

CARYL  
ON THE  
JUDGMENTS OF WAR.

THE CHURCH'S DUTY, AND THE NATION'S  
DANGER:

OR,

The Punishment of the Sword,

A JUDGMENT FROM HEAVEN.

BEING,

A LARGE, POWERFUL, AND PROPHETIC DISCOURSE

BY THE LATE

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## CARYL ON THE JUDGMENTS OF WAR.

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“Be ye afraid of the sword: for wrath bringeth the punishment of the sword; that ye may know that there is a judgment.”—Job xix. 29.

IN the former verse Job counselled, and directed his friends; here he warns, and threateneth them: “Be ye afraid of the sword.” The word notes strong fear, such a fear as makes us flee, or run for it. So some translate the word here, whereas we say, “Be afraid of,” they say, “flee from the face of the sword:” fear puts many to their feet. “Flee from the sword;” or “Be afraid of the sword.”

The sword is an instrument of death. The sword may be looked upon in a twofold hand.

First, In the hand of the soldier; and so it is the sword of war.

Secondly, In the hand of the magistrate; and so it is the sword of peace; both ought to be the sword of justice, yet the latter is more properly called so. “He” (that is, the magistrate) “beareth not the sword in vain.” He beareth it to do justice, and to maintain peace. The sword is one of the chief emblems of magistracy and power. We may take the sword here as in either of these hands, “Be ye afraid of the sword;” the sword of the soldier, and the sword of the judge or magistrate.

Again. By sword in Scripture, all manner of evils, punishments and revenges are understood; because the sword brings so many evils, and is so great a punishment, therefore any kind of evil, punishment, or revenge, comes under this title—the sword. The children of Israel cry out upon Moses, that when he came to deliver them, he did but more enthrall them; and therefore tell him, Exod. v. 21, “Thou hast put a sword into the hand of Pharaoh to slay us;” that is, thou hast been so far from mollifying the heart of Pharaoh towards us, that thou hast provoked Pharaoh to lay new troubles and heavier burdens upon us, not only to our further sorrow and affliction, but to our ruin and utter undoing. So the Lord speaketh, Deut. xxxii, 41, “If I whet my glittering sword, and my hand take hold of vengeance,” that is, if I prepare my judgments of what sort soever, “then I will render vengeance,” &c. The whetting of the sword notes the fitting, and preparation of those judgments, by which the hand of God taketh hold of vengeance.

And hence in Scripture, wicked men and oppressors, who bring the greatest troubles, whether upon persons or nations, are called the "sword of God," Psa. xvii. 13. David prays, "Deliver my soul from the wicked, which is thy sword." He calls them the sword of God, because they are often used by God as instruments to punish whom he pleaseth; or rather those, whosoever they be, that have displeased him.

Further, Job doth not only say, "Be afraid of the sword;" but "Be afraid of the face of the sword:" yea, the original is plural; 'Be afraid of the face of the sword.' The sword hath and makes many faces, and they are all ill and sad ones. In Scripture ordinarily the face of a thing, notes that very thing whose face it is, or the presence of it: so the face of the sword is the sword present. "Be afraid of the face of the sword;" that is, of the sword when it appears. The sword sometimes wraps up its face in the sheath, its face is hid: but when the sword is drawn, then we behold the face of the sword. So that to be afraid of the face of the sword, is to be afraid of the sword's appearance, of the sword looking out of its scabbard, of the sword drawn and brandished. Some are very busy and curious about the physiognomy of the sword, to tell us what the face is. The sword hath its face. The two flats of it are as the cheeks of the face; and the glitterings of the sword, are as the eyes of the face which ray from it: and the edge of the sword is the mouth of the face; and the point of the sword as the tongue of the mouth. Thus they allegorize. I will not stay upon such niceties. The face of the sword, is the instant presence of the sword; and so the phrase is used in reference to other things, Psa. xxxviii. 5, "My wounds stink and are corrupt, because of my foolishness." The Hebrew is, "Because of the face of my foolishness," or, "Before the face of my foolishness," that is, at the presence of my sin, or when I see the face of my sins. Some have abundance of sins, yet their wounds stink not, nor are corrupt; that is, they are never troubled for their sins. Why? because they do not see the face of their sins; but at the face of my sins, or the faces of my sins, my wounds stink, and are corrupt, that is, my soul is troubled, and my conscience is in a sad condition. The prophet useth this strain in that famous promise of deliverance from the Babylonish yoke, Isa. x. 27, "It shall come to pass in that day, that his burden shall be taken from off thy shoulder, and the yoke shall be destroyed, because of the anointing:" so we render it. The Hebrew is, "His yoke shall be destroyed before the face of the anointing." Grammarians tell us, that before the face in the Hebrew supplies the place of the preposition, because. Which is the reason why we render, "because of," or "for the anointing;" but strictly, "The yoke shall be broken at the face of the anointing," or, as the

