son glorifies the Father. And the Holy Spirit glorifies the Father, and the Son. So that in the economy of their covenant stipulations, there is a glorifying of each other. So that as the relation in which the coequal and coeternal Three, stand in to each other, they prove their coessentiality and unity in the incomprehensible Essence, so their acts in grace, and the equal glory which reflects to each of them, in their economical offices, is expressive of their union and existence in the one incomprehensible Godhead. Christ as the Son of the living God, taking our nature into personal union, hath

hereby manifested the personalities in Jehovah, in a most clear and wonderful manner. As in him dwelleth all the fullness of the Godhead, so he hath manifested the nature, persons, and perfection of God to the uttermost, so as it cannot be exceeded. He hath by his own incarnation, and in his life and death, opened the whole mystery of the Father's everlasting love. He, by taking on him the likeness of sinful flesh, and dying the just for the unjust, hath expressed the uttermost depths of divine clemency. In laying down his life, which is styled *the life of God*, because he was God and man in one person, he hath showed his high regard to all the perfections of law and justice. He being eclipsed, by suspending his own personal glory, so that it shone out but once, all the while he tabernacled here below, and that was on the mount of transfiguration; thus hath he glorified God, for the dishonor done his manifestative perfections by reason of sin. He by being made sin, glorified his Father's hatred against it, and by sustaining all the curse due unto it, he magnified divine justice. He by sustaining in his soul and body, the whole storm of divine wrath due to the sins of all the elect, and by sustaining the withdrawment of his divine Father's presence, glorified his Father's holiness in a manifestative way. And this to such a degree of perfection, as can never be comprehended but by the eternal Three. All this Christ did on earth. *I have glorified thee on the earth.* It is finished. I stand up before thee in all the perfection of it. It is a feast to my own mind. And it will be a feast to thine to all eternity. *I have finished the work which thou gavest me to do.* O for a faith's view of our Lord's words now before us. Shall I suggest, our Lord's own glorifying the Father, consisted much in the acts of his holy mind. In the outgoings of it towards him. In doing his will, in bringing glory to his name. We see from hence, the greatest acts of worship and obedience, are the acts of the mind. When the Lord's people are most engaged in acts of spiritual meditations on God, and the things of God, it is then they most truly, and immediately worship him. The work our Lord finished, was *salvation*. Which is sometimes styled God's salvation, because he was the author and contriver of it. He engaged Christ to undertake and complete it. His love, mercy, wisdom, and power shines all through it. This salvation consisted in removing all the sins of the elect from their persons, in blotting them out of remembrance, and abolishing

them from before the Lord. As this Christ hath done. And having done, he speaks of it with divine satisfaction. *I have finished the work which thou gavest me to do.* The Psalmist speaking of our Lord's finished work, says to Jehovah the Father, *his glory is great in thy salvation, honour and majesty hast thou laid upon him. For thou hast made him most blessed for ever, thou hast made him exceeding glad with thy countenance.* Ps 21:5-6. It is also styled the salvation of the Lord, and spoken of as wrought out by Christ. It being his incommunicable work to finish the transgression, to make an end of sins, to make reconciliation for iniquity, and bring in everlasting righteousness. In our Lord's performance of all this, he glorified his Father's perfections in a manifestative way, and manner to the utmost. This was that which was the highest principal end, and aim of our Lord. Namely, to glorify his Father, by expressing his love to him, in obeying his law, and putting away sin out of his sight, and before the eye of his holiness and justice, and sustaining the whole curse due to the sins of all the elect, and thus laying a foundation for a revenue of manifestative glory, to be given to all the Three in the one essential and undivided Godhead, for ever and ever. Christ's love to his people, and salvation of them out of the hands of law and justice was but secondarily. It was his love to his coequal Father, and his delight to honour and glorify him, is the uttermost delight of his mind. Having done it, he presents himself, if I may so say, for the Father's acceptance, saying, *I have glorified thee on the earth: I have finished the work which thou gavest me to do.* This was like the high priest, who having offered the sacrifices, and finished the atonement, went into the holy of holies, in the immediate presence of God, completed the atonement, and his acceptance was the people's acceptance also; so our Lord's presentation of himself, to the Father, saying, *I have glorified thee on the earth, I have finished the work which thou gavest me to do,* was, and is, the acceptation of all his church and people. His being accepted is their acceptation with God.

As the whole work of Christ's mediatorship was from the Father, so he here acknowledges it; *I have finished the work which thou gavest me to do.* This includes all belonging to his mediatory office. Such as being faithful in the whole discharge of all committed unto him; in giving full

testimony of his mission and commission, by miraculous actions; by opening the hidden arcana of God; by realizing in his own person and work, all which the prophets had wrote and testified of him; in healing the sick; in healing all sorts and kind of disease among the people; in preaching the gospel of the kingdom; in giving indisputable evidence of his Messiahship; in every sense and case, he had finished the work which the Father gave him to do. He was sent by the Father, according to the eternal settlements between the Three in Jehovah. As they are distinct in their personalities, so their acts and offices in grace are also. And they display their grace according to the order in which they exist and coexist in the infinite Essence. All originates from the Father; all is carried into act, and executed by the Son; and all is revealed by the Spirit. Our Lord lays a very great stress hereon. He hath it in each of the verses which we have gone through. I conceive it will not be amiss here to collect the whole of them, as they are so connected and linked one in and with another, and all run down into the next verse, which closes this first part of our Lord's prayer, as here recorded, that it will serve to complete the harmony of them. *These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. I have glorified thee on the earth, I have finished the work which thou gavest me to do.*

In and throughout our Lord speaks as God-man Mediator; of the Father's having appointed him as such; as having given him eternal life, to be bestowed by him, on those whom the Father gave him. He expressly declares what that eternal life consists in; and then speaks concerning what he had done on earth, and that he had finished the work for which he was sent into the world. Which work he says was given him. *I have glorified thee on the earth, I have finished the work which thou gavest me to do.* So that the whole work and office of mediation, was a gift from the Father. Hence our Lord lays this emphasis on it—*the work which thou gavest me to do.* It being finished exactly conformable to the pattern

drawn in the divine will, in the everlasting covenant, it could not fail of being most truly acceptable. Hence our Lord speaks of it before the throne, as that which could not but be everlastingly acceptable, and well-pleasing in the sight of him who sent him. I have glorified thee on the earth: I have finished the work which thou gavest me to do. Join with these words what the Father said to Christ, Thou art my beloved Son, in thee I am well pleased, and you have the whole of the everlasting gospel; which the Holy Spirit working with, and giving you the right knowledge of, will be unto you life everlasting. The Lord grant it may be thus to you. Amen.