

The Imanent and Economic Trinity

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[0 : 0 0] John chapter 17. Just to help us this evening we can take verse 5 as our text. John chapter 17 and verse 5.

And now Father glorify me in your own presence with the glory that I had with you before the world existed. We are after a short summer break. We're now back on to our series looking through the Trinity.

If you remember we've finished just about looking through the Old Testament. Evidences for the Trinity. And we saw, I hope we were encouraged as we saw again and again in obvious ways but also in very subtle ways.

The Lord shows himself and indeed showed himself to his people as triune. And before we start on to the New Testament dealing with the Trinity we have to start somewhere.

We're starting this week. Now of course by its very nature this is our topic. As we said in prayer as we know ourselves it is at times if we're honest impossible for us to grasp.

[1 : 1 4] And this evening's topic, I can't lie, it will probably start off sounding impossible to grasp. But I hope by the end we at least have the start of a grasp on it.

It's one of these topics that we have to discuss. But it's also a topic that we're limited in our discussion because our human minds can't fully grasp it.

But we're dealing here of course with who God is and what God does. And really who he is and what he does. And his graciousness we'll see. He reveals a lot to us.

But what he reveals to us, even that is too much for us. So our topic this evening is what's called... Now I don't want to lose you at the start here but I'll give you the title of officially what it's called.

And we'll break it down I promise. But officially if you go to the theology books, this is called the Immanent Trinity and the Economic Trinity.

[2 : 1 9] In other words, it's the two ways we see our triune God presented for us in Scripture.

There's two main ways. If you break all the interactions we see, every time we see the Lord working or the Lord speaking, every time, every page of Scripture really, it's broken down into these two huge broad sections.

The immanent dealings of the Trinity and the economic meanings of the Trinity. These words, they matter but not really. We'll see why in a second.

The idea is very simple. The Immanent Trinity, that is the internal life of the Trinity. Who God is. Outside of creation.

Outside of space and time. Who our triune God is. That is what we mean by the Immanent Trinity. And the Economic Trinity is what God does.

[3 : 2 1] What our triune God does in creation. So who God is and what he does. Simple as that.

And the idea is in Scripture we see these two sides of our one triune God presented very differently. Perhaps to help us at the start of an example here.

Examples we said before. Do you think of the Trinity? We said it if you remember a few weeks ago and a few months ago now. We try and give examples of the free leaf clover or water or an ice or an egg.

And examples fall short. So this is not an example. This is more just an illustration for us. An image for us. Of what we mean by the Economic and the Imminent Trinity.

Then we'll break it down of how Scripture shows this to us. So imagine Emma and myself. We're in the manse. In the manse Emma and myself we are husband and wife.

[4 : 22] And apply it to yourselves for our couples. It doesn't matter what couple you think about. But in the manse for example Emma and I are husband and wife. This week we went to Tesco's yesterday.

We had friends visiting yesterday. For lunchtime's busy day yesterday. We planned out our meal for the week. We have our laughs. We have our jokes. We have our own relationship.

We exist as Emma and Donald. We exist as husband and wife. That's one thing. Right now in public worship. Yes we're still husband and wife. But our relationship is completely different.

It shows itself completely different. We're here in our roles you could say. I am up here. Emma is not. I'm here. Emma's part of a congregation. I'm here as minister. Preaching to Emma who's part of a wider congregation.

We're still husband and wife. But we don't relate right now. In the same way we did half an hour ago. Before we left the house. In the same way. What happens internally in the Trinity.

[5 : 24] is often shown so differently to us. As how the Trinity works. In our lives. Of how God works. In who. And in what.

We are. Again. The terms are important. But we're man made. We're not inspired. Imminent. Economic. Ontological. They're all helpful.

But what we're here for this evening. For a short time. Is what these things teach us about God. Again. That phrase we keep saying. Theology. Should always lead to doxology. So this evening. I want us to leave.

In a short time this evening. Not having said. Man. What do these words mean. I want us to leave saying. Wow. Isn't God. Glorious. Isn't he beautiful.

Isn't he praiseworthy. And doesn't he love us. In so many ways. First of all then. The imminent Trinity. Who the Godhead is. Who the Godhead is.

[6 : 21] This is the inner life. Of our triune God. And of this. We are given glimpses into it. As much as the Lord allows us to see.