word is, "At the face of the oil;" that is, "At the face of him who is anointed with oil." Literally Hezekiah, but spiritually and typically Jesus Christ, the Messiah, the anointed of God. At the face of Christ, at his appearing, the Babylonish yoke is broken off from the neck of his people; when Christ appears, his enemies disappear, and his people are freed from the yoke of bondage. But to the point. As we read of the face of sin, and the face of oil in those Scriptures, so here of the face of the sword. It may well be said, "Be afraid of the face of the sword;" because the sword, of all things, hath the most dreadful face. Some men have terror stamped in their faces, they scared others with their looks. The sword hath a terrible aspect. The face of the sword is as the face of Goliath was to the army of the Israelites, 1 Sam. xvii. 24, "All the men of Israel, like women or children, when they saw the man fled from him," (we put in the margin, "They fled from his face,") "and were sore afraid." Goliath was a monster among men, a whole army gave ground at his approach; the face of the man was dreadful, much more was the face of his sword. 'Tis said, Isa. xxi. 15, "That as soon as the sword appeared, and shewed its face, they feared, and fled; "They fled from the swords, from the drawn sword, from the bent bow, and from the grievousness of war." Now, forasmuch as the sword in kind is so great an evil to man, and so terrible, therefore when that is threatened, we may expect any kind of evil; this one threatening comprehends all threatenings. Where the sword comes, fear will not stay behind. Jer. vi. 25, "Go not forth into the field, nor walk by the way, for the sword of the enemy, and fear are on every side." When the sword is abroad, all keep at home. So Ezek. xxi. 12, "Cry and howl, Son of man, for it shall be upon my people, it shall be upon all the princes of Israel: terrors by reason of the sword shall be upon my people, smite therefore upon thy thigh." That is, use the most significant gestures and expressions of grief and sorrow.

Hence observe:

First, "The sword is a very dreadful evil."

That which is put for all evils must needs be a very great one; we may spell and read any judgment in the sword; as it shews that peace is a great good, an exceeding great good, because peace is put for all good. When it is said, "Peace be to you," all good is wished to you; every mercy is included in peace. So when 'tis said, "The sword be to you," you may write any evil under that menace. While the sword is threatened, all miseries are threatened in one. The sword is a great evil, considered barely in itself, and it is a greater, considered in the consequence and effects of it. It hath itself a very dreadful face, but it leaves a more dreadful face of things behind

it. That land which before it is as the garden of God, behind it is as a desolate wilderness.

Secondly, In that Job thus threatens his friends, and warns them, "Be ye afraid of the sword;" take heed, lest some sudden judgment fall upon you; observe:

We may use arguments from fear of judgments, both to dissuade from sin, and to persuade to duty.

Job was a preacher to his friends, and here he is upon a vehement exhortation to take them off from that persecuting spirit spoken of in the former verse. Here we have his argument, or motive—the fear of the sword: you run upon the sword's point, while you run this course. The Apostle Jude, v. 23 of his Epistle, gives direction, "Of some have compassion, making a difference, others save with fear;" that is, make them afraid, terrify, and threaten them, that they may be saved. Some spirits must be dealt with gently, others roughly; therefore saith he, "make a difference," but rather than let any perish, "save them with fear," scare them to heaven. Some must be led to heaven by the way of hell; and be cast into the fire, that they may be delivered from it. "Save them with fear, pulling them out of the fire." 'Tis a desirable fear which is a means to pull a soul out of the fire. We are saved by faith, as that receiveth and taketh hold of Christ; we are saved by fear as that takes hold of us and driveth us to Christ. By faith we see and apply our help in Christ, and by fear we are brought to see our need of his help. Christ (Luke xii. 4, 5) useth the argument of the fear of hell to cure his friends of the fear of man, and to dissuade them from deserting him, and the truth of the Gospel. "I say to you my friends, be not afraid of them that can kill the body, and after that there is no more that they can do. But I will forewarn you whom ye shall fear—fear] Him, whom after he hath killed, hath power to cast into hell; yea, I say to you, fear him." See how he doubles upon that point of fear; "Fear him, yea I say to you fear him." We may parallel it with that expression of Paul to the Philippians, "Rejoice in the Lord; again I say, rejoice." I eat not my word, but I aver it, and stand to it; as I bid you rejoice, so I again bid you rejoice. So saith Christ to his friends, "fear." Some might object, Is this suitable counsel to a friend, to bid him be afraid, should they be kept in heaven-way for fear of hell? Enemies have cause of fear, but should friends? "Yea," saith Christ, "I say again to you my friends, fear him;" 'Tis good to bid a friend fear, when that fear tendeth to his good. Paul, (Rom. viii. 13,) writing to saints, and applying the doctrine of free grace to the believing Romans, yet tells them, "If ye live after the flesh ye shall die," even die eternally; he threatens them with hell, who were candidates of heaven; and points them to

death, who were passed from death to life, that he might keep them out of the ways of death.

