

THE ETERNAL SON COLOSSIANS 1:15–17

INTRODUCTION

The great purpose of the gospel is **the worship of God**.

Paul makes that plain after **eleven chapters** of explaining the gospel in his letter to the Romans as he bursts out in **doxology** in **Romans 11:36**—

³⁶ **From Him and through Him and to Him are all things.
To Him be the glory forever. Amen.**

To put that another way, the **reason above all other reasons** that God saves sinners is so that they may **glorify and enjoy Him forever**.

That purpose was reflected in Paul's exhortation of **Romans 5:11** that we "**boast in God through our Lord Jesus Christ**."

As those who have been redeemed and given a new, right relationship with God through faith in Jesus Christ, we are called to **fulfil the great purpose of the gospel by delighting in the triune God**.

That is because **the supreme biblical revelation of God** is that **He is triune**—He is the Father, the Son, and the Holy Spirit, three Persons in indivisible union.

You cannot glorify God by knowing and enjoying Him if you do not know Him as triune.

If you do not know the Trinity, then you do not know God and have no relationship with God.

That STARTLING point is made by the apostle John in

1 John 5:1-5—

1 Everyone who believes that Jesus is the Christ has been born of God....

4 For everything that has been born of God overcomes the world....

5 Who is the one who overcomes the world, but he who believes that Jesus is the Son of God?

Therefore, even though the doctrine of the Trinity is the **most complex of all the doctrines** revealed in Scripture, it is **also the most essential**.

We cannot neglect this doctrine because it is hard to understand.

It requires the **most rigorous use of our minds** and the **most diligent efforts to study** the revelation of this doctrine.

The purpose of this rigorous thought and diligent study is to **move from doctrine to devotion**.

We have to put in the effort and exercise our minds in order to know and enjoy God as He reveals Himself—delightfully triune.

We think and we study in order to know and enjoy God.

We give ourselves to the **doctrine of our triune God** in order to give ourselves to **delight in our triune God**.

Therefore, **our doctrine and our devotion** are inseparably intertwined.

As we study the Trinity, we give ourselves to **devotional theology** and to **theological devotion**.¹

Even if it is daunting, we must give our rigorous thought and diligent study to the complex doctrine of the Trinity.

For all its complexity, the biblical doctrine of the Trinity can be stated in **seven simple propositions**:

1. God the Father is God.
2. God the Son is God.
3. God the Holy Spirit is God.
4. The Father is not the Son.
5. The Son is not the Spirit.
6. The Spirit is not the Father.
7. Nevertheless, there is only one God.²

That is often represented in a graphic called the **shield of the Trinity**.

The shield is comprised of a triangle with each point representing each of the three persons—Father, Son, and Spirit.

¹ "Beware of both undevotional theology and untheological devotion." Michael Reeves, https://x.com/mike_reeves/status/2016131198163288221?s=20.

² Philip Ryken and Michael LeFebvre, *Our Triune God: Living in the Love of the Three-in-One* (Wheaton, IL: Crossway, 2011), 20.

In the centre is a circle representing the essence of God.

With lines from the three points of the triangle to the circle in the centre, it represents that:

1. God the Father is God.
2. God the Son is God.
3. God the Holy Spirit is God.

The lines between the points of the triangle are labelled to represent that:

4. The Father is not the Son.
5. The Son is not the Spirit.
6. The Spirit is not the Father.

The shield together represents that though there are three distinct Persons:

7. Nevertheless, there is only one God.

The shield of the Trinity has its **limitations**, but it is a **faithful representation** of the biblical doctrine and a vast improvement over the heretical errors of comparing the Trinity to a three-leaf clover, the three parts of an egg, or the three states of water.

Our struggle to find a suitable way to represent the Trinity is a reminder that we don't come to know the triune God through a clever illustration.

As Scripture teaches us, we can only come to know the triune God **by means of something far more profound.**

We come to know the Trinity **by means of the eternal Son.**

Without the Son, we would not know God as Father and therefore would not know God as Trinity.

That is why, once again, John's statements on the Trinity are profound.

As John wrote, if we have been born of God then we have come to know God **by means of the Son of God**.

When we speak of knowing the Father by means of the Son, what we mean is that it is the Son who reveals **two essentials**.