The Old Testament glimpses. Tend to be in the Psalms. I think of Psalm 110. Comes to mind straight away. Where we see. And we've studied this before. And preached it a few times together.

The Lord said to my Lord. Yahweh said to Adonai. We said it before. Where it's. The Father speaks to the Son. In that Psalm. And we see. Behind the scenes.

As it were. We see. Behind creation. As the Father and Son. Have a conversation. In Psalm 110. Some brief glimpses.

Some passing glimpses. We see. More broadly. Talk to us. Of course. In the New Testament. Where God reveals. Through his word. More. Of what the.

[7 : 17] Relationship looks like. In. Our triune. God. It's why we have. Our reading. Our reading. Here. This evening. Of John. 17. Verse 5. As part. Of course.

Of this beautiful prayer. Jesus. Quite simply. But beautifully. Prays. And now. Father. As he looks forward. To his leaving. This world. And going back up. To glory. Or back into glory.

He says. Now. Father. Glorify me. In your own presence. With the glory. That I had with you. Before. Of the world. Existed.

Just a glimpse. Just a. A passing glimpse. And we would love. I'm sure. I certainly. I would love. To stop at verse 5. And say. Well. What was that like?

What does that mean? What did it look like? What did it sound like? What is the visual of it? What is the understanding of it? What does it mean? When our saviour says. When the son says to the father.

[8 : 14] Take me back. And show me again. And glorify me again. In your own presence. With the glory I had with you. Before the world existed. What was that glory like?

That is the imminent trinity. Who God is. With respect. And St. Carlson says it. As I'm happy to repeat it. Who God is.

Behind the scenes. Who God is. Behind the scenes. As father. Son and spirit. One God. Three persons. Who our God is. And we get glimpses.

Like this verse. Where the son. Here. Is longing. And yearning. And is praying. With a heart full of. Understanding. As we know. As he's about to go back to glory.

After suffering much. About to go back to glory. And he knows. He's going back. To what he once had. Of all different. In many ways. But back. At least to what he once had. Back to that glory.

[9 : 10] And we know. Throughout scripture. We have the evidence. That within our Godhead. There is. A real relationship. Sometimes. Well meaning people.

Sometimes. More often than not. They don't mean well. They'll say well. What did God do. Before creation. Now. Some people mean it seriously. And they. They mean well. Others say it.

To have a go. And to be stupid. And just to. Try. And just nitpick. What did God do. Before creation. I heard one. Man online. A famous.

Atheist online. Ask a Christian. In a debate. Well. Was God not bored. Before he made us. Was God not bored. Before he made us. Well before creation.

We see there is eternity. Eternity passed. There's no beginning to that. It's just. It was. It always was. And in eternity. Before this universe was made.

[10 : 04] Before heaven was made. Before the angels were created. Before there was anything. And anyone else. We know there was God. One God. In three persons. And our triune God.

He has existed. For all time. For all. Time. Always in perfect unity. Always in perfect fellowship. Always.

In perfect. Love. And again. When we come to deal with this. Imminent trinity. Of who God is. Behind the scenes. We end up.

Not knowing much. Because we can't. Understand it. What does. Eternity look like. We can't perceive that. We can't begin to understand that. Again.

When Jesus says. The glory I had with you. Before the world existed. Before the world existed. Nothing existed. In terms of what we understand. To be things. There's no matter. There's no time.

[11 : 01] There's no space. There is no understanding of reality. And yet. We have God. Father. Son. And Spirit. Existing. Perfectly.

You think. Well. Okay. Why does this matter? We know that. Why put these complicated thoughts into it? Because it helps us understand. What our saviour leaves.

As we spend time. Thinking of the imminent trinity. Of the beauty and glory. Of who God is. Within himself. Behind the scenes. Again. As Ferguson says.

We recognize here. In John chapter 17. Verse 5. This is the perfection. That our saviour. Leaves. This is the beauty.

This is the. Eternal. Glory. Our saviour. Is wrenched out of. Willingly of course. But wrenched out of. He's enrobed.

[11 : 58] In human flesh. And it's. He's born. Kicking. And screaming. Dependent. And useless. Into the dirt.

And sin. And misery. Of this world. And the imminent trinity. Makes us. I hope. Look up. And think of the perfection.

And the wonder. Of who God is. But from that perfection. And wonder. We see. Our saviour. He comes. Right. Down. To us. Confession of faith.

