

Feb. C. 19. N. 25. 27. I know of my  
Redeemer level 2 L.

The Trials of if Saints have not only  
been eminently conducive to their  
good - but also productive of great  
effects to of Church of Christ at large  
It is in afflictive & circumstances that  
their Graces have shone most  
bright, and render them they have made  
the most glorious Conquests, &c. will  
be recorded in our records so long as  
of O. I shall stand of all the Colonists  
who I am assured there were none  
more pious, than if remarkable  
Censures of his Friends, &c. tended to red  
ress of his only consolation - They told  
him, that his unhealed of affliction  
must arise from, his unconverted



unhappy, which was known to God  
only, they did not believe that he  
was in the light of God, an upright  
man, one of feared God and feared  
evil. but on the contrary of all his  
former pretensions to holiness were  
more Hypocrisy, and Guile. This  
manner of conduct wounded his soul very  
deeply, because he was conscious of his  
own Iniquity, and of his former faults  
in of living. Hence he rose superior  
to all their censures - and when he  
could not convince his friends by  
argument, he made his solemn  
appeal to God, and wished his appeal  
to be recorded for the vindication  
of himself, and of encouragement

others to of talent, piety etc. - I know, of  
my Redeemer here. This was of great  
excellence and blessed knowledge he  
possessed. it made hard things easy &  
vain and better things sweet. In  
considering these words, we shall  
1. <sup>of his</sup> point out his Confession, I know  
of my Redeemer here - 2. the lessons  
to be learned from it - 1. <sup>of his</sup> of the  
were shaken at, the very terms here used  
sufficiently declare - that speaks of him  
as then actually living. Doubtless he  
was no stranger to the promise  
made, to Adam of of seed of of woman  
sh. because of serpent's Fleat - or to  
those so often repeated to Abraham  
of a seed in whom all of nations  
of of Earth were to be blessed -  
The Father of of faithful had <sup>all</sup> <sup>and</sup>



of advent ~~of~~ <sup>of</sup> promised Seed, and  
had rejoiced exceedingly in seeing by faith  
tho' at of distance of 2000 years. the  
day in which he sh<sup>d</sup>. appear amongst  
the sons of men upon earth. our  
Lord told the Jews. Abraham saw  
my day and was glad - but yet seems  
not only to equal, but to surpass that  
most distinguished friend of God, for  
he saw X<sup>p</sup>. as actually living, and seems  
to have clearly understood that, which  
when spoken by our Lord, so much  
confounded the Jewish Rulers,  
before Abraham was I am - yes  
yet beheld the Lord of life and glory  
in his preexistent state, 14. or 1800 years  
before he made his appearance upon  
earth, by becoming incarnate.

He beheld him as having life in himself  
and as being the same to day, yesterday  
day, and for ever - He even declares him  
to be God - the same Person whom he  
calls here his Redeemer - he afterwards  
calls God, and in this he is supported by  
numberless other testimonies of holy  
script. The evangelical Prophet tells us  
of the very same Person, who was a  
Child born, and a son given, was of  
mighty God - and of new Testament  
affirms us of he was, Emmanuel G.  
to us, even God manifested in of  
flesh - He was accused of blasphemy  
by his friends, but it is to be feared of they  
had not by any means such exalted  
views of X<sup>p</sup>. as is here exhibited.  
This holy man further ~~testifies~~ <sup>confirms</sup>  
X<sup>p</sup>. as his Redeemer -