Some say, this is base to be kept from evil by fear; they take scandal at those who preach fear, calling it legal preaching.

I answer: it is indeed most noble to obey out of love, "To fear the Lord and his goodness, Hosea iii. 5. But yet it is good to fear the Lord, and his wrath. It is most excellent to say, we fear the Lord, because there is mercy with him, but it is our duty to fear the Lord, because there is justice and judgment with him. A good heart will improve the judgments of God as well as his mercies, and the wrath of God as well as his love. A good heart is bettered by all the dispensations of God, both in his word, and in his works; if God speak death, it is an advantage to his spiritual life; and he mends upon threatenings as well as upon promises. Every word of God is good, and hath a savour of life unto life in it, by the working of the Spirit. It is best and most Gospel-like, when we can say as the Apostle directs, 2 Cor. vii. 1, "Having these promises, we cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of the Lord:" but it is well, when we can say, "Having these threatenings we cleanse ourselves, and perfect holiness in the fear of the Lord." It is a choice frame to say, as the Author to the Hebrews calleth us, Heb. xii. 28, "Seeing we have a kingdom that cannot be moved, let us have grace to serve him acceptably with reverence and godly fear." Yet it is our duty to say, and a mercy when we can say it, seeing we live in a kingdom or in a state that is moved and shaken with judgments and troubles, therefore "Let us have grace to serve him acceptably with reverence and godly fear." Fear either of trouble threatened, or of trouble felt, may be improved to purer actings in grace, and a more acceptable serving of God.

I shall only add three things to shew what this fear rightly improved will do upon the heart.

First, It doth not straiten, but enlarge the heart towards God. Thus the prophet speaks of that holy fear which should follow, or be an effect of that glory of the church, in the abundant access of the Gentiles to the Gospel, Isa. lx. 5, "Then thou shalt see and flow together, and thy heart shall fear, and be enlarged." Fear and enlargement go together. Fear under a natural consideration shuts and straitens the heart. A man surprised with fear is less than he was in all his abilities, and seldom hath the use of any but of those, which discover his weakness. But spiritual fear, or fear spiritualized, maketh a man more than he was, and better then he was; he is enlarged to God, and only straitened towards evil.

Secondly, This fear of threatenings and judgments will not

cause us to run from God, whose the word of threatening or the works of judgment are, but it brings and keeps us nearer to God. As holy fear is a bridle to restrain us from sin, so it is a bond to hold us to duty, Jer. xxxii. 40, "I will put my fear in your hearts, and" what will this fear do? Will it cause you to withdraw from me? No; "You shall never depart from me; the more you fear me, you shall keep the closer to me." None live so near God as they that fear him. As the fearing of God and the eschewing of evil are joined together in Scripture, so are our fearing God, and strictest obedience to him.

Thirdly, It is such a fear as proceeds from high thoughts of God, not from hard thoughts of God. Some, when they hear of judgement, or the sword of God, have hard thoughts of God. He is severe, (say they) wrathful, terrible, and therefore they tremble, and are afraid of him. But the fear intended hath a better spring, it flows from pure reverential thoughts of God in his greatness and unparalleled excellency. "Forasmuch as there is none like thee, O Lord, thou art great, and thy Name is great in might. Who would not fear thee O King of Nations? for to thee doth it appertain, (or—it liketh thee) forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like unto thee." Jer. x. 6, 7. Here are high thoughts of God indeed, "There is none like thee, thou art great, and thy name is great, and among all the nations there is none like thee:" "The wisest are not like thee in wisdom, the greatest are not like thee in greatness, the holiest are not like thee in holiness, therefore, "Who would not fear thee?" To be afraid of the judgements of God from high thoughts of his justice, righteousness, holiness, and purity, moving him to do such things, is not a slavish argument, as some have said, but that which may work upon the most ingenious and gracious spirit; and not only so, but which may be a third note from these words—"Be afraid of the sword."