Thankfully. Summarises. These things for us. In such simple terms. Again. A section. We've looked at. Plenty of times. In our series. And we'll keep looking at it. But just. The first half. Of the section. For now. Chapter 2.

Section 3. The confession of faith. Reminds us. In the unity of the Godhead. There are three persons. Of one substance. Power. And eternity.

[12 : 55] God the Father. God the Son. And God the Holy Ghost. Just remind ourselves. The very being. Of who our God is. He is one God.

In three persons. Co-equal. Co-eternal. Equal power. Equal glory. There is not one.

Person of the Godhead. Differing in power. Or glory. Or eternality. Of an other. It's important. We know that. But it's important. We remind ourselves that. The Son is not the first creation.

The Son is eternal. The Holy Spirit. Is not just a force. That comes down. From the Father or Son. He is also a person. Who is also eternal. It matters. If we keep reminding ourselves.

Of these. Gospel basics. Because. Our enemies. In the gospel. Friends. Perhaps. In the world. But enemies. In terms of gospel matters. They confuse these topics.

[13 : 49] On purpose. Again. Our friends. Our JW's. And again. Also the Mormons. In various ways. Will completely confuse. Who the Trinity is. They'll say. Well. Jesus was a created being.

The best of the best. God's finest creation. God's first creation. It was Jesus. No. He is co-equal. Co-eternal.

With the Father. And the Spirit. They'll also say. Well. The Spirit's a force. A God's. Powerful. Miracle working. Force. That flows from the Father.

That flows from the Son. They go. No. No. It's not. It is not a force. He. He. Is God. And he. Is a person. Of our Godhead.

And he. Yes. He comes from the Father. And the Son. But he is co-equal. And co-eternal with him. There is no separation. In their power. Their eternal nature.

[14 : 44] Or in their glory. None. And scripture gives us. To us. This dynamic. And just for this evening. We'll just make a brief mention.

Just now. This is not our sermon. This evening. Or our discussion. This evening. Or our lecture. We could say. But that section. Of confession. Carries on. And it tells us.

The Father. Is of none. Neither begotten. Nor proceeding. The Son. Is eternally. Begotten. Of the Father.

And the Holy Ghost. Eternally. Proceeds. From the Father. And the Son. Again. We won't go into the depths. Of that this evening. Let's remind ourselves. Of the dynamic.

Of our triune God. Father. Son. And Spirit. Eternal. Equal. In power. And glory. We affirm that. We confess that. We believe that. We love it. At the same time.

[15 : 39] Within the triune Godhead. There is a clear dynamic. There is a clear process. Of being. That the scripture gives us. The Father.

The Father. The Father. The Father. The Father. The Father. Does not proceed. The Father. Is of none. The Father. Is just there. We could say. The Son.

Is eternally. Begotten. Of the Father. Eternally begotten. We read the Psalms. And you can apply it to his. His birth. His incarnation.

But also. It applies before that. You are my son. Today I have begotten thee. In the Psalms. We sing that. We read that. You are my son. Today I have begotten you. In the Hebrew.

Even there. Today I have begotten you. The grammar is horrendous. This is a strange grammar. There is a wrong word used there. Because it is. Today forever I have begotten you.

[16 : 34] That is a weird thing to put in there. It is not weird is it? The Son. Is eternally begotten. And the Holy Spirit. The Holy Ghost. Eternally proceeds.

From the Father. And. The Son. We are not plumbing these exact depths this evening. But just in short for us. When we think of the imminent Trinity.

Who God is. In himself. Behind the scenes. Out with time. And out with space. We say. He is one God. Of course. Three persons.

All equal in power and glory. Equal in beauty. Equal in wonder. And that outside. Of his dealings with creation. This is who our triune God is.

But then there is this other side. That is called the economic Trinity. That word is just to tell us. That this is his. His dealings. With his creation.

[17 : 37] His involvement of creation. So the imminent Trinity. Is who our triune God is. Behind the scenes. Within time and space. Or this is the opposite. This is what our God does.

Our triune God. Does within time and space. How he interacts. With his creatures. And with his creation. This is much easier for us to grasp.

Quite simply. The economic Trinity. Is how we see God himself. Act. In creation. Quite simply. And quite literally.

Every time. Almost every time. We see God speaking. Or God mentioned. Or God doing something. Whether Father, Son or Spirit. Here we see the work of the Trinity.