First, the incarnation of the Son as He took on humanity was **the clearest and most compelling revelation** that the one God is the **inseparable union of more than one Person**.

Therefore, the revelation of the Son lays the foundation for the revelation that **God is One in Three and Three in One**.

Second, the incarnation of the Son is **the clearest and most compelling revelation** that the First Person of this triune God is to be **known and understood as "Father."**

While the **Old Testament** spoke of Yahweh as the Father of Israel, that described His relationship to His people.

When the **New Testament** speaks of the First Person as the Father of the Son, that describes more than His relationship to the Second Person—**it describes who He is**.

Therefore, the revelation of the Son **lays the foundation** for the revelation that God is to be known as more than simply the Creator God—**He is "Father."**

But here we must be careful.

We can speak of the **eternal Son** and the **incarnate Son**.

The incarnate Son—**Jesus Christ, the God-man**—reveals to us the eternal Son who is eternally one with the Father.

It is the eternal Son, the Second Person of the Trinity who was never created and has always been the Son in relation to the Father, who properly reveals who God is within Himself.

That is, the eternal Son **reveals the eternal Father-Son relationship** within the Trinity.

That is the most important revelation of who God is eternally, before time and creation.

As we come to know the Father through the Son, **an essential matter** is what **distinguishes** the Father from the Son.

We learnt last Sunday is that what distinguishes the Son from the Father is that the Son was **begotten by the Father**.

This is what John, **the preeminent trinitarian theologian**, referred to in **John 1:14**—

¹⁴ The Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth.

Theologians refer to this as **eternal generation** or **eternal procession**.

Eternal generation is a phrase that expresses the eternal relationship between the First and Second Persons of the Trinity.

God the Father eternally “generates” or “begets” the Son.

This means that the Son’s identity is defined eternally by His relationship with the Father.

Likewise, the Father’s identity is defined eternally by His relationship with the Son.³

In other words, the Father, as the First Person of the Trinity, is **the personal fountain** from whom the other persons of the Trinity proceed.⁴

That is to say, **from the Father proceeds the eternal distinction** between the Father and the Son.

However, we can only know of this distinction through the Son.

That is what we mean when we say that we come to know the Trinity **by means of the eternal Son**.

Through the Son, we come to know God as “Father” and therefore come to know God as Trinity.

³ Christopher W. Morgan and Robert A. Peterson, “Eternal Generation,” in *A Concise Dictionary of Theological Terms* (Nashville, TN: B&H Academic, 2020), 56.

⁴ Scott R. Swain, *The Trinity: An Introduction*, ed. Graham A. Cole and Oren R. Martin, *Short Studies in Systematic Theology* (Wheaton, IL: Crossway, 2020), 111.

PROPOSITION

As we consider the eternal Son, we must recognise that the Son is the One **through whom we know and enjoy the Trinity**.

To use the language we used last Sunday, we must recognise that the Son is the One through whom we delight in the triune God.

We know and enjoy the Father NOT ONLY through **what the Son does** in redemption and reconciliation.

We know and enjoy the Father **through who the Son is eternally**.

Therefore, we must **consider the eternal Son and the essential doctrine of His eternal generation** in order to **delight in the triune God**.

To that end, we will consider what Paul teaches about the eternal generation of the Son by studying the clearest expression of this doctrine within his writings—**Colossians 1:15–17**.

As we study **Colossians 1:15–17**, we'll see the doctrine of eternal generation in **the distinction of the Son** and the **eternality of the Son**.

1. THE DISTINCTION OF THE SON (15)

As we turn our attention to **Colossians 1**, we notice that the text of **verses 15–20** is distinguished in many of our Bibles.

That is because most scholars believe that Paul is quoting an early confession of faith, or even a hymn.

Some even suggest that Paul wrote the hymn for the Colossian church and it was then later widely adopted by the early church.

Whatever the history, Paul affirms the validity of what the hymn confesses, that Jesus Christ is the all-supreme Lord.

The focus of the first half of the hymn that we will study, **verses 15–17** is on **the eternal Son**, whereas the second half appears to focus on **the incarnate Son**.

