No. 112.

God manifesting himself through His

1/8/1822
John XIII. 44. 45. "Jesus cried & said, He that believeth in me, believeth not on me, but on Him that sent me. And he that seeth me, seeth Him that sent me."

This, which is but a specimen of the usual manner in which our Lord spoke of himself and his offices, is all that he was, all that he did, he referred entirely to God. Consequently believing in him was believing in God; of seeing him was seeing God in his agency of influence; hence too it appears that in all his relations to man, as the Enlightener, he was divine; divine in his offices and the power with which he was endowed, of divine in the wisdom with...
he was inspired, guided, and conducted with chaste and solemn reverence. And, himself assures us, that this divinity was derived from the fountain of all divinity, when he says, "My doctrine is not mine, but his that sent me." The Father, who dwelleth in me, he saith, dwelleth in us. It is this, the act of the name of the authority of the Supreme God, that he is an emanation from the source of celestial light, a ray from the everlasting brightness of the Righteous Holy One.

Who does not admire the fervent praise, the unaffected humility, of Jesus, how manifestly, when he refers all his powers of grace and gifts to God alone, when he earnestly maintains that to refuse faith in God, because his instructions came from another, is the same thing as to refuse faith in God, because his instruction came from God; and that to see him is the same thing as to see God, because the words he did were no more than the words of the Most High? He does not attribute to himself the esteem and final reward belonging only to the Sovereign of the Universe. He does not offer us to stop at secondary causes, but leads us to think otherwise, to the great first cause, that brings us to the ground of all time conclusions, that there is one, but one, god, and in all the universe.

The same lesson of the inferiority of dependence of all beings but One, is taught us less impressively, because one alone, the Son of God, Man, is not altogether by the hand of Omnience, in tracing their influence of the laws of their operation; we can not remain from going beyond them to the source, and yet remain in motion. What is it that disperses the rolling seas, that gives body to the mountain, that disperses the ocean, that disperses to the command its course, and which shall the soul ascend, the soul shall the earth into such diversity of shapes, making them minister to its wants, to its necessities of enjoyment, having refreshment in streams, and ven as spreading a mantle of luxuriance to green over
nature? Must we not say, in imitation of the language of our text, that the who has investigated these things has not so much studied them as the agency of them? Is it that he sees these things, sees in them the hand, that instituted them? What is it that does the order on these revolutions, if not the order of nature? Do we see time and harvest? Do we see the agency of winter, or see time of harvest? Do we see the agency of winter, or see time of harvest? Do we see the agency of winter, or see time of harvest? Do we see the agency of winter, or see time of harvest? Do we see the agency of winter, or see time of harvest?

And so it is in the moral and spiritual world. There, all good directing accomplishing this purposes through the agency of means. Where does man derive that peculiar nature and distinguishes him from the rest of the field, which makes him capable of becoming an heir of glory? In his faculties, the are the superior excellence, by which he may ascend from earth to heaven, or, an unchangeable, may ascend from earth to heaven, or, an unchangeable, may ascend from earth to heaven, or, an unchangeable.

This then was a sort of with the end of the Universe, as was conceived; it was. It only, was made man capable of knowing the distinction between good and evil, virtuous vice, and from the power of perceiving the one, avoiding the other. It was this in his heart, the moral conscience, as one to execute, to guide him.
that, in early days, whatever views were discussed by the Pansies or of spiritual things, were comparatively dark and obscure, calculated to act upon the senses, and to keep the dreams of simple conjectures of men. He who had the dreams of an imagination, would see how much imagination had furnished them. But in what various relations it represents itself, the shackles yee enchain, and the experience of man, there is a calm, religious, gradually took form, its spirit became more free of care, till the last day, by the memory of the dead came to give it all its dignity, all its strength of universality, to link it intimately with the bonds, to make it the pledge of the guide of the human race. And my purpose is to remark that on all this, the hand of God is still visible. We see the same Divine Wisdom, not only in guiding them, these spiritual aids of this heavenly light, not only making them see the benefits of their own deeds, but in operating as making them hold their ground of divine things, but in operating as making them aware that to give religion a useful and powerful sway over the human minds.

Not only the thing itself, but the manner of doing...
it, also lays the necessity of the Rules of the Universe.

The providence of God, in the human frame, if we so express it, resulted for the slow pace of man; it was confined itself to the un睿perception of man. The way far seems to have been gradually prepared. Men were trained in some degree to receive a religion as representing the All, not as the tutelary deity of a particular faction of the human race only, but as the God of the Friend of all, and taught man that he was a moral agent accountable to the God of the universe.