As the economic Trinity. The work of the Trinity. As it involves. As it works. In time and space. Just one example.

[18 : 33] To summarize for us. What we mean by this. Just two verses. I'll read it to tell you for us. 1 Peter chapter 1. Where Peter reminds us. At the start of his epistle. Peter, an apostle of Jesus Christ.

To those who are elect. Exiles of the dispersion. In Pontus, Galatia, Cappadocia, Asia and Bithynia. According to the foreknowledge of God the Father.

In the sanctification of his spirit. And for obedience to Jesus Christ. And for sprinkling with his blood. May grace and peace be multiplied to you.

When Peter thinks about who he is. And what he's called to do. He reminds the readers. That they are serving. That he isn't serving. That they are serving with him. A God who is triune.

And a God who in triunity. Is fully involved in creation. We said this before in short. Let's say again. Just in short. From these verses alone in 1 Peter.

[19 : 33] We see that the foreknowledge of God. God the Father. As he plans. As he prepares. And we use these words. As words we understand. But of course. The eternal plan of God is eternal.

It doesn't have a start. This is just the plan of God. But we use words we can manage. Words we understand. The Father as it were. Has a blueprint of salvation. As we said before. We see then.

The spirit. Doing the work of sanctification. The hovering work of the spirit. As he overshadows the people of God.

As he lives inside us. As he moves and works in us. As in our experience. As we know it. As he groans within us. When we can't pray for ourselves. He prays for us.

He convicts us. He. In the work of work. He converts us. He works that faith. Power in us. He brings us. He leads us. He guides us.

[20 : 30] He does his work. And we have a son of course. With whose blood we have been sprinkled. Of course that's a phrase summarizing for us.

The full incarnation. The full work of salvation. Of the son. Simply summarized for us.

It's a book. And the title. I can't remember. The life of me. I'm pretty sure it's regeneration. Or it's sanctification. I'll try and get it for next week. Reverend James Buchanan.

One of the eminent. Free church fathers. One of the first free church ministers. In what is. One of the easiest to read books.

Or easiest to read sections of the Trinity. I have ever found. In any book I've ever read. When I first read it. I was online. I think online I saw. I thought this is a modern re-wording of it.

[21 : 30] It wasn't. It's word for word. What he wrote in 1860 something. He writes so gently. And so beautifully. Quite simply.

One sentence. He tells us. Of the work. Of the economic trinity. He says. Of the economic trinity. The father planned. The son redeemed. Through his victorious death.

And the spirit seals. These redeemed ones. As simple as that. I say. Well yes. We know that. Every work of God.

Is the whole triune God. Head working in that. It's not sectioned up. Not really. But in our experience. It is. In our experience. It is.

It's the son. Who became enrobed. In human flesh. Incarnated into this world. It was a son. It did that. Not the father. Not the spirit. It was a son. It's the spirit. Who now lives.

[22 : 25] And moves in us. Who works in us. As scripture tells us. It's a father. Who has this foreknowledge. To bring in his people. And again.

Just to leave us. With a question here. But hopefully an answer. To that question really. Often you see. In scripture. Parts where. Jesus talks. Now you think. Well. How come Jesus didn't know that.

Or how come Jesus didn't say that. Or even here. Where it says. I've given them the words. That you gave me. You think. Well if Jesus is God. Then why is he waiting. For words from the father. Well the son.

As eminent. Trinity. The son. In eternity. As all the knowledge of the father. Eternal knowledge he has. But here. He is born as a human. Here he is fully man.

Yes. But also fully God. But in his life. In his activity. He is here. As obedient servant. He is here. Fulfilling what Israel couldn't fulfill.

[23 : 21] As the perfect son of God. The perfect saviour. The perfect servant. There's plenty of parts in scripture. You think. Well. If Jesus is God.

Why doesn't he know this. Why does he just. He does. But you see him there. As the economic trinity. The economic side of the son. Where he is there.

Fulfilling his role. As God in human flesh. The father planned. The son redeemed. Through his victorious death.

And the spirit seals. The redeemed ones. Now. As complicated. I'm sure. At points. This might well have been.

Not too bad. Just to summarize for us. Why it's important. The imminent trinity. Who God is. Behind the scenes. As it were.

[24 : 15] It reminds us. Of the beauty. Of the perfection. Of the power. Of our triune God. Reminds us. That God does not need us. That he has existed.