The first confession that Paul makes through the hymn is that Jesus Christ, as the eternal Son of God, is **distinct** from **both the Father** and from **all that He has created**, as we read—

¹⁵ Who is the image of the invisible God, the firstborn of all creation.

Both distinctions—the Son's distinction from the Father and His distinction from creation—are essential to understanding the doctrine of eternal generation.

To begin with, Paul affirms the distinction of the eternal Son from the Father.

As I have previously contended, Paul is the greatest theologian that has ever lived.

Even though John surpasses him as the preeminent theologian on the Trinity, Paul nevertheless **affirms the doctrine** and writes with **meticulous care about the Trinity**.

That means, as we learnt last week, that Paul uses the term “**God**” **primarily to refer to the Father** in distinction from Christ and the Holy Spirit.

Therefore, we are right to understand Paul to be referring not to God generally, but to the Father specifically, when he writes that the Son is the “**the image of the invisible God**.”

When Paul describes Christ as “**the image of the invisible God**,” he is describing Him as the visible representation of God that expresses the exact likeness of His being and character.

As **Stephen Wellum** writes, Paul declares that,

*“the Son has perfectly reflected the Father from eternity and now perfectly reveals the invisible God in the incarnate Christ.”*⁵

In other words, Paul is making a statement about **who the eternal Son is**.

Though that reality is further expressed as the incarnate God-man, Jesus Christ, it nevertheless speaks of an eternal reality that **precedes both time and creation**.

⁵ Stephen J. Wellum, *God the Son Incarnate: The Doctrine of Christ*, ed. John S. Feinberg, Foundations of Evangelical Theology Series (Wheaton, IL: Crossway, 2016), 179–180.

The Son reflects the Father, but that **necessarily implies** that the Son is both one with the Father in His divine essence and distinct from the Father in His person.

Historically, the church has understood the importance of these trinitarian statements.

The inseparable union of the Son with the Father in one divine essence was expressed by the church in the **Nicene Creed of 325 AD**—

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

*And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds; God of God, Light of Light, very God of very God; begotten, not made, **being of one substance with the Father**, by whom all things were made.*

The distinction between the Father and Son was expressed most clearly in the the **Athanasian Creed**.

The creed was most likely not written by Athanasius, the champion of Nicaea, but certainly reflects the trinitarian doctrine that he so passionately taught and defended—

We worship one God in Trinity, and Trinity in Unity; Neither confounding the persons nor dividing the substance. For there is one person of the Father, another of the Son, and another of the Holy Spirit.

But the Godhead of the Father, of the Son, and of the Holy Spirit is all one, the glory equal, the majesty coeternal. Such as the Father is, such is the Son, and such is the Holy Spirit.

The Father uncreated, the Son uncreated, and the Holy Spirit uncreated.

The Son is of the Father alone; not made nor created, but begotten.

And in this Trinity none is afore or after another; none is greater or less than another.

But the whole three persons are coeternal, and coequal. So that in all things, as aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshipped.

He therefore that will be saved must thus think of the Trinity.

While we can admit that this is a **complex**, and maybe even a **confusing** statement at first glance, the study of who God is as triune requires the **rigorous use of our minds** and our **most diligent efforts to study** what God reveals about Himself.

The early church creeds represented the efforts of the church to present **the doctrine of the eternal Son** as **clearly and compellingly** as possible.

That is because it is an **essential doctrine**.

We come to know God as Father within the Trinity by means of the eternal Son.

As we recognise the **unity** of the Son with the Father as well as His **distinction** from the Father, we have found the **doctrine of eternal generation here in Paul's writings**.

Eternal generation expresses the eternal relationship between the First and Second Persons of the Trinity.

It affirms that what distinguishes the Son from the Father is that the **the Father is the source of the personal distinctions** between Father and Son.⁶

He is the personal fountain from whom the other persons of the Trinity proceed.

The Father “begets” or “generates” the Son, which is what theologians call a **relation of origin**.

According to the Bible’s **basic trinitarian grammar**, these relations of origin... are the only real distinctions that exist within **the one and simple God**.⁷

The Father is not the Son. The Son is not the Father.

The Son receives His distinction as Son as He proceeds from the Father.

Even as **Paul** distinguishes between the Son and the Father in **Colossians 1:15**, it should not surprise us that the idea is taught in the most profound detail by the **apostle John**.