*It is our duty to fear the judgments of God.*

We should fear the judgments of God while threatened, and only heard of. What though we see them not? What though we feel them not? What though we are not the persons intended in them, or to be smitten by them? Yet, the report of them as directed against others should make us tremble. When God threatened the old world with the flood, Noah was excepted; yet such was the temper of his spirit, that though he was the only favourite of God in all that age, yet his very hearing of that judgment (which he was assured not to feel) had this effect upon him—(Heb. xi. 7)—"By faith Noah, being warned of God of things not seen as yet—moved with fear, prepared an ark to the saving of his house." He heard and was afraid of the judgment; therefore he applied himself to those means

which God had directed him to for the saving of himself and family. We read—Rev. xiv. 7—of a vision which John had : “ I saw an angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying, Fear God, and give glory to him.” Why?—“ For the hour of his judgment is come.” When God sends the everlasting gospel to be preached, he calls it “ the hour of his judgment.” The preaching of the gospel is the hour of mercy to some, but it is the hour of wrath to others, even to all refusers and contemners. Upon this denunciation, or threatening of judgment, which should overtake the slights and neglecters of the gospel, all are warned to fear God, and give glory to him.

Now, if we are to fear God for his judgments threatened then we are to fear him more for his judgments inflicted. “ Who would not fear thee, O Lord, and glorify thy name,” &c. ; Rev. xv. 3, 4, “ for thy judgments are made manifest.” In the old law, when judgments were executed, it is said,—“ They shall hear, and fear, and do no more presumptuously.” Deut. xvii. 13. They shall hear what hath been already executed upon offenders, and fear to offend. Moses there sheweth what all ought to do, not what all did, upon the appearances of judgment, and the executions of Divine wrath upon high transgressors.

Fourthly, Observe how Job was dealt with by his friends when he thus bespake them, and warned them of the sword. Their words were as a sword in his bowels ; they were very sour and bitter against him ; yet foreseeing their danger, and what evils their ill usage of him might bring upon themselves, he forgets both their former unkindnesses, and his own present pains, and reminds them of those evils which were like to overtake them, if they persisted in the same mind.

Hence, note, *A good man will warn others of danger, and labour to prevent their sorrow, though they have caused his.* While they are doing him hurt, he will be keeping them from hurt ; while they trouble him, he discovers much tenderness towards them. He doth not rejoice, and say their day is coming, let it come, let it overtake them ; no, (saith he, as Job), “ I see a black day coming, even the face of the sword ; therefore be ye afraid of it, and labour to get out of the reach of it.” The prophet speaks much this sense to that hardened generation, who causelessly contrived and called for his death—Jer. xxvi. 15—“ I am in your hands ; do as it seems good and meet. (I do not so much stand on it, what you do with me ; but I warn you to look to yourselves, and to take heed of your own souls). But know for certain, if you put me to death, you will surely bring innocent blood upon yourselves, and upon this city, and

the inhabitants thereof; for, of a truth, the Lord hath sent me to you to speak all these words in your ears." He doth not plead to be freed from their hands, but only lets them know their danger if they laid violent hands on him. He was not afraid of their sword; but he would have them afraid of the sword of God. "Be ye afraid of the sword."

"For wrath bringeth the punishment of the sword." The Hebrew is, "For wrath the iniquity of the sword." It is a short, and—as to words—an imperfect sentence in the original. Hence the sense is supplied by the interpreters with some variety of conjecture: "Wrath bringeth the punishment of the sword." We supply the word *bringeth*; and render that word which properly signifieth *iniquity, punishment*—as it is also used in other places—by a metonymy of the effect for the cause; punishment being caused by, or being the effect of iniquity:—"Wrath bringeth the punishment of the sword." There are divers other readings; I will briefly touch them, but insist only upon this.

First, Thus—"For (or because) the sword is the revenger of iniquities." When the revenger of iniquity comes, it is high time to look to ourselves, that we do no iniquity, or repent speedily of that which we have done. The sword (take it literally) is usually the great instrument in the hand of God to revenge his quarrel upon men of iniquity.

A second thus: "Be afraid of the sword; for wrath (namely, the wrath of God) is the desolation of iniquity." As if he had said, Go not on in this iniquity; for the wrath of God will be the destruction of iniquity, and of you too, if you persist in this iniquity. The reason why it is rendered *desolation, or destruction*, is from a different reading of the Hebrew; in which language a word of the same sound, written with a different letter, signifies both the *sword*, and *desolation*; and as they are near in sound, so nearer in sense; where the sword comes, desolation seldom stayeth behind. How many cities and nations have been made desolate by the sword!

