

Men Naturally are God's Enemies

by

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"For if, when we were enemies, we were reconciled to God by the death of his Son." -- Romans 5:10

Subject: Natural men are God's enemies.

The apostle, from the beginning of the epistle, to the beginning of this chapter, had insisted on the doctrine of justification by faith alone. In this chapter he goes on to consider the benefits that are consequent on justification, viz. Peace with God, present happiness, and hope of glory. Peace with God is mentioned in the first verse, "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ." In the following verses he speaks of present blessedness, and hope of glory, "By whom also we have access by faith into this grace, wherein we stand, and rejoice in hope of the glory of God." — And concerning this benefit, the hope of glory, the apostle particularly takes notice of two things, viz. the blessed nature of this hope, and the sure ground of it.

I. He insists on the *blessed nature* of this hope, in that it enables us to glory in tribulations. This excellent nature of true Christian hope is described in the following words (verses 3-5), "And not only so, but we glory in tribulations also, knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." As if he had said, through hope of a blessed reward, that will abundantly more than make up for all *tribulation*, we are enabled to bear tribulation with *patience*; patiently bearing, and patiently waiting for the reward. And patience works *experience*; for when we thus bear tribulation with patient waiting for the reward, this brings experience of the earnest of the reward, viz. the earnest of the Spirit, in our feeling the love of God shed abroad in our hearts by the Holy Ghost. So that our hope does not make us ashamed: it is not disappointed; for in the midst of our tribulation, we experience those blessed incomes of the Spirit in our souls, that make even a time of tribulation sweet to us; and is such an earnest abundantly confirms our hope; and so experience works hope.

II. The apostle takes notice of the *sure ground* there is for this hope; or the abundant evidence we have, that we shall obtain the glory hoped for, in that peace we have with God, by our justification through Christ's blood. For while we were without strength, in due time Christ died for us; even while we were ungodly and sinners, enemies to God and Christ (See verses 6-10). The apostle's argument is exceeding clear and strong. If God has done already so great a thing for us, as to give us Christ to die and shed his precious blood for us, which was vastly the greatest thing, we need not doubt but that he will bestow life upon us. It is but a small thing for God actually to bestow eternal life, after it is purchased; to what it is for him to give his own Son to die, in order to purchase it. The giving Christ to purchase it, was virtually all. It included the whole grace of God in salvation. When Christ had purchased salvation at such a dear rate, all the difficulty was got through, all was virtually over and done. It is a small thing, in comparison, for God to bestow salvation, after it has been thus purchased at a full price. Sinners who are justified by the death of Christ, are already virtually saved. The thing is, as it were, done. What remains is no more than the necessary consequence of what is done. Christ when he died made an end of sin. And when he rose from the dead, he did virtually rise with the elect. He brought them up from death with him, and ascended into heaven with them. And therefore, when this is already done, and we are thus reconciled to God through the death of his Son, we need not fear but that we shall be saved by his life. The love of God appears much more in his giving his Son to die for sinners, than in giving eternal life after Christ's death.

The giving of Christ to die for us is here spoken of as a much greater thing, than the actual bestowment of life; because this is all that has any difficulty in it. — When God did this for us, he did it for us as sinners and enemies. But in actually bestowing salvation on us after we are justified, we are not looked upon as sinners, but as perfectly righteous persons. He beholds no iniquity in us. We are no more enemies, but reconciled. When God gave Christ to die for the elect, he looked on them as they are in themselves; but in actually bestowing eternal life, he looks on them as they are in Christ.

There are *three* epithets used in the text and context, as appertaining to sinners as they are in themselves, verse 6-8.

They are *without strength*, they cannot help themselves. — They are *ungodly* or sinners, — and they are *enemies*. As in the text. — NATURAL MEN ARE GOD'S ENEMIES.

God, though the Creator of all things, yet has some enemies in the world. — Men in general will own that they are sinners. There are few, if any, whose consciences are so blinded as not to be sensible [that] they have been guilty of sin. And most sinners will own that they have bad hearts. They will own that they do not love God so much as they should do; that they are not so thankful as they ought to be for mercies; and that in many things they fail. And yet few of them are sensible that they are God's enemies. They do not see how they can be truly so called; for they are not sensible that they wish God any hurt, or endeavor to do him any.