John affirms the eternal generation of the Son when he writes in **John 1:18**—

¹⁸ No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained Him.

⁶ Chad Van Dixhoorn, “Post-Reformation Trinitarian Perspectives,” in *Retrieving Eternal Generation*, ed. Fred Sanders and Scott R. Swain (Grand Rapids, MI: Zondervan, 2017), 185–187.

⁷ Swain, *The Trinity*, 61.

But **the danger is that we misunderstand** the Father's generation of the Son to mean that the Father created the Son.

It is heretical error to say that the Father created either the Son or the Spirit, because that necessarily implies that the Son is not God, but was made by God.

That is why the **Nicene Creed** explicitly states that He was, "begotten, **not made**, being of one substance with the Father."

Therefore, the hymn that Paul affirms brilliantly distinguishes the Son from the Father, but also, **secondly**, from creation.

The Son's distinction from all creation is taught by Paul when he writes in **verse 15** that He is,

"the firstborn of all creation."

Paul's use of the word "**firstborn**" has caused confusion for some.

Although the **Greek word πρωτότοκος** can mean firstborn chronologically, it refers **primarily to position, or rank.**

We see this usage illustrated in the Old Testament as God describes His chosen King in **Psalm 89:27**—

**²⁷ I also shall make him My firstborn,
The highest of the kings of the earth.**

So Paul is clearly using the term to describe the Son's **preeminence, or supremacy**, over all creation.

That is, the Son is completely distinct from creation because **He Himself is uncreated.**

This distinction was denied by the **heretic Arius**, a presbyter in **Alexandria** during the **fourth century**.

He taught that God was **only one eternal person** who, before anything else was made, created His only begotten Son.⁸

His Son was God's highest creature and so, according to Arius, only divine in a secondary sense.

He was not eternally the Son of God, and was certainly not God in the same sense as was the Father.

Thankfully, this heresy was defeated largely through the **efforts of Athanasius at the Council of Nicaea**.

However, it was later pulled from the ashes and given new life in the teaching of the **Jehovah's Witnesses** who teach the same **anti-trinitarian heresy** today.

But as Paul clearly teaches, the Son is **distinct from creation** being uncreated and not part of creation.

John affirms the essential nature of this doctrine as he writes in **1 John 2:22-23**—

22 Who is the liar but the one who denies that Jesus is the Christ? This is the antichrist, the one who denies the Father and the Son.

23 Everyone who denies the Son does not have the Father.

⁸ Stuart Olyott, *What the Bible Teaches about the Trinity* (Darlington, England: Evangelical Press, 2016), 83.

So then, we see the doctrine of eternal generation in Paul's teaching as he **affirms the distinction of the Son** from **both the Father and creation**.

The Son's eternal generation teaches us to recognise that the Son is the One through whom we know and enjoy the Trinity.

This is further reinforced as Paul confesses **the eternity of the Son**—

2. THE ETERNITY OF THE SON (16–17)

This glorious hymn of the supremacy of Christ **affirms the Son's eternity** as it continues in **verses 16–17**—

¹⁶ For in Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him.

¹⁷ And He is before all things, and in Him all things hold together.

Verse 16 **clearly and compellingly** supports the previous idea that the Son is distinct from creation.

The Son is uncreated and not a part of creation because He Himself is the Creator.

As **verses 16 and 17** together affirm, the Son is the **Creator and Sustainer** of all that is outside of God.

That is, He is distinctly unmade since He Himself is the maker of all things and the One who “**holds them together**” by **sustaining their ongoing existence**.

Once again, **we must be careful** in our understanding of the Trinity.

The Son is indeed the Creator and Sustainer, but that is NOT to say that He does so **separately** from the Father and the Son.

Creation was a work of the whole Trinity, with the **Genesis** account presenting God creating, the Spirit hovering, and the Word speaking.⁹

We, therefore, speak of creation, like all of God’s works, as proceeding from the Father through the Son by the Spirit.¹⁰

Theologians speak of the Trinity’s **“inseparable operations.”**

This doctrine teaches that every act of God is the single act of the triune God—there are not different acts by different agents, but one act according to one divine agency.¹¹

So as the triune God created, it **followed the same pattern** of proceeding from the Father through the Son by the Spirit.

