No. 41.

On the mediation of...

Nov. 7, 1819.
1. Tim. ii. 5. — "And one mediator between God and man, the man Christ Jesus."

In this passage, we are presented with the grand, leading feature of Christianity: the mediation of J.C. St. Paul had charged his youthful disciple, Timothy, to offer up prayers for the happiness, peace, & virtue of all classes of men. He teaches him, that these benevolent offerings were particularly grateful to God, the common Father of the whole family of man; — the merciful Creator, who would not that any of the beings he has created should sink into wretchedness & ruin, but that all should reach that felicity wh. He has designed for them, & to promote wh. is the great object of these faculties of mind & means of grace with wh. He has endued & blessed man. — So, says the Apostle, there is one God & one mediator between God & man, th. 
The meditation of the nature of such blessings are communicated to the human race, is indeed the bright east ray of benignity that beams from heaven, the crowning act of mercy from God to man. Who, then, can think of this subject with a cold or careless heart, who will not feel that he has an interest in it commensurate with eternity?

What do we mean, then, when we say that what is it? i.e., the doctrine concerning the Savior's mediation? It is simply this. Mankind were involved in moral darkness, were wandering in error, polluted with guilt. The brightness of that light, oh, God had placed in their minds, had become dim, its purity was obliterated. Reason had excited its best powers on the high sublime subjects of God, of the rule of duty, of future life, by had found its weakness, had found its vision clouded & deceived. I could furnish little else than the hope of virtue & the conjecture of benevolence. When man thought of the object of their being, their thoughts were unset.
that is inaccessible;—when they sought for an infallible standard of duty to bind the heart of conscience, their search was almost fruitless; for the measures of right and wrong were as various as were the different opinions, prejudices, and theories of those who thought on the subject—when they enquired with restless anxiety, whether the state of life, intelligence, and seemed to be quenched in the grave, would shine again with greater lustre in a better world, reason met their enquiries with the cold and discouraging answer—that she had nothing certain to communicate; that the darkness of death was too deep for her to look beyond it. Man had no clear, definite, refreshing conceptions of the character of God, nor of the way to his favor; acceptance. Mankind had corrupted their ways before God;—had involved themselves in a most distressing ignorance of the divine perfections. The worship of false gods was most injurious to the heart of man. A wild, restless imagination had peopled the world with a thousand weak and conspicuous deities, and the sacrifices which were offered on their altars by which they were honored, are among the most mournful monuments of the blindness and ignorance of man. The doctrine had been taught the great truths of the unity of the Deity, of the nature of his providence, and government. But even this knowledge had become a dead letter. He himself once told them, “The hand of God had become as more effectual by their thoughts.” In short, the condition of the world before the coming of Christ was a condition of darkness, ignorance, and sin. Now it pleased God, in the fulness of this grace, to send forth the angel of mercy to receive his children from the dominion of sin, the ways of transgression, and the paths of death. It pleased him to deliver the world which had spread a thick and gloomy darkness over the world. But how did this come? By what means shall he be enlightened? Bliss his own?—sinful creatures?—The answer is, by the instrumentality of Christ, the Messenger of his love—"He bore the mediatorial character of our Saviour upon us." He
is the mediator between God and man, because he was raised up & sanctified by God to him was given the spirit without measure, that he might fill the light of heavenly truth in the minds of men, to show them to be holy, glory & immortality by what he taught & what he did. Darkness covered the earth, but appeared to enlighten it, monas oppressed with the slavery of sin, but appeared to save them from their sins & bring the promise of pardon; they were distressed with fear, but gave them joy & peace; they were burdened in error, but released them to the track of duty, commencing on earth & leading them to the portals of heaven; they were ignorant of the God who made them, but threw aside the veil from the throne of the Almighty, showed them that it was a throne of mercy; they knew not, but that the tomb was their final & eternal home, but gave them hope a sublime aim by disclosing the dawn of the morning of resurrection. From this, he acted as the mediator between God and man. The moral, as to religion, the knowledge of God, & his great designs very much by the intervention & agency of this creatures. All nature, as far as
know it is a boundless scheme of mediation between the different ranks of beings in all the world, consisting as the do of an almost endless variety of persons, conditions, & degrees, the superior governing the inferior, & each power & heart contending to accomplish the perfection & well the happiness of the whole. By this means, that our heads, paths, & alliances some of the children to convey his blessings & his aid to others. Thus we see that parents are made the instruments of improvement & happiness to their children, & rulers to their subjects, in general, most of the divine gifts come to us through the medium of beings around us on whom we have a constant dependence. Health, knowledge, & enjoyment are derived from intermediate benefactors, & also more publicly extensive blessings to mankind in general are derived from the gifts, wisdom, & virtue of those eminent persons, whom God in his kindness reserves to us for these important services. We see the same end old pursued in that view of the Almighty's favor to man, as the Bible often, like a noble track of light in the domains of time. The whole history of the Bible, from the first to the last book of the sacred volume, presents us with instances of the intervention & agency of man in conveying the blessings of the Almighty. This fact is exemplified, for we see the instruments of something besides the flood nearly who, on the new relations of some of the members of the human family, were made the instrument of preserving a remnant to go forth & people again the world in Abel, the father of the faithful, whose fidelity to his God caused blessings to his remotest posterity, in Moses, who under God's auspices & assistance of his people from the slavery of Egypt, led them in spite of their adversaries & their surmounting the solitary wilderness. The bread by day & the pillar of fire by night being his guiding & the man who vanquished the nations of Canaan & established the Jews in the promised land, as Samuel, & Solomon, & David, & all that illustrious host, who before & after the captivity were the instruments of God's favor & mercy to his chosen people. But here of all God sent unto man His Son, to propitiate him any other heaven, every other being above in eternity.
of reconciliation? or in the words, how did he accomplish the purposes of his mediation? The answer is by his instructions, by his life, by his death.