But we see that the Scripture speaks of them as enemies to God. So in our text, and elsewhere, "And you that were sometime alienated, and enemies in your minds by wicked works," Col. 1:21. "The carnal mind is enmity against God," Rom. 8:7. — And that all natural or unregenerate men are indeed such, is what I shall endeavor now particularly to show. Which I propose to do in the following method. Particularly — In what respects they are enemies to God — To how great a degree they are enemies — And why they are enemies. Then I shall answer some objections.

SECTION I

In what respects natural men are God's enemies.

1. THEIR enmity appears in their judgments, their natural relish, their wills, affections, and practice. They have a very mean esteem of God. Men are ready to entertain a good esteem of those with whom they are friends. They are apt to think highly of their qualities, to give them their due praises; and if there be defects, to cover them. But of those to whom they are enemies, they are disposed to have mean thoughts. They are apt to entertain a dishonorable opinion of them. They will be ready to look contemptibly upon anything that is praiseworthy in them.

So it is with natural men towards God. They entertain very low and contemptible thoughts of God. Whatever honor and respect they may pretend, and make a show of towards God, if their practice be examined, it will show, that they certainly look upon him as a Being that is but little to be regarded. The language of their hearts is, "Who is the Lord, that I should obey his voice?" Exo. 5:2. "What is the Almighty, that we should serve him? and what profit should we have if we pray unto him?" Job 21:15. They count him worthy neither to be loved nor feared. They dare not behave with that slight and disregard towards one of their fellow-creatures, when a little raised above them in power and authority, as they dare, and do, towards God. They value one of their equals much more than God, and are ten times more afraid of offending such, than of displeasing the God that made them. They cast such exceeding contempt on God, as to prefer every vile lust before him. And every worldly enjoyment is set higher in their esteem than God. A morsel of meat, or a few pence of worldly gain, is preferred before him. God is set last and lowest in the esteem of natural men.

2. They are enemies in the *natural relish* of their souls. They have an inbred distaste and disrelish of God's perfections. God is not such a being as they would have. Though they are ignorant of God; yet from what they hear they of him, and from what is manifest by the light of nature, they do not like him. By his being endowed with such attributes as he is, they have an aversion to him. They hear God is an infinitely holy, pure, and righteous Being, and they do not like him upon this account; they have no relish of such qualifications. They take no delight in contemplating them. It would be a mere task, a bondage to a natural man, to be obliged to set himself to contemplate those attributes of God. They see no manner of beauty or loveliness, nor taste any sweetness, in them. And on account of their distaste of these perfections, they dislike all his other attributes. They have greater aversion to him because he is omniscient and knows all things; and because his omniscience is a holy omniscience. They are not pleased that he is omnipotent, and can do whatever he pleases; because it is a holy omnipotence. They are enemies even to his mercy, because it is a holy mercy. They do not like his immutability, because by this he never will be otherwise than he is, an infinitely holy God.

It is from this disrelish that natural men have of the attributes of God, that they do not love to have much to do with God. The natural tendency of the heart of man is to fly from God, and keep at a distance from him, as far off as possible. — A natural man is averse to communion with God, and is naturally disinclined to those exercises of religion, wherein he has immediately to do with him. It is said of wicked men, Psa. 10:4, "God is not in all their thoughts." It is evident, that the mind of man is naturally averse to thinking about God. And hence if any thoughts of him be suggested to the mind, they soon go away. Such thoughts are not apt to rest in the minds of natural men. If anything is said to them of God, they are apt to forget it. It is like seed that falls upon the hard path, the fowls of the air soon take it away: or like seed that falls upon a rock. Other things will stick; but divine things rebound. And if they were cast into the mind, they meet with that there which soon thrusts them out again. They meet with no suitable entertainment, but are soon chased away.

Hence also it is, that natural men are with difficulty persuaded to be constant in the duty of secret prayer. They would not be so averse to spending a quarter of an hour, night and morning, in some bodily labor; but it is because they are averse to a work, wherein they have so immediately to do with God; and they naturally love to keep at a distance from him.