⁹ Robert Letham, *Systematic Theology* (Wheaton, IL: Crossway, 2019), 109–110.

¹⁰ Matthew Y. Emerson and Luke Stamps, “On Trinitarian Theological Method,” in *Trinitarian Theology: Theological Models and Doctrinal Application*, ed. Keith S. Whitfield (Nashville, TN: B&H Academic, 2018), 126.

¹¹ Matthew Barrett, *Simply Trinity: The Unmanipulated Father, Son, and Spirit* (Grand Rapids, MI: Baker Books: A Division of Baker Publishing Group, 2021), 227.

It was **one undivided act** that did not involve subordination between the Persons or any kind of harmonious but independent action.

God operated inseparably as triune Father, Son, and Spirit to create the universe and all that is in it.

So for Paul to affirm the Son as Creator and Sustainer, he is **affirming, by implication**, the inseparable union He has in the One divine essence.

Paul's hymn, therefore, not only confesses the Son as Creator, but **inescapably confesses Him as God**.

To use the language of the **Nicene Creed**, the Son is—

“God of God, Light of Light, very God of very God; begotten, not made, being of one substance with the Father, by whom all things were made.”

It is essential for us to affirm, with Paul, the inseparable nature of who God is, which is reflected in the inseparable nature of His works.

We should think of the Trinity in the same way that **Gregory of Nazianzus** (c. 330–91) did when he wrote—

“No sooner do I conceive of the one than I am illumined by the splendour of the three; no sooner do I distinguish them than I am carried back to the one....

When I contemplate the three together, I see but one torch, and cannot divide or measure out the undivided light.”¹²

¹² Robert Letham, *The Holy Trinity: In Scripture, History, Theology, and Worship*, Revised and Expanded (Phillipsburg, NJ: P&R Publishing, 2019), 175.

Returning our focus to the text, by referring to Him as the Creator, Paul is **affirming the eternity of the Son**.

That is what he means when he writes in **verse 17** that, **“He is before all things.”**

This verse teaches the Son’s **preexistence and supremacy** over the entire universe as its Creator and providential Lord.¹³

The phrase, **“He is before all things,”** is most likely is a reference of time to the **preexistence of the Son** before creation—that is, the eternity of the Son.

However, it also implies the Son’s priority of status since His preexistence implies preeminence over all things.¹⁴

In other words, Paul is **affirming the supremacy of Christ** by **affirming His eternity of the Son**.

So again, we see the doctrine of eternal generation in Paul’s teaching as he affirms the eternity of the Son since it means that He is inseparably united to the Father as the one, eternal, triune God.

Paul confesses the eternal generation of the Son by confessing both His distinction from the Father and creation, and His eternity.

¹³ Stephen J. Wellum, *The Person of Christ: An Introduction*, ed. Graham A. Cole and Oren R. Martin, Short Studies in Systematic Theology (Wheaton, IL: Crossway, 2021), 76.

¹⁴ Murray J. Harris, *Prepositions and Theology in the Greek New Testament: An Essential Reference Resource for Exegesis* (Grand Rapids, MI: Zondervan, 2012), 187.

The Son's eternal generation teaches us to recognise that the Son is the One through whom we know and enjoy the Trinity.

As we consider the eternal Son through whom we delight in the Triune God, we must press further to

consider the implications for our lives.

After such a rigorous use of our minds, and such diligent study of the text, **how does the eternity of the Son** help us to **know and enjoy the Trinity?**

We have repeatedly learnt in recent weeks that **the best part of the gospel** is not the judgement of God that we are saved from but the relationship with God we are saved to.

We can now put that same idea in more **explicitly trinitarian terms**—

Salvation is our sharing in the eternal Son's relationship to His Father.¹⁵

Paul expresses this idea in his writings primarily in terms of our **union with Christ.**

In **Colossians 1:27**, he speaks of, **“the riches of the glory of this mystery [revealed in the gospel] among the Gentiles, which is Christ in you, the hope of glory.”**

Later, in **Colossians 3:3**, he speaks of believers as those whose lives have **“been hidden with Christ in God.”**

¹⁵ Donald Fairbairn, *Life in the Trinity: An Introduction to Theology with the Help of the Church Fathers* (Downers Grove, IL: IVP Academic: An Imprint of InterVarsity Press, 2009), 57.

