

[14.] Matt. ix. 18, 23, 25.

[ecclesiasticalresearche](#)

“There came a certain ruler, and *worshipped* JESUS, saying, My daughter is even now *dead*: but come and lay thy hand upon her, and she shall *live*. And when JESUS came to the ruler’s house, he went in, and took her by the hand, and the maid arose.” See also Mark v. 22 to 24, 35 to 43. Luke viii. 41, 42, 49 to 56. John ix. 38.

Independent of the miracle here performed, which is only one among the many proofs of an omnipotent hand, which JESUS exhibited in the days of his flesh, let us more particularly advert to the circumstance of his being *worshipped* by this ruler of the synagogue, who is elsewhere described as *falling down at the feet of* JESUS, and beseeching him to heal his daughter.

If worship be due to *God alone* and if neither man nor angel can accept of such honour, without being guilty of the *highest sacrilege* and *presumption*, while nevertheless our Saviour not only *suffers* it, but even *approves* and *rewards* it; what ought we to infer from the present, and from many other instances, recorded in the New Testament, of divine adoration paid to JESUS?

What, but that he was *richly* and *truly entitled to it*, not indeed as a *mere man*, not as an *angel* or *archangel*, not as the *first of created beings*, no nor even as a *secondary God*, or *sharer in divinity* with some other unknown and unknowable Deity, supposed to rank above him; but as the *single, sole, and supreme God himself*, who after many ages of prophecy at length assumed the form of Man, and thereby became *his own Divine Word incarnate*?

(A Seal Upon the Lips of Unitarians, Trinitarians, and all Others Who Refuse to Acknowledge the Sole, Supreme, and Exclusive Divinity of Our LORD AND SAVIOUR JESUS CHRIST... by Robert Hindmarsh, Manchester: Printed by F. Davis, 1816=60, 95-96)