3. Their *wills* are contrary to his will. God's will and theirs are exceeding cross the one to the other. God wills those things that they hate, and are most averse to; and they will those things that God hates. Hence they oppose God in their wills. There is a dreadful, violent, and obstinate opposition, of the will of natural men to the will of God.

They are very opposite to the commands of God. It is from the enmity of the will (Rom. 8:7), that "the carnal mind is not subject to the law of God, neither indeed can be." Hence natural men are enemies to God's government. They are not loyal subjects, but enemies to God, considered as Lord of the world. They are entire enemies to God's authority.

4. They are enemies to God in their *affections*. There is in every natural man a seed of malice against God. And it often dreadfully breaks forth. Though it may in great measure lie hid in secure times, when God lets men alone, and they meet with no great disturbance of body or mind; yet, if God does but touch men in their consciences, by manifesting to them a little of his wrath for their sins, this oftentimes brings out the principle of malice against him. This is exercised in dreadful heart-risings, inward wranglings and quarrelings, and blasphemous thoughts; wherein the heart is like a viper, hissing and spitting poison at God. And however free from it the heart may seem to be, when let alone and secure, yet a very little thing will set it in a rage. Temptations will show what is in the heart. The alteration of a man's circumstances will often discover the heart. Pharaoh had no more natural enmity against God than other men; and if other natural men had been in Pharaoh's circumstances, the same corruptions would have put forth themselves in as dreadful a manner. The scribes and Pharisees had naturally no more malice in their hearts against Christ than other men, and other natural men would, in their case, and having as little restraint, exercise as much malice against Christ as they did. When wicked men come to be cast into hell, then their malice against God will appear. Then their hearts will appear as full of malice, as hell is full of fire. But when wicked men come to be in hell, there will be no new corruptions put into their heart; but only old ones will then break forth without restraint. That is all the difference between a wicked man on earth, and a wicked man in hell, that in hell there will be more to stir up the exercise of corruption, and less to restrain it, than on earth. But there will be no new corruption put in. A wicked man will have no principle of corruption in hell, but what he carried to hell with him. There are now the seeds of all the malice that will be exercised then. The malice of damned spirits is but a branch of the root that is in the hearts of natural men now. A natural man has a heart like the heart of a devil; only corruption is more under restraint in man than in devils.

5. They are enemies in their *practice*. *They walk contrary to him*. In their enmity against God, they are exceeding active. They are engaged in war against God. Indeed they cannot injure God [for] he is so much above them; but yet they do what they can. They oppose themselves to his honor and glory. They oppose themselves to the interest of his kingdom in the world. They oppose themselves to the will and command of God. And [they] oppose him in his government. They oppose God in his works, and in his declared designs; while he is doing one work, they are doing the contrary. God seeks one thing, and they seek directly the contrary. They list under Satan's banner, and are his willing soldiers in opposing the kingdom of God.

SECTION II

The degree of men's natural enmity to God.

I NOW proceed to say something with respect to the *degree* of this enmity: tending in some measure to show, how great enemies to God are natural men.

1. They have *no love* to God; their enmity is mere enmity without any mixture of love. A natural man is wholly destitute of any principle of love to God, and therefore never had the least exercise of this love. Some natural men have better tempers than others; and some are better educated than others; and some live a great deal more soberly than others. But one has no more love to God than another; for none have the least spark of that. The heart of a natural man is as destitute of love to God, as a dead, stiff, cold corpse is of vital heat. John 5:42, "I know you, that ye have not the love of God in you."

2. Every *faculty* and *principle* of action is wholly under the dominion of enmity against God. The nature of man is wholly infected with this enmity against God. He is tainted with it throughout, in all his faculties and principles. And not only so, but every faculty is entirely and perfectly subdued under it, and enslaved to it. This enmity against God, has the absolute possession of the man. The apostle Paul, speaking of what he was naturally, says, Rom. 7:14, "I am carnal, sold under sin."