We would Redeemer unto the nearest  
of kin in whom the right of redeeming  
any Estate that had been sold was  
vested. This appears to have been the  
peculiar law of the Jews. If thy brother  
sells an house, he cannot come and have  
it sold away from him of his wife's  
and if any of his kin come to redeem  
it, then shall he redeem it. His  
brother sold. Behold then the depths  
of Divine truth if had been revealed  
to Job. He sees his God incarnate, and  
humbly as a number of his body, even  
of his flesh and of his bones. Both he  
of Sanctity, and they who are Sanctified  
are all one, for W. Lawrence has not  
assembled to call them brethren

and again, What I and of Children  
W. God hath given me, for as much  
then as the Children are partakers  
of flesh & blood, he also himself like  
wise took part of of same, if that  
Death he might destroy him if had of  
Power of Death. It is the Devil, and  
Devils W. who they fear of Death  
were all their life time subject to  
Punishment - Job saw G. redeeming his  
soul from Death and Hell, and redeeming  
him at no less a price than his  
own Blood, or to use the words of  
the Ap. he sees God purchasing his  
Church with his own blood. How  
mysterious are the Doctrines of the  
Gospel, how far hath man's finding  
out, and how necessary is it if we should  
be all taught of God



now does Job. view it only as an <sup>incurable</sup>  
or as dying for of Redeem<sup>er</sup> his of man  
but as <sup>expressing</sup> again to judge of it  
The words of Job might be applied to  
Incarnation and Resurrection of X.  
but then seem rather to designate  
his appearance at of last day to  
judge of it. This office of judging of it  
is committed to X. because he is of Son  
of man. and when he shall create  
Judge? when all the Sons and Daughters  
of Adam. he will come from Heaven  
where he now resides, in like manner  
as he ascended up into Heaven after  
his Resurrection from Dead. for of  
Son of man shall come in his  
glory and all his holy angels  
with him - he will <sup>summons</sup> all to  
his presence - all who pierced him

and all the hundreds of <sup>thousands</sup> shall  
wait because of him. But that you know  
gives <sup>unimpeachable</sup> dignity to the words  
of Job. in his Confession, is the full  
assurance he expresses of his rising  
from Grave to behold X. and enjoying  
him. He does not seem to have any  
hope of being restored again to <sup>temporal</sup>  
Prosperity. But speaks in the most  
confident manner of being restored  
to eternal Happiness. The destruction of  
his mortal frame by worms, was  
not in his eyes any, near to its  
Restoration in of last day. He knew  
that the worms w<sup>d</sup>. destroy his  
body. that he sh<sup>d</sup>. soon return to  
rest and corruption at the  
same time he knew of what was  
soon in corruption, weeping and  
dishonour, should be raised in <sup>power & glory</sup> in <sup>incorruptible</sup>



if his vile body should be changed like  
unto the glorious body, & and if when  
his earthly tabernacle sh<sup>d</sup> be dissolved  
he had an House not made of hands  
eternal in of Heavens. He knew of  
when he should awake up after his  
redemptive sufferings, he should then  
behold him, not as now thro' a glass  
darkly, but face to face, and dwell  
forever in his presence where  
there is fullness of joy. It was thro  
<sup>various</sup> promises that the old Testament Saints  
tho' they only saw him darkly  
yet they knew him: they loved him,  
and served him, and died in faith  
and ~~rested~~ <sup>went</sup> to Heaven. but in the  
last great Day they will see the  
Son of man coming in his  
glory, attended by all the Hosts

of Heaven. he will then be glorified  
in his Saints, and surrounded in all by the  
Church - his redeemed will return to  
him to dwell - to ever bustling joy when  
they stand. and all sorrow and sighing  
will then be over, flee away - The  
Reunion of his soul and body, together  
with of beatific vision of his glorified  
Redeemer - was the one object of  
his most earnest desires, and most  
desired hopes. And he was determined  
notwithstanding all the accusations  
of his friends to maintain this rejoicing  
of his hope firm unto the end -  
he was resolved that none should  
rob him of this consolation. This divine  
comfort in the midst of his heaviest  
afflictions - Tho' now of his sufferings  
w<sup>d</sup> not be long. of a short time



a final period to all the pains of his  
body and all of anguish of his mind  
He knew if he should soon depart this  
mortal life, and be in the land of the  
heavenly Kingdom, where sin and  
sorrow - cannot come. There he sh.  
with his weary soul and heart of heavenly  
rest - we have now pointed out  
what was Job's Confession - he  
thinks of X. as living - I know of my  
redeemer liveth - he declared him to  
be God - this would destroy the  
body, yet in my flesh I shall see  
God - he confessed X. to be his  
Redeemer - he pointed him out as  
coming to judge of world - and  
expressed his full assurance of  
he should be accepted by him