Thus, truly, whether we look at the world of nature, or the moral, or spiritual world, we shall repeated in one case, the sentiment expressed by one in the text. We look through all things up to Him, from whom they all originate. We view them as they afford opportunities for exhibiting the agency of God, once or less, as variously, as variously in different forms. The principle that appears in his works is a general one, applicable to the physical universe, to the moral, and to the spiritual. This general principle

But in the case of the text, it illustrates the idea

in his own particular case, with reference to the

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world. By that believing on me, we are

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has thus endeavored them for a mighty & almighty purpose. And in these superhuman acts, the Father is seen in the Son, the God appears in his Messenger. Not that miracles are in themselves any violation of common laws or the laws of the Deity; for it is only as great a proof of might to suspend as to discontinue, to carry us as to interrupt, the laws of nature. But the design of these deviations from the usual course was to excite attention, to shew that the finger of God was there; they were like the man prodigal, when he did these wonderful works, he then the Lord was with him... Nor are miracles a proof of anything in themselves a breach of any doctrine, because there is no connection between principles of a more essential power; but they operate to sustain doctrines of principles by condemning the authors of them who teach & maintain them. They are the vehicle of testimony given by God to him who is enabled to perform them; & that in this light we are to
consider the subject, and we ascertained that God is manifested in the mighty works of His performance. The miracles of the Charioteer and the Jews, no man can do these miracles, or their doctri, except God be with him. If this expresses precisely the same idea as the miracles of our Lord. They were proofs of superhuman power from some source or other; for there is but one Being who can control the laws of the universe, his omnipotence must have been their source; otherwise God and the Lamb of Charity are in vain. We are to remember that the miracles of our Lord were not mere arbitrary, or capricious acts, but not a mere act of favor for the sole purpose of ostentation, performed to excite the astonishment and fear of the ignorant, but that they were designed to strike a system of religion paper and to establish the character of the Saviour as the object of the appointed way of seeking the knowledge of God. Then, the most important, that they were never performed to gratify ambition, the love of power, but were deeds of mercy, as well as of superhuman agency.

the first brought home the revelation of the God by the faith of the heart. It first gave perfectly pure, rational, logical, defined conceptions of the character of Providence as God. He taught man the revelation in which to trust, to His God, as the creature of His hands, the child of His great family, the dependent on His inexhaustible bounty.
the first to represent this scheme as literally true by a school of jargonization for another day and another, not as a strict or separate existence, but as having no meaning except as connected with other states of being. The God, first opened to man by living to himself, the father, as he has God, clearly stated of himself to himself, taught him not to live to himself alone. And it is well another seemed in as a human being under all varieties of circumstances that it was at first so admirable and to man as a human being under all varieties of circumstances. Kite though a large portion of the science of that day have passed away, have not remained, only as followers of the human mind, it's true the religions speculations of that age are now regarded only as the dreams of ignorance or superstition and yet still remain the same now as it was then, suited to man in every stage of advancement of our progress, now more and more as the great object of the whole of our religion, in stead of amusing and imparting it as to be back as nearly as possible to its original simplicity. For when upon consideration it was that promulgated this admirable system of universal religion that it was taught by the one to another appeared once was why a peasant in India, entirely destitute of all human arts, for framing such an institution, for unrolling such truths, how can you account for the fact, that such a religion was promulgated by such a passage, except by supposing that God was with them, that the wisdom from above dwelling upon his lips? And so it not with reason that I say, 'he that hath seen me, hath seen the Father.'

5. The power of God was strikingly manifested in the resurrection of Jesus from the dead. This was one of the most strikingly to be marked with the fingers of them any other. Our Saviour had passed through the various scenes of his ministry, as the herald of salvation from heaven to man. He had encountered reproaches of hostility, with divine meekness
fromness; she had come to Jerusalem at the great national solemnity of the Passover. It was then that the majesty of his enemies obtained its full gratification. She was brought to the cross. It appeared as if the light of heavenly tokens went to be extinguished, when the tomb itself was left in the grave, as if the adorer of his little band of disciples were to be scattered winds, as they themselves left, friendless, destitute, in the possession of their angry countrymen. In this hour of darkness, God made bare the arm of his power, of raised from the dead the Saviour of the world. He thus not only redeemed the life of our Lord Jesus Christ and gave a most powerful sanction to all the tenets of the church, but exhibited the pledge of the example of rising from the dead to all times in all ages. I hope, my dear one, the spirit of immortality as they set forth embodied in the resurrection of our Saviour, forever see the same day, whom we have represent, according to the spirit of leaving by their death a
cancy in society, how grateful should we be for this, considering inasmuch, that our great Master has opened for them through the grace of God, a pathway to heaven, of that a musing of light, of glory, in life, on the dark tower, where they are none.

Such theme are some of the ways in which God has manifested himself through us. Of this according to the expression in the text it appears, that as we believe in Jesus, we believe in God who sent him.

Let us and others consider well the character of the Saviour, the life of whose service it is our distinct line to hear. We are the benighted, the chosen one of God. Of these be any thing to continue everlastingly and gratitude in the office of bringing the messages of truth from heaven to earth. Of these be any thing, that fills the air, and breathes a benediction on the heart, from suffering and wearied down his life for us; then may we evermore measure wise every feeling of admiration.
At home, July 24, 1834 - forenoon
At home, Fourier lecture, Sept. 10, 1836 -
At home, lecture, Sunday evening, June 29, 1834