The *understanding* is under the reigning power of this enmity against God, so that it is entirely darkened and blinded with regard to the glory and excellency of God. The *will* is wholly under the reigning power of it. All the *affections* are governed by enmity against God. There is not one affection, nor one desire, that a natural man has, or that he is ever stirred up to act from, but what contains in it enmity against God. A natural man is as full of enmity against God, as any viper, or any venomous beast, is full of poison.

3. The power of the enmity of natural men against God, is so great, that it is *insuperable* by any *finite* power. It has too great and strong a possession of the heart, to be overcome by any created power. Indeed, a natural man never sincerely strives to root out his enmity against God. His endeavors are hypocritical. He delights in his enmity, and chooses it. Neither can others do it, though they sincerely, and to their utmost, endeavor to overcome this enmity. If godly friends and neighbors labor to persuade them to cast away their enmity, and become friends to God, they cannot persuade them to it. Though ministers use never so many arguments and entreaties, and set forth the loveliness of God; tell them of the goodness of God to them, hold forth God's own gracious invitations, and entreat them never so earnestly to cast off their opposition, and be reconciled; yet they cannot overcome it. Still they will be as bad enemies to God, as ever they were. — The tongue of men or of angels cannot persuade them to relinquish their opposition to God. Miracles will not do it. — How many miracles did the children of Israel see in the wilderness! Yet their enmity against God remained; as appeared by their often murmuring. And how often did Christ use miracles to this end without effect, but the Jews obstinately stood out. Mat. 23:37, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." And how great did the enmity of these people appear to be after all; how spiteful and venomous were their hearts towards Christ, as appears by their cruel treatment of him, in his last sufferings!

4.. They are *mortal* enemies to God; i.e. they have that enmity in their hearts, that strikes at the life of God. A man maybe no friend to another, and may have an ill spirit towards him; and yet not be his mortal enemy. His enmity will be satisfied with something short of the death of the person. But it is not so with natural men, with respect to God. They are mortal enemies. Their imbecility is no argument that this is not the tendency of the principle.

Natural men are enemies to the dominion of God; and their nature shows their good-will to dethrone him if they could! Yea, they are enemies to the being of God, and would be glad if there was no God. And therefore it necessarily follows, that they would cause that there should be none, if they could. Psa. 14:1, "The fool hath said in his heart, There is no God." This implies, not only an aptness to question the being of God; but, that he inclines it should be so. His *heart* says, i.e. his *inclination* says. The words in the original are, "The fool hath said in his heart, No God." That is, I would have none, I do not desire any, I wish there was none; that would suit my inclination best. Let the world be emptied of a God, he stands in my way. And hence he is an atheist in his heart.

The viper's poison is deadly poison; and when he bites he seeks the precious life. And men are in this respect a generation of vipers. Their poison, which is enmity against God, seeks the life of God. Mat. 3:7, "O generation of vipers." Psa. 58:3-4, "The wicked are estranged from the womb — Their poison is like the poison of a serpent." Deu. 32:32-33, "For their vine is the vine of Sodom, and of the fields of Gomorrah: their grapes are the grapes of gall, their clusters are bitter. Their vine is the poison of dragons, and the cruel venom of asps." The divine nature being immortal, and infinitely out of our reach, there is no other trial possible, whether the enmity that is naturally in the heart against God, be mortal or no, but only for God to take on him the human nature, and become man; so as to come within man's reach. There can be no other experiment. And what has been the event? Why, when once God became man, and came down to dwell here, among such vipers as fallen men, they hated and persecuted him; and never desisted till they had imbrued their hands in his blood. There was a multitude of them that appeared combined in this design. Nothing would do, but he must be put to death. All cry out, *Crucify him, crucify him. Away with him.* They had rather Barabbas who greatly deserved death, should live, than he should not die. Nothing would restrain them from it; even all his preaching, and all his miracles. But they would kill him. And it was not the ordinary kind of execution that would satisfy them; but it must be the most cruel and most ignominious they possibly could invent. And they aggravated it as much as they could, by mocking him, and spitting on him, and scourging him. This shows what the nature and tendency of man's enmity against God is; here it appeared in its true colors.