how happy was Job with these views  
of the Christian Religion amidst all  
his Afflictions and Calamities -  
The Comforts which he derived from  
the full Prospect of a glorious Immor-  
tality, were more than sufficient  
to support him in the Day of  
Tribulation - we shall now endeavour  
to improve this subject by considering  
the Lessons to be learned from it  
whenever was written sometime  
was written for our learning, and  
this Confession in particular suggests  
to us, 1. that a full assurance of Grace  
is attainable in this world. We profess  
this Hope, tho' under the Dark Dispen-  
sation of the Old Testament - and his assurance  
seems to have been remarkably



strong - he not only calls ~~his~~ his Redeemer, but proclaims his confident expectation of dwelling in his for ever. He shews us this not as a thing which he surmised, or which he hoped to enjoy, but as certain he had no doubt of it - but enjoyed the fullest confidence in his God. He knew that he should go to heaven when he died - if he should see God for himself. if so, that God would then be his Almighty Friend his all-sufficient Redeemer - and if he should have then done the pain and his and death - this assurance was an unspeakable blessing to Job and particularly under his heavy afflictions. as nothing could shake his confidence in his God

now I would ask was this Providence peculiar to Job? Abraham hoped the same assurance - Jacob when on his dying bed, and long before - when at Bethel on his last moments he exclaimed I have waited for thy salvation O God. had begged for death, as his last desire for all evil - And when the time of his departure was at hand his pains but was rewarded with the vision he had of glorious immortality - whom have I in heaven but thee O God I have felt the same when he exclaimed I have waited for thy salvation O God. had also the same delightful confidence when he said I have believed in thee O God and again when he said I am ready to



to be offered up, and the time of my  
Departure is at hand. In thousands  
of Christians have in every age  
protest the same assurance - this is  
an assurance peculiar to the pious  
first - the nominal Christian does  
not possess it, nor yet the Hypocrite  
it is a Privilege enjoyed by those  
alone, who believe in it, & to their  
Hearts unto Righteousness, are may  
attain unto this assurance, God does  
at this day as well formerly guide  
his holy Spirit to all them who ask  
him, and thus Spirit bears witness  
it is believing that that he is a  
Child of God and an heir of  
ever lasting life - why then  
should any of us, with the means

we enjoy rest satisfied without  
dreading the blessed Hope, this happy  
assurance of immortal glory, would  
not this full assurance induce us to  
ing of serve as an Author of good  
Love and Pleasure, that nothing  
could move. Should we not then be  
able to rest in peace, amidst all the  
Storms and Showers of this tempest  
trous it would not this Hope be an  
~~effective~~ effectual Antidote to the  
fervorous breath of Calumny, or  
will ever strive to blast the fairest  
Character - will not the testimony  
of a good Conscience fill us with joy  
even when we are loaded with  
hottest Accusations, it was in this  
that the great Sp. of God was  
manifest



rejoiced, when his name was cast out  
as evil. when he was considered as of  
falsity and of discovering of all things  
the Person that is simplicity, and golden  
sincerity he had his conversations  
in the C. that his own conscience approved  
of what he did and he often appeared  
to God also as an approver of his  
whole conduct. Shall not every real  
Christian say of St. Paul, it is a  
small matter with me to be judge  
of you, or of man's judgment. yea I judge  
not mine own, but he that judgeth  
me is of G. Seek then my brethren  
to know your Election of God, strive  
to make it bare and evident to your  
selves, that ye are Christians indeed

and be continually living a life of  
faith upon the Word of God, if you  
may be able to say, he hath loved  
me and given himself for me  
2. I would observe further, that your  
clear knowledge of G. in his Person  
and Office is the best ground work  
of an assured Hope. This Job. had been  
too ready to boast of his Integrity, it  
was not so that, if he founded his Hopes  
of immortality and glory. Job. knew  
himself to be under of Curse of God's  
broken Law, and if G. as his Redeemer  
was his Deliverer, by of Curse having  
been made a curse for him. and  
what other foundations of Hope  
can we have: are we better than  
Job: whom God himself calls <sup>a man</sup> as Job