In eternity past. Quite happily. Eternally happily. Without us. He has chose. In. To make us. And interact with us. To save us.

To keep us. To love us. And it fills us. With wonder. As we're just here. Just pondering. The very basics. Of who. God is.

And right now. These might well be. Deep waters for us. And we certainly feel like it. At times. Brothers and sisters. We are.

Not even. Ankle depth yet. Into the. Into the. The. The sea. Of who God is. We are just. Back from the shore. Looking towards the water.

[25 : 10] At this stage. And. I'm sorry to say. But as your minister. I don't think we'll ever. Get away from the shore. I can promise you. Maybe paddling one day. But. Brothers and sisters.

And friends. We are dealing with. A God here. Who is eternal. In his nature. And yes. There's much revealed to us. But we come. And the imminent. Trinity is there.

To remind us. We come. As created creatures. To a God. Who is the creator God. We come on our knees. And we come. Falling down before him.

And we say to him. You are God. And we are not. You are perfect. And holy. And eternal. And we are not. We are undone. But we come.

And we see reminders. That God. Is not just distant. In his imminence. He is not just out there. In a different reality. Remaining away from us. No. He is also.

[26 : 04] Economic. He involves himself. In time and space. And right from the start of creation. He did not leave us on our own. Right from the start of creation.

The father. We will see in the future. Perhaps the son. Is there walking in the garden. Interacting with man. Before the fall.

Straight after the fall. We see God. Clothing man. And making the promise. Of a saviour. Who would one day come. And crush. The head of a serpent. And throughout the prophets.

Through all the books. Go through the whole testament. We see God. Intervening. Interacting. And right beside his people. To then the birth.

Of a promised Messiah. As the imminent son. Takes on human flesh. And becomes. The very embodiment.

[27 : 00] Of our economic God. Who involves himself. In the most literal sense. In his creation. As he leaves eternity. And is born. Into time and space.

We see our economic trinity. It's not two trinities. I hope we understand that. We know that. It's not two trinities. It's just two perspectives. Understanding who our God is. He is glorious. And he is untouchable.

He is unreachable. In his perfection and beauty. But also. He is right beside us. He is with us. He shows his love. To us.

The economic trinity. Shows us. A God. Who has love. For his people. Who has. And who had. Planned. To save.

And secure. As the words of Jesus here. God. We'll close. With. These. Glorious. Words. He is the one. Who has come. To do.

[28 : 00] What? I have manifested. Your name. To the people. Whom you gave me. Out of the world. Yours. They were. And you gave them. To me.

Brothers and sisters. We praise the Lord. Our salvation. Is not based. On understanding. The technicalities. Of these words.

And I spent. Who knows how long. Studying these things. But. If you can see my notes. I spelt imminent. Wrong. Every second time. There are too many M's. And too few M's. It's not about the details.

It's not about the precision. We. We. We strive for that. But we strive for that. Only because we want. To worship God better. And to know him more.

And to love him more. And we leave this evening. Saying. God is glorious. God is not us. God is so different to us. He's eternally different to us. We are his creation.

[28 : 55] We are his creatures. But yet. He has come. And made a way for us. To know him. To love him. To be loved by him. He has sent his son.

To live. To die. To rise again. And to call us. His own. So we may know for certain. As we said. We can call him. Not just God. Not just Father.

We can address him. As our friend. And that is. Why it's important for us. To grasp these things. Please bless these. A few short. Thoughts.

On the majesty. Of who he is. Come on. I'm a prayer. Please. Amen. O Lord, O God.

God. As we do come before him. You have truth not all his law. Do you have truth fleeces?

[29 : 56] We cannot condemn him. Very awesome. and I watch it. And that we thank you, Lord of the world, for that we understand anything at all that even we've heard even this night.

We thank thee that there was love. There was love just in eternity. And that I all know as we put in faith and trust in you.

And the Lord was going to worship that you had sent thy son into his Father. And he came and as we did here, he was condescending.

And he took upon himself a true body and a reasonable support. And he walked on this sin-stricken earth for 30 odd years.

And he was rejected by his own people. But we thank thee, Lord, that he did fulfil all that thou did whom to do.

[31 : 06] He was going to us nail through the cross at Calvary. And we know, Lord, that it was not the nail that held him on that cross. It was the love that he had for thee and the love that had for his people.