5. Natural men are greater enemies to God than they are to any other being whatsoever. Natural men may be very great enemies to their fellow-creatures; but not so great as they are to God. There is no other being that so much stands in sinners' way, in those things that they chiefly set their hearts upon, as God. Men are wont to hate their enemies in proportion to two things, viz. their opposition to what they look upon to be their interest, — and their power and ability. A great and powerful enemy will be more hated, than one who is weak and impotent. But none is so powerful as God.

Man's enmity to others may be got over. Time may wear it out, and they may be reconciled. But natural men, without a mighty work of God to change their hearts, will never get over their enmity against God. They are greater enemies to God than they are to

the devil. Yea, they treat the devil as their friend and master, and join with him against God. John 8:44, "Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning."

SECTION III

On what account men are enemies to God.

THE general reason is, that God is opposite to them in the worship of their idols. The apostasy of man summarily consists in departing from the true God, to idols; forsaking his Creator, and setting up other things in his room. When God at first created man, he was united to his Creator; the God that made him was his God. The true God was the object of his highest respect, and had the possession of his heart. Love to God was the principle in his heart, that rules over all other principles; and every thing in the soul was wholly in subjection to it. But when man fell, he departed from the true God, and the union that was between his heart and his Creator was broken. He wholly lost his principle of love to God. And henceforward man clave to other gods. He gave that respect to the creature, which is due to the Creator. — When God ceased to be the object of his supreme love and respect, other things of course became the objects of it.

Man will necessarily have something that he respects as his god. If man [does] not give his highest respect to the God that made him, there will be something else that has the possession of it. Men will either worship the true God, or some idol. It is impossible it should be otherwise. Something will have the heart of man. And that which a man gives his heart to, may be called his god. And therefore when man by the fall extinguished all love to the true God, he set up the creature in his room. For having lost his esteem and love of the true God, and set up other gods in his room, and in opposition to him; and God still demanding their worship, and opposing them; enmity necessarily follows.

That which a man chooses for his god, he sets his heart mainly upon. And nothing will so soon excite enmity, as opposition in that which is dearest. A man will be the greatest enemy to him who opposes him in what he chooses for his god. He will look on none as standing so much in his way, as he that would deprive him of his god. Jdg. 18:24, "Ye have taken away my gods; and what have I more?" A man, in this respect, cannot serve two masters that stand in competition for his service. And not only, if he serves one, he cannot serve the other; but if he cleaves to one, he will necessarily hate the other. Mat. 6:24, "No man can serve two masters; for either he will hate the one, and love the other, or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." And this is the very reason that men hate God. In this case it is, as when two kings set up in one kingdom, in opposition one to the other; and they both challenge the same throne, and are competitors for the same crown. They who are loyal, hearty subjects to the one, will necessarily be enemies to the other. As that which is a man's god, is the object of his highest love; so that God who chiefly opposes him in it, must be the object of his greatest hatred.

The gods which a natural man worships, instead of the God that made him, are himself and the world. He has withdrawn his esteem and honor from God, and proudly exalts himself. As Satan was not willing to be in subjection; and therefore rebelled, and set up himself; so a natural man, in the proud and high thoughts he has of himself, sets up himself upon God's throne. He gives his heart to the world, worldly riches, worldly pleasures, and worldly honors. They have the possession of that regard which is due to God. The apostle sums up all the idolatry of wicked men in their love of the world. 1 John 2:15-16, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father, but is of the world." And the apostle James observes, that a man must necessarily be the enemy of the true God, if he be a friend of the world. "Whosoever therefore will be a friend of the world, is the enemy of God," Jam. 4:4.

All the sin that men commit, is what they do in the service of their idols. There is no one act of sin, but what is an act of service to some false god. And therefore wherein soever God opposes sin in them, he is opposite to their worship of their idols. On which account they are his enemies. God opposes them in their service of their idols, in the following respects:

1. He manifests his utter *abhorrence* of their attachment to their idols. Their idols are what they love above all things: they would by no means part with them. This wickedness is sweet unto them. Job 20:12. If you take them away, what have they more? If they lose their idols, they lose their all. — To rend away their idols from them, would be more grievous to them, than to rend body and soul asunder. It is like rending their heart in twain. They love their idolatry. But God does not approve of it, but exceedingly hates it. He will by no means be reconciled to it; and therefore they hate him. God declares an infinite hatred of every act they do, in the service of their false gods. He declares himself to be a holy and a jealous God; a God who is very jealous of his own honor; and that greatly abhors giving that honor to another.