one of feared him and afraid evil -  
yet I am under a great sense of his own  
love and guilt, notwithstanding his  
guiltless, exclaims, behold I am vile?  
he felt when he made this declaration  
the same humility of mind, the same  
sense of the evil of his, and total  
depravity of human nature of David  
Did when he said, behold I was chaff  
in prosperity, and in his did any rather  
concern me - Have we not as much  
reason as Job. to say abhor ourselves  
and to repent in dust and ashes.  
Now then shall we pretend to be just  
before God - Let this truth be fully  
settled in our minds if we must  
 flee to X. for redemption, before  
we can know him to be our Redeemer

we must be united to him by faith before  
we can claim him as our nearest Friend  
we must behold his glory now as it is  
exhibited to us in the Gospel if we  
w? behold it in glory in the <sup>not glory</sup> Great Day  
of his appearing - Let us then now  
seek to know X. as he is revealed to  
us in his word - Search the Scriptures  
w? testify of him, and pray for  
illuminating influences of his Spirit,  
whose office it is to glorify X. by  
talking of the things of arieis and  
showing them unto us - Let us be  
ashamed of Job. who lived before there was  
any written Record of X. in of X. M?  
know more of X. if we who enjoy of  
full blaze of Gospel light - and have  
all the Revelation put into our hand  
of God will ever give to men



It is our duty as well as our happiness to  
seek to grow daily in the knowledge  
of our Lord and Saviour Jes. Ch. for without  
the knowledge of him we cannot be  
saved - Lastly. There is no state we  
can be in, in this life however afflictive  
wherein an assurance founded upon the  
knowledge of Ch. will not support &  
comfort us. It is worthy of observation  
that King David uttered these words  
I know of my sin he was enabled to  
suppress in a considerable measure  
his bitter murmurings and complaints  
and what greater support and comfort  
can any man need than to know  
of both Ch. for his redeeming love and  
that after others more trials and  
more sorrows and afflictions  
he shall enjoy him for ever

we do not indeed expect that we  
shall be always elevated by these  
considerations so as to soar above all  
sense of his afflictions - This is not given  
by God himself when he gives his people  
comfort in afflictions - The great lesson  
of our instruction was made perfect through  
sufferings - but how often did he offer  
up his prayers to God in the days of  
his flesh. in strong crying and tears  
We servant is not above his master  
we must suffer as he if we intend to  
reign as he. Sometimes God reaches  
sorrow to his people great comforts in  
their afflictions - enables them to keep  
God and to rejoice when they fall into  
diverse temptations - at all times of  
great distress may hope to prosper  
and in patience till patience  
shall have had its perfect work



any, all in this assembly seek after this  
will join w<sup>th</sup> J<sup>h</sup>. Baptist. and never  
rest till they can say I know what  
will, or can you do in a dying hour than  
that knowledge. what support can you  
have your Heart & if you have not there  
Vines of your Redemption? where will you  
turn then for Relief - to what refuge  
will you poor lost Soul fly for Shelter in  
the Day of Gods anger -? Be not deceived  
in this important Point - you can only lose  
your Souls once - when once lost, they are  
lost for ever - your Day of Trouble is at  
hand, it is near - Oh if ye were wise;

Remember J<sup>h</sup>. hath redeemed you by his blood  
G<sup>d</sup> is waiting to be gracious to you - <sup>this Day</sup> if truly He is  
willing to lead you the way to Heaven -  
but are you willing to be redeemed by J<sup>h</sup>. & Hell  
are you willing to accept Gods mercy, are you willing  
if J<sup>h</sup>. & Hell! lead you? in other words are you  
willing this Day - to leave your evil ways  
if you will not answer - I may venture to answer  
you yes if you will not leave any fear God  
his wrath will abide upon you forever