Thirdly, "Wrath to the iniquities of the sword." That is, wrath hangeth over the iniquities of the sword." But what doth this translation mean, by "the iniquity of the sword?" By "the iniquities of the sword," (some say), those iniquities are meant which are worthy to be punished by the sword. "Wrath hangs over the iniquity of the sword:"—that is, over *great iniquities*; or, as another, "For bloody iniquities stir up the heat of anger: the heat of the sword is bloody iniquity," because great and bloody iniquities call for revenge by blood; and where revenge acts its part, anger is boiled up. Again, "the iniquities of the sword" may be taken more strictly for those iniquities, of which he spake in the former verse; the

iniquities of persecution, and undue vexation of our innocent brethren; these are *sword-iniquities*; and these provoke the wrath of God to take vengeance on persecutors by the sword. Hence another translates, "For the sins of the sword are wraths." And so it is a direct predication, like that, Isaiah lxxv. 5, where the prophet brings in the Lord speaking of those hypocrites that say, "Stand by thyself; come not near us. These are a smoke in my nose, a fire that burneth all the day." That is, these are such as stir up a smoke in my nose; they make me angry; and these kindle a fire that burns in my breast all the day long. That is, these make me extremely angry with them. So here, "The iniquities of the sword, (that is, the vexations of brethren), are wrath;" that is, they kindle up the wrath of God, and make that wrath flame out to the consumption and destruction of those who have so provoked him. Those are the iniquities of the sword. From this last reading, and these two senses given upon it, take two brief notes.

First, thus; "Harsh judgement, or rigid censuring of others, is a provoking sin." It is the iniquity of the sword, it is a sin which hath blood in it. Hence some put the text into this paraphrase: "Inasmuch as you provoke me thus to anger, it is such a sin as very well deserves to be revenged by the sword, or by the severest judgement." Another thus: "Your harsh and bitter words against me, are no less wickedness than if you stabbed me, or thrust me through with a sword, and it deserveth the punishment of the sword." David's complaint reaches that interpretation — Psa. xlii. 10.—"As with a sword in my bones, mine enemies reproach me."

Secondly, note — "Harsh judgement upon others calls for severe judgements upon ourselves." This also takes up the sense of our reading: "Wrath bringeth the punishment of the sword. The word translated *wrath*, signifies *burning*. All *wrath* is hot. Some *wrath* is so hot, that there is no abiding it. Job having before threatened the sword, here he tells us whence the sword cometh: what sendeth the punishment of the sword? *Wrath doth it*. What wrath? There is a twofold wrath, with either of which, this text may comply.

First, the wrath of God, who is provoked and stirred up by the iniquity of man; as if he had said: "You having provoked God to wrath, by your unkind dealing with me, that wrath will bring the punishment of the sword; that is, all manner of evils upon you.

Secondly, the wrath of man against man, that also stirreth up and bringeth the punishment of the sword. "Whence are wars?" &c. is the apostle's question, James iv. 1. He answers, "Are they not from your lusts that strive in your members?" And is not wrath among those lusts? So that in reference to

both, it is a truth; "Wrath bringeth the punishment of the sword: the wrath of God against man brings it, and the wrath of man against man brings it.

Hence observe, first, "If the wrath of God be kindled, terrible judgements may be expected. What punishments? what consuming judgements doth wrath bring forth? The wrath of God may be specified into any judgement, it produceth every evil. As the love of God carries in it any good, any mercy, or blessing to his people, so doth his wrath every evil. "If his wrath be kindled, yea but a little, blessed are they that put their trust in him." Psa. ii. 12. When he saith, "Blessed are they that put their trust in him," he means, woe to those that do not put their trust in him. If his wrath be kindled but a little, if it be but as a spark, it will quickly grow up to a flame, and consume all. Moses bids Aaron haste to make the atonement, "for (saith he) wrath is gone out from the Lord, the plague is begun." Numb. xvi. 46. As soon as wrath goes abroad, it brings forth a plague. What that particular plague was (intended by Moses) is not clear. Some take it literally for the sword; "The plague is begun," that is, the stroke of the sword is among us. However, any plague, or stroke may soon rise, when wrath is once risen.

Secondly, as wrath is put here for the wrath of man against man, note — "The wrath of man brings a sword." The wrath of man against man brings the sword two ways :

First, It brings the sword, as it stirs up man to revenge; when men are angry, and give bitter words, they shortly after give blows. Most of the wars that have been in the world, have risen from wrath. What the apostle James—chap. i. 15.—affirms of sin, the same we may affirm of wrath, though it be not sinful. "When wrath is finished (or is come to its height and heat) it bringeth forth death." Dying Jacob giveth this as the effect of his two sons' anger and wrath—"In their anger they slew a man, and in their self-will they digged down a wall; cursed be their anger, for it was fierce, and their wrath, for it was cruel." Gen. xlix. 6, 7. It is good to appease wrath, to heal breaches, to quiet spirits: for if wrath begin its work, who knows where it may end?

