

THE PULPIT.

JOB'S CONFESSION OF FAITH.

For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.—Job xix., 25, 26, 27.

The connexion in which these words stand is worthy of notice. "O that my words were now written!" says the patriarch, "oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever!" He would not be satisfied that they should be merely *spoken*: he would not be satisfied that they should be *printed in a book*. His desire was that they should be *graven in the rock for ever*. He must have felt that the words he was about to utter were transcendently precious, when he would have them put in such a form that they might be everlastingly remembered. What was his confession? "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." In these words we are called to contemplate:—

I. THE REDEEMER AS A DIVINE PERSON.

In my flesh shall I see God. The Saviour of his people is supreme God. He bears the incommunicable name of God, the name **JEHOVAH**. It is true that He was and is and will be *very man*. As man he was born, lived, suffered, died, and rose again. But He who is *very man* is also *very God*. "My fellow, saith the Lord of hosts," "the brightness of his glory, and the express image of his person." There was an absolute necessity that the Redeemer should be God. Had he not been a Divine person, the sufferings of his humanity would not have possessed that infinite merit that was necessary to constitute them an all sufficient atonement for the sins of his people. But, being God, as well as man, his atonement is the atonement of God, his righteousness is the righteousness of God, his advocacy is the advocacy of God, his power is the mighty power of God, his promises are the promises of God. He is therefore able to save to the uttermost, all that come unto God through Him. The supreme Deity of Christ is thus the foundation and corner-stone of the Christian system. It is the rock on which the Church is built. It is the only sure foundation of the sinner's faith and hope. "Look unto me and be saved * * * for *I am God*, and there is none else."

II. THE SAVIOUR AS A NEAR KINSMAN.

I know that my Redeemer liveth. The original word here translated, Redeemer, is used to signify the next of kin. I know, says Job, that my *near kinsman* liveth. The Lord Jesus Christ is the *near kinsman* of his redeemed. There is no one in the universe so near to them as He. He is near to them in that He is a *partaker of their nature*. "Because the children were partakers of flesh and blood, he himself likewise took part of