And he knew he had to die. He had to take the punishment that was due to us. All these things were laid upon him. Every sin that we have and will commit, every one of thine own people, all these were laid upon him.

And we cannot comprehend and understand what he went through. But we thank thee, O Lord, that he did. And that he did cry out that, O Lord, it is finished.

And that he did commend his spirit to the Father. And O Lord, we thank thee that he did the will. And that he did say on another occasion, that this is my beloved son.

And him are we well pleased. And we are sure he was pleased, that they were pleased with all the sacrifice that he did. And that he was the one who did redeem his own people.

[32 : 20] And we thank thee, O Lord, for all that he has done even since he came here.

And to thee that the preaching is not a watered-down gospel. And we pray that they would bless him. Bless him in his own soul.

Bless him in the family. And bless our congregation. And we thank thee, O Lord, for all that he did, as he did mention himself in the prayer. And I thank thee, O Lord, that, that, O Lord, that we did with eyewitnesses on the Sabbath day.

And we commit unto thy care in keeping the little thin. And thy word tells us that, that children are God's heritage.

And we thank thee, O Lord, even for ourselves, prisoners. And we see the beauty that there is in a newborn child. Everything is so perfect.

[33 : 23] O Lord, we thank thee, that thou art the one who is perfect. And we do remember, O Lord, when we sing. For how great thou art.

And yet thy word tells us that thou art us unto it in each one's heart. O Lord, we pray that thou art the remainder of this week.

Thou art prepare us for thy holy day, for spirit is healed. We remember, O Lord, all those who are laid aside. And the better sickness connected to us even as a congregation.

And we pray that may a light being happy upon us. And as we have heard from our brothers before, we pray for the families who mourn and have loved us.

Ones who renew ourselves. We pray to the Lord. O Lord, we pray that thou art in the comfort of those who are mourning.

[34 : 22] And that thou art the many of the families who are still strangers to thy saving place. And that thou art the voice of death would be a means of coming. And that thou art the realization of their lostness.

We thank thee, O Lord, for the hope there is in thy known people. And that thou art the one to a better place. And that thou art the eyes in thy known likeness, as it was the psalmst.

We pray that thou art the one that we intend to do in our congregation. And bless our children. Remember them in the...

As they are at this moment in the non-holydia. Pray that thou art the fire on the birthday. Remember, O Lord, we pray for Hannah.

She has all the responsibilities that has been laid upon her in these days. And we pray that they would return refreshed.

[35 : 22] And that they would have a good time. And the children would be coming back in safety. Lord, we pray that they would be Christ's bishop to their souls. We have to acknowledge our Lord as a people.

We have to be a part of the way for them. As an age. And many of us we pray. We pray for all more to us. In fear of their lives. Through the wars and through the wars.

Earth, brittle, fountains. There are so many other things. And we see that it's all the consequence of sin. Say, O Lord, after word. Bless us now. Bless us.

Sing in thy praises. Bless us, brother. Lord, in the praise. O Lord, we pray. As we all have in eternity to you. We are to my Lord, for only. To the thirst of thy cause.

To the tender and infinite of men. Wash us in the fleshless blood. We'll be forth in all our ways. Parting soon. For Jesus' sake. Amen. Amen. Amen.

[36 : 21] Amen. Amen. Amen. Amen. Yes, I've been a very short time to close this evening. Psalm 29. Scottish Psalter Psalm 29. We sing verses 1 down to verse 4.

Scottish Psalter Psalm 29 verses 1 down to verse 4. down to verse 4. Give ye unto the Lord, ye sons, that all the mighty be, of strength and glory to the Lord, with cheerfulness give ye, and to the Lord the glory give, that to his name is due, and in the beauty of holiness, and to Jehovah bow. Psalm 29, verses 1 to 4. Take God's praise.

Give ye unto the Lord, ye sons, that all the mighty be, of strength and glory to the Lord, with cheerfulness give ye, and to the Lord the glory give, that to his name is due, and in the beauty of holiness, and to Jehovah bow.

The Lord, my Son, the watershift, the God of majesty, that hand and hand on my dirt, the watershift, the key, a powerful voice, that comes out from the Lord most high.

The voice of that great Lord is full of glorious majesty.

[39 : 09] The grace of the Lord Jesus Christ, the love of God of Father, and the fellowship of the Holy Spirit, be with you now and forevermore. Amen.