Secondly, The wrath of man bringeth the punishment of the sword; as it stirs up God to punish man. The wrath of man against man is a sin which God will punish with further wrath. God often poureth out wrath, and he suffers men to pour out more of their wrath upon wrathful men. The apostle speaks as much to the church of Galatia, "If ye bite and devour one another," Gal. v. 15. What was this biting and devouring? Did they like dogs gnaw one another? or like cannibals eat one another's flesh? No; See what he means—"Thou shalt love thy

neighbour as thyself: but if ye bite and devour one another." v. 14. Every act opposite to that love which God commands us to exercise towards our neighbour, is biting and devouring our neighbour. They that are civil and well bred, yet in this sense, may be found men-eaters, and devourers of their brethren. We bite and devour one another when we are unkind, wrathful, and vexatious one towards another. What then? "Take heed ye be not consumed one of another." Take heed lest by walking so unlike Christians, and so unanswerably to the law of gospel love, you provoke God to kindle such a fire among you, and in you, as may prove an utter consumption. When Christians are not careful and ready to walk in love, as Christ hath loved us, God sometimes gives them up to a spirit of contention, and their breaches are like the sea, which cannot be healed. Paul spake this to a church, a very faulty church; and this was one of their faults—want of love. What he spake to them, we may speak to any, whether brethren or others. — "Take heed that you do not bite and devour one another, lest you may be consumed one of another." Your unjust and unrighteous walkings, your cruel and harsh dealings, which are yet but to the vexing and heating one of another's spirits, or to the devouring, and eating one another's credit, may provoke such judgements, as shall destroy your persons: families, and estates, till nothing be left: *Thus the wrath of man brings the punishment of the sword; As wrath works man to revenge himself, so it provokes God to execute revenge.* When men are fierce towards each other, God is angry with them all, and will not suffer them to live in peace who loved dissention. This judgement of God upon men is both the forerunner and demonstration of a further, and that the final judgement. Job concludes and closes his discourse with a serious premonition of it.

"That ye may know there is a judgment."—That is, that you may be made to understand what ye have taken so little notice of, or do not at all remember.

Secondly. Take it for the event, then "That you may know," is, that you may feel what you will not be persuaded of. I tell you these things that you may know them; that is, that you may be convinced and persuaded that there is a judgment; or if you will not be persuaded of it, you shall feel it by your sad experience. Thus David prayeth against his enemies, (Psalm ix. 20,) "Put them in fear, O Lord, that they may know themselves to be but men." That is, that they may be convinced and persuaded of it. He speaks not of such as had either so high an opinion of themselves that they were gods, or so low an opinion of themselves that they were beasts or devils: only they acted as if they had been more than men, and were not sensible of their own mortality. They who thus know themselves to be

men, will not, in the apostle's sense, 1 Cor. iii. 3, walk as men; that is, proudly or contentiously. And as there are but few who thus know themselves to be men, so there are as few who know that God is the Lord. Exod. vii. 8, "The Egyptians shall know that I am the Lord;" that is, when I bring my judgments on them, then they will be constrained to acknowledge me in my almighty power and greatness, confessing "that I am God alone, and that beside me there is none other." When men will not know God in his word, nor in his works of creation and common providence, he will make them know him in his rod, and in his works of judgement and extraordinary providence. So here, "Wrath bringeth the punishment of the sword. That you may know"—is, that you may be convinced by the logic of the sword, by pains and punishment.

"That there is a judgement." The Hebrew word is infinitive, "that to judge." The meaning is, that there shall be a time of judgement, or such a proceeding as we call judgement; Judgement is of two sorts. First, there is a judgement of absolution. Secondly, a judgement of condemnation. We may take in both here. God will make you know there is a judgement.

First, A judgement of absolution, on my part, God will determine for me according to the innocency of my cause in that day: he will set me right before all the world.

Secondly, A judgement of condemnation on your part, you will be found faulty, and receive sentence according to your fault. But when should this judgement be given? There are two times of divine judgement.

First, In this world.

Secondly, In the world to come.

We may understand it of both, "That ye may know that there is a judgement;" that is,

First, That God doth moderate, order, and guide things according to his infinite wisdom in this world. The world is not left to chance, or hap-hazzard, there is a providence of God; and he will bring a sword upon you that you may know that there is a judgement, or an unerring wisdom that orders all things. "To every purpose (saith Solomon, Eccl. viii. 6.) there is time and judgement;" that is, a proper season and a special manner of acting upon the due observation whereof, the good success of every action doth depend. Now as there is a skill or judgement of man requisite to every purpose to effect it, so there is a wisdom and a judgement of God to every purpose, to order and dispose of it, to reward or punish it.

Again, secondly, "That ye may know there is a judgement," is as if he had said, That ye may know a day is coming wherein God will judge the world in righteousness; though now you judge unrighteously, though now you please yourselves in the

wrong judgement you give of me, yet know there shall be a right judgement given of me and you too.