By his instructions. Of these the grand and main end was to raise mankind, dead in trespasses and sins, to a holy, holy, holy life, to the happiness annexed to a holy, holy, holy life, to lead them from the darkness of death and from the darkness of a future life. The character of God, as represented by Jesus, is in its true and highest sense the character of a Saviour, who loves the beings he has created. Jesus has opened all the treasures of his grace to bless them. In the Gospel the pure and mild light of his love surrounds the theme of the contemplation of the mind. If we interrupt the theme of his love, we can for a moment cast a glance on its brightness, and can see a cloud cast a shade on its brightness.

The question then arises: becomes deeply interesting. How did our Lord execute the ministry of his love? Let there be nothing dark by distracting of his love. Still, there is nothing dark by distracting

The question then arises: becomes deeply interesting. How did our Lord execute the ministry of his love? Let there be nothing dark by distracting of his love. Still, there is nothing dark by distracting
tributes to harmonise—some of those crude dismaying notions, with which the conceptions of man concerning the Deity have been sometimes encumbered—but all is peace, majesty of love. To the Jews God spoke in the thunders of Mt. Sinai; but the birth of Ely was welcomed by the song of angels proclaiming peace on earth and goodwill to men. But it was not only disclosed to us the character of God; he has likewise stated the terms on which we may hope for his favour and acceptance: there are no requirements toward God and faith in our Saviour. To the sinner bowed down with the consciousness of his sins, a trembling anxiety asking for pardon, it is a question of deep and solemn importance, how he may regain the favour of the God whom he has offended. This question the Gospel answers: it tells him that God requires him thoroughly to repent, lay on the dust to confess his unworthiness, yea, abandon his sins, as the sinner of his soul. If then he will be received graciously to the arms of his dear Saviour. The Gospel requires no sacrifice but that of a benedict heart, no ablation but the tears of contrition. He is told by our Saviour in the parable that when the prodigal son returned, saying, "Father I have sinned against heaven and before thee," his father took him to his house, joyfully acknowledged his son, as the returning prodigal girl in every age may look up and see the tokens of God's mercy, not only assuring him "that the stern has passed away, but prophesying of a peace to come." Without such assurance no man shall see the Lord, this is the declaration of Christ, that the remission of sins through the merits of penitent sorrow in the heart of his deep, internal delusion, are the only legal terms of salvation, man may not accept the conditions of the law, it will be a fruitless trust in them, but the sinner will not only fail them, but at last they will find that the righteousness of the righteous shall be upon him. The remains of the wicked shall be upon them. The remaining subject of our Saviour's instruction, that Foremost, is the reality of a future life. It is unnecessary to dwell upon the power and efficacy of this doctrine, for he who does not see the immense weight and authority it gives to every precept of the Bible, and commanding motive to duty, is aforesaid to know that there is a future world, where everyone will be solemnly judged according to the deeds done in the body. This subject is a brief view of the leading truths of our Saviour's instruction, most probably by giving such authorities to men, he executed a large and important part of his mediatorial office.
2. He fulfilled his mediatorial office by his life, by his example, by what he did suffer. Afflicted by his care, fitted to carry into effect the designs of mercy in the salvation of man, he walked from no danger & refused no toil, that he might be the instrument of God's blessings to the human race. He was, as our Lord, what we can say of no other teacher, that all his instructions came from untold prizes to our hearts, because confirmed by his noble life. The power of every doctrine, as he taught, the excellence of every precept did he incardinate, were exemplified in his own perfect character. The path of his life was bright with the glory of his example, of that glory still rests there, diffusing light around his instructions, inspiring respect, & encouraging all his faithful followers. Besides, our Lord's life was a life of labour & of suffering in the cause of truth & of God. He contended, until the most constant, of sustained trials the most arduous, not only without complaint, but even with alacrity & joy, in all that he might spread abroad, conform the gospel of the kingdom of God, in other words, that he might be the medium of salvation to man. Mark the life of your Saviour. Observe how closely yet his family he encountered the malignity of his countrymen, the pride of the powerful, & the contempt of the great, his face of patience & love all this was done, that you might be lighted by the truth, & animated by the hope of his reign. If then will you not confess that by his life He confirmed the efficacy of fulfilled in some degree the purposes of his mediation?