It is through our union with Christ, the eternal Son, that we are **adopted into our own sonship** with the Father, as Paul writes in **Ephesians 1:3-5**—

³ **Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ,**

⁴ **just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him in love,**

⁵ **by predestining us to adoption as sons through Jesus Christ to Himself....**

Paul is saying that **salvation is our sharing in the eternal Son's relationship to His Father.**

In other words, we can know and enjoy the triune God because **through the eternal Son** we have the immeasurable privilege of knowing the Father **in all the love and intimacy of what it is to be a son.**

As **Galatians 3:26** says—

²⁶ **For you are all sons of God through faith in Christ Jesus.**

Now ladies, as **Michael Reeves** put it so well, you shouldn't scoff at the idea of being a "**son**."¹⁶

You may have to deal with the idea of being a "son," but men have to deal with the idea of being "the bride of CHrist."

¹⁶ <https://sovereigngracemusic.com/training/resources/the-trinity-and-the-cross/>

While it is true that sometimes Scripture speaks of believers more generally as **“children of God,”** which includes the idea of you being a **“daughter of God,”** that entirely **misses the point.**

In the eternal Son, you are **adopted into the loving intimacy** that He enjoys with the Father.

As much as Paul affirms that, there is no one who understood that quite like the apostle John.

The reason why John could speak so profoundly as he did in **1 John 4:8** that **“God is love”** is because he experienced it so profoundly.

We read earlier in **John 1:18** as John wrote of the eternal generation of the Son—

¹⁸ No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained Him.

He described the **love and intimacy** that the Son enjoys with the Father as Him being **“in the bosom of the Father.”**

Later in his gospel account, John records the last supper he enjoyed with Jesus in **John 13:23.**

Referring to himself, John wrote—

²³ There was reclining on Jesus’ bosom one of His disciples, whom Jesus loved.

John, the disciple “**whom Jesus loved,**” knew and enjoyed that loving intimacy as he was, literally, “**IN**” the bosom of Jesus.

Just as the eternal Son knew the intimacy of His Father’s love, **being in His bosom,** so too John knew the intimacy of God’s love, **being in the bosom of the Son.**

That’s why John could write so profoundly that “**God is love,**” because he has experienced it so profoundly.

That is **meant to be a picture** of what every believer who is **united to Christ** experiences.

Through the Son, we are brought into the bosom of the Father.

Through the Son, we are brought into the loving intimacy of the Father, because **salvation is our sharing in the eternal Son’s relationship to His Father.**

That is what it means, then, to know and enjoy the Father **through the eternal Son.**

That is why we must rigorously apply our minds to the **essential doctrine of His eternal generation** in order to **delight in the triune God.**

This is more than an intellectual exercise.

This is more than an academic doctrine.

This is at the very heart of our worship.

How can we NOT worship this triune God with an **all-consuming delight** as we **know and enjoy** the Father through the eternal Son?!

It is through the Son that **we ourselves are made sons** so that we, just like the eternal Son, can be **brought into the loving intimacy** He enjoys with the Father.

Salvation is our sharing in the eternal Son's relationship to His Father.

CONCLUSION

Friend, I pray that **your heart is alive with delight** as you **ponder the eternity of the Son**.

I pray that as you **consider His enteral generation** that you grasp not only the **importance of this doctrine** for understanding the Trinity, but that you recognise that you can **only know and enjoy the Father through the eternal Son**.

I pray that **your heart resonates** with these words of praise—

*Holy Father, Holy Son,
Holy Spirit, Three we name you;
While in essence only One,
Undivided God we claim you,
And adoring bend the knee,
While we sing this mystery.¹⁷*

¹⁷ "Holy God, We Praise Your Name," based on *Te Deum* (fourth century). Attributed to Ignace Franz, c. 1774; translated by Clarence A. Walworth, 1853.

BENEDICTION

2 Corinthians 13:14

**The grace of the Lord Jesus Christ,
and the love of God,
and the fellowship of the Holy Spirit,
be with you all.**