Hence observe, first, "Man is not easily persuaded that God will judge him, that judgements are coming, or that Christ will come to judgement." Though Job's friends were (in the main) holy, and good men, yet he speaks of them as very insensible of their liability to this judgement. The wicked "make a covenant with death, and with hell they are at an agreement, Isa. xxviii. 15; there is no persuading of them that judgement shall overtake them: though all the world be over-flowed with a deluge, yet they hope to stand dry; "When the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves." But will any man knowingly make lies his refuge, or secure himself by falsehood? I answer,

First, Some will. The lies and falsehood, the subtlety and guile which they have used or resolved to use, is that which they trust to; they live by their wits and shifts, and so they hope to make an escape from death and danger.

But secondly, I conceive the prophet represents these men scoffingly speaking the opinion which others, especially the holy prophets had of all the plots and projects, of all the helps and means, which they had prepared for their shelter in that rainy day fore-threatened; as if they had said, We know very well that you call all these (our outward strengths, and secret policies, yea, our gods whom you blaspheme for idols, all these you call) lies and falsehoods; well, let them be so, yet we will venture ourselves upon their fidelity, not doubting but that the overflowing scourge will have nothing to do with us, though others are undone by it. A man that pleaseth himself in doing evil, cannot easily believe that he shall suffer evil for doing it. And though the heart cannot put off the terror of present judgements, yet it will of future judgement. We are unwilling to know that which checks us, in that which we are willing to do.

Secondly, Observe; "They who do not act according to common principles, may be said not to know them." Job speaks to his friends, who were not ignorant that there should be a judgement, but they judged him as if they had never looked to have been judged themselves, their actions did not speak what they knew; therefore he charges them with ignorance: "The sons of Eli were children of Belial, they did not know the Lord." 1 Sam. ii. 12. Did they not know him? and yet priests! not know him? and yet bred up under Eli the high priest, a godly man! could it be said of them — they did not know the Lord? Though they had a form of the knowledge of God in the letter of the law, yet because their lives were unsuitable, and they acted as they who know not God, therefore 'tis said expressly,

—“ they knew not God.” They threw off the yoke of obedience, they were “ sons of Belial,” they walked not in the power of their knowledge, and therefore they are said not to know. When Manasses, being carried away to Babylon in chains, began to come to himself, (the Lord having thus humbled him by his affliction) the text, 2 Chron. xxxiii. 13., saith “ Then Manasses knew that the Lord he was God.” Manasses being son to Hezekiah, a godly king, no doubt was tutored and instructed to know that “ God was the Lord ;” yet Manasses never knew God to purpose, till he was taught by the rod. Whatsoever truth we do not hold forth in life, we may be said not to know it, how much knowledge soever we have about it.

Thirdly, From hence note also ; “ There shall certainly be a judgement.” This point was handled before, v. 25 — consult that verse about it.

Fourthly, From the connexion, when he saith, “ Wrath bringeth the punishment of the sword, that ye may know,” &c. From the connexion, we may learn, that “ The present judgements of God are arguments of a future judgement.” When we see the face of the sword, some visible judgement, that teacheth us to believe a judgement as yet unseen. The days of judgement in this world are intimations of that great day of judgement at the end of the world : “ Those are lesser days of judgement.” And as when God doth not bring judgements on sinners in this life, it hardens many in this opinion—‘ surely there will never be a day of judgement.’ Atheists are extremely strengthened in that mis-belief, they flatter themselves that there shall be no judgement, because they see none ; and that sinners shall escape punishment always, because they are not always punished. Now as some are strengthened in their unbelief, that there shall be no judgement at all, because they do not see a present judgement : so when God doth visibly bring forth judgements here, it is a confirmation of faith to others, that God will reckon with all men, and bring every work and secret thing to judgement.

Again, Why doth Job say, “ That ye may know that there is a judgement.” Was there no judgement then ? Job found judges, and judgement too. True, he complained often of his friends for judging him, but he looked on their’s as wrong judgement, and so as no judgement. Intimating that another kind of judgement should pass upon him, than what had yet passed. They should know that there is a judgement.

Hence, observe ; “ The judgement of God is an exact and perfect judgement.” In the days of man’s judgement, some receive good for evil, and others receive evil for good. But when we shall appear before the judgement seat of Christ, then “ every one shall receive according to what he hath done in his body,

whether it be good or evil." Some men are blind and cannot judge aright, others are bribed or biassed, and so will not judge aright. But Christ knoweth all things and persons, and nothing can turn him aside against his knowledge. His judgement will be straight and equal judgement.