3. The death of our Saviour was another of the means of accomplishing the objects of his mediation. It was so in several ways. It was the seal of his own story, the strongest confirmation of the truth of those claims to divine commission, under the authority of which he came to publish his religion to the world. He, of whose kingdom the heavenly stoop the Church & the saints in ground days had caught a distant glimpse, he to whom the kings of old very had payages been painted, he, whom bath turns away from heaven declared, ‘This is my beloved Son, in whom I am well pleased,’ he, who went about doing good, teaching the truth & developing the
revolutions of his divine religion, exhibiting every
where the proofs of the heavenly power, by which some
guided and needed.'—Sustaining all the obstacles of
pride & malice could think in his way,—the at last
difficulties of torture, on the cross,—a sacrifice to divine
truth, a sacrifice to the charge with he had received
a commission from the to execute. He shed his blood
to confirm his religion,—why, that religion we are,
saved, therefore, he shed his blood for our salvation
shed according to the scriptures wit me, the most pliable,
for he was always in his own nature essentially
pliable & one part not to reverence God & man,
but man to God. For this we have the testimony of
Scripture:-'Jesus in ascending the world unto himself,
put himself unto the world. Besides, the death
of our Saviour is of inestimable importance to man in
another point of view. It has paved the way for his
resurrection, that glorious pledge of our own future
existence. All the immense value we attribute to the resurrection of our Saviour, belongs also to his death. At
the former be the chief & perhaps only foundation of
that sublime hope of immortality, on which depends the
chiefest of commanding motives to repentance, & belie-
ving of life,—this surely is the latter the most power-
ful means of saving us from our sins.—need that he
might not again, by rising again, might confirm to
man that glorious hope, such is the anchor of the soul a
midst all the storms of life, the renewing of his
souling. The
death of Jesus was one of the most effectual means of
executing the purposes of his mediation.
Thus we have seen, & what was the object of our
Saviour's mediation & how it was affected. Thus by his
Immortality, i.e., by his instructions, he has declared
that the truths, the hopes, the promises of the past have been
conveyed to us. Now these truths, these hopes, these promises are
the means of God, by the means of his interposition to everyone
that believes. Therefore in this sense we are saved by
the mediation of our Saviour.
knowledge of religious truth & all that is high, good, 

freshness, eternal in our hopes? - Would it be that the 

longing & reluctant might be wiped off, that the 
careless might be awakened? - Had the times been 
to come & celebrate the memorial of their L. And 

let us join both, who are about the seat around the 
table of our Master, so stamp in our hearts the remem-

brances of this love, that we may ever more as becomes the 
disciples of him who taught, suffered, died, redeem us from all iniquity & to justify himself 
appearance, people, we are of good work?

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And of guilt is it not a fearful thing to neglect these 
means of grace & to pass heedlessly by the golden treasures 
of God and spread before us? - How shall we escape if we 

neglect so great salvation? - Yet it must be ow guilt & so 
to think of these things both blessed & acceptable. 

Hence guilt, that it may not be our condemnation, that not 

understanding the truths & powers of the God, we have given 
hearts to these mean things which must perish. Leave even 
the hour of trial without support against a refuge 

We see then that our salvation is not 

to works, lest any man should boast. 

We are saved not by our own merits, 

one by the merits of any being, but 

by the free grace of many of you. Yet 

was nothing but the infinite good-

ness of God, obstinately him at a 
time, when the world was lost in darkness, in all 
ignorance, in all blind, in his love to com-

municate to us the sublime truths, his precious promises, his bright hopes of 

the Gospel. By this God we are saved, might 

Therefore our salvation comes not from 

works of righteousness we have done, its from 

not it purchased or bestowed from the 

Light by the sufferings of J. L. but in 

it comes solely & entirely from the free 

good of God, the standard nature is & 
grace of J. L. who becomes man, is & 

has been essentially manifest to his overs 

who
God of holiness & truth, in whose hand every blessing of nature & grace, we would present to thee a tribute of our profound gratitude for the mercy in sending a haven to the mediation between heaven. May our hearts be deeply impressed with the sense of thy goodness, when we reflect on all the truths, promises, & hopes, with their best conveyed to us by the instrumentality of J.C., in the sufferings he endured & the task he sustained, that he might accomplish the purposes of his mediation, that he might enlighten our minds with the knowledge of religious truth & sanctify our hearts from the stain of sin, so that we may at all times, especially when we meet at the table of the Lord, maintain in our minds a holy sense of our obligation to serve the accouchery of the God of truth in holiness & righteousness, all days.
At home. Nov. 24th, 1819—afternoon.

At the Thursday lecture, Boston. Dec. 4th, 1819.

At N.Y. Feb. 10th, 1820— evening.

[Note in margin: East Church] March 12th, 1820—afternoon.