Sixthly, In reference to the persons upon whom he presseth this, "That ye may know," You, my friends, have judged me harshly, and severely: he particularly applies his speech to them, which gives us this note further; "They who judge others harshly, have cause to fear judgement." Christ speaks as if judgement should pass upon none but such, "Judge not that ye be not judged, for with what judgement ye mete, it shall be meted to you again." Matt. vii. 1 Judge not; doth not prohibit the judgement of man on man; not the judgement of the magistrate, no, nor all private judgement; but wrong, harsh, hasty, groundless judgement, with such judgement judge not—why? "that ye be not judged:" as if Christ had said, ye shall certainly be judged if ye do so. But shall only such be judged, shall not all be judged? Yes; all shall be judged; but all shall not be judged as this sort of judges shall, with a judgement of condemnation. In that speech, of Christ, to be judged, is to be condemned. Again, it is true, this argument is applicable to all sorts of sins and sinners: "Swear not, lie not, steal not, that ye be not judged." But though it be true of all, yet it is more specially applicable to wrong judgement and injurious judges. "Judge not, that ye be not judged." Such shall surely be condemned. The apostle is strict upon that point, "Judge nothing before the time till the Lord come, that will bring to light the hidden things of darkness." 1 Cor. iv. 5. As the former, so this scripture doth not take all judgement from man, as if, in all cases, we should only appeal to God, or refer every cause to the last judgement. But when he saith, "Judge nothing before the time," his meaning is, judge nothing unseasonably; judge no person in reference to his spiritual state peremptorily or finally. We may judge the facts of men, but take heed of judging their hearts. We may judge persons as they are, but we cannot conclude what they may be. We may judge what appeareth, but we must not judge by guess or by conjecture concerning those things which are hidden and appear not. The Lord, at last, "will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." The judgement of hidden things, and of hearts are reserved to him to whom nothing is hidden, and who knoweth the heart. "Speak not evil one of another, (brethren.) He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law, but if thou judge the law; thou art no doer of the law but a judge. There is one Law-giver, who is able to

save, and to destroy. Who art thou that judgest another?" James iv. 11, 12. Our Law-giver is our Judge, and he who is the Judge of all, is as able to destroy by a sentence of condemnation, as to save by a sentence of absolution.

Lastly, observe: "The remembrance of the righteous judgement to come should keep us in a holy fear, lest we judge our brethren unrighteously." The remembrance of that judgement should keep us in a holy fear of falling into any sin, but especially of falling into this sin of unrighteous judgement. The apostle, Paul—Rom. xiv.—takes brethren off from judging and vexing one another about either the observation or forbearance of meats and days, which once had a plain and direct institution from God, and were then indeed abolished and laid aside; yet some judging their brethren for the use and others for the disuse of them, being dissatisfied about their abolition. In this quarrel, the apostle interposeth. "Why judgest thou thy brother? Why dost thou set at naught thy brother? (Thus he rebukes and chides them.) We shall all stand before the judgement seat of Christ: for it is written; As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." v. 10. This thought that we must all bow to God in the day of judgement, may abate our keenness, and cool our heats. This will cause us either in a loving compliance to bow one to another; or to take heed of wrathful violence, whether in word or action, to cause others to bow to us. Whereas they who have blotted the notion of that last judgement out of their hearts and consciences, will not stand upon those acts which are greatest blots in their lives and conversations. The Chaldee paraphrase glossing upon the history of the murder of Abel by Cain—Gen. iv.—assigns this as the occasion of it: Cain and Abel went out into the field, where discoursing some point of religion, Cain said there was no day of judgement, no account to be given of what is done here, no reward after this life; such were the tenets of Cain. Abel held the contrary, and said there was a judgement, and an estate after this life, a reward for the righteous, and punishment for the wicked. Cain having drunk in those false principles, not only judged, but rose up and murdered his brother presently. Whether Cain and Abel had such a dialogue or no is questionable, but it is clear, as to the point in hand, that when a man hath once resolved that there is no judgement, or hath not the notion fresh upon his spirit, he is apt to judge his brethren harshly, and then to act cruelly against them. No man knows where either his hand or his tongue will stop in sinning, when once he hath thrown away this bar, or laid aside the holy bridle of this principle, "That there is a judgement.

Thus far Job's answer to the second speech of his second

friend Bildad hath been opened : wherein he hath laboured to take all his three friends off from the fierceness of their opposition against him, and the harshness of their opinion of him by the confession of his own faith, in the former context, and by remembering them in this of the account which they were to give to God of all their words and works in the judgement of the great day. His third friend Zophar takes up the same cause, and persecutes Job again upon the old quarrel, that surely he was a wicked man, a man of an evil life, because his life was so full of evils.