2. He utterly *forbids* their cleaving to those idols, and all the service that they do to them. He not only shows that he dislikes it, but he utterly forbids it; and demands that they should worship him; serve him only, and give their hearts wholly to him: without tolerating any competitor. He allows them to serve their idols in no degree; but requires them to cast them away *utterly* and pay no more worship to them, at any time. He requires a final parting with their idols. Not only that they should refrain from them for a while, but cast them away forever; and never gratify their idolatrous respect to them any more. This is so exceeding contrary to them, and what they are so averse to, that they are enemies to God for it. They cannot endure God's commands, because they forbid all that in which their hearts are so engaged. And as they hate God's commands, so they hate Him whose commands they are.

3. He *threatens* them with everlasting damnation for their service of their idols. He threatens them for their *past* idolatry. He threatens them with his eternal wrath, for their having departed from him, and their having chosen to themselves other gods. He threatens them for that *disposition* they have in their hearts to cleave to other gods. He threatens the least degrees of that respect which they have in their hearts to their idols. He manifests that he will not tolerate any regard to them, but has fixed eternal death, as the wages of every degree of it. And he will not release them from their guilt; he holds them to their obligations; and he will accept of no atonement that they can make. He will not forgive them for whatever they do in religion; whatever pains they take; whatever tears they shed. He will accept of no money or price that they have to offer.

And he threatens every *future* act of their idolatry. He not only forbids them ever to be guilty of the least act, but forbids them on pain of eternal damnation. So strictly does God prohibit them from the service of their beloved idols! He threatens them with everlasting wrath for all exercises of inordinate love of worldly profit; for all manifestations of inordinate regard to worldly pleasures, or worldly honors. He threatens them with everlasting torments for their self-exaltations. He requires them to deny and renounce themselves, and to abase themselves at his feet, on pain of bearing his wrath to all eternity.

The strictness of God's law is a principal cause of man's enmity against God. If God were one that did not so much hate sin; if he would allow them in the gratification of their lusts in some degree, and his threatenings were not so awful against all criminal indulgence; if his threatenings were not so absolute; if his displeasure could be appeased by a few tears, a little reformation, or the like; they would not be so great enemies, nor hate him so much as they do. But God shows himself to be an implacable enemy to their idols, and has threatened everlasting wrath, infinite calamity, for all that they do in the service of their lusts. And this makes them irreconcilable enemies to him.

For this reason, the scribes and Pharisees were such bitter enemies to Christ; because he showed himself to be such an enemy to their pride, conceit of their own wisdom, self-righteousness, and inordinate affectation of their own honor, which was their god. Natural men are enemies to God, because he is so opposite to them, in that in which they place their all. If you go to take away that which is very dear to a man, nothing will provoke him more. God is infinitely opposite to that in which natural men place all their delight, and all their happiness. He is an enemy to that which natural men value as their greatest honor and highest dignity; and to which they wholly trust; viz. their own righteousness.

Hence natural men are greater enemies to God than they are to any other being. Some of their fellow-creatures may stand very much in their way, with regard to some things on which they set their hearts; but God opposes them with respect to ALL their idols, and his opposition to them is infinitely great. None of our fellow-creatures ever oppose us in any of our interests so much as God opposes wicked men in their idolatry. His infinite opposition is manifested by his threatening an infinite punishment, viz. his dreadful wrath to all eternity, misery without end. Hence we need not wonder that natural men are enemies to God.

SECTION IV

The objection, that men are not conscious of this enmity, answered.

NATURAL men do not generally conceive themselves to be so bad; they have not this notion of themselves, that they are enemies to God. And therefore when they hear such doctrine as this taught them, they stand ready to make objections. Some may be ready to say, "I do not know, I am not sensible, that I hate God, and have a mortal enmity against him. I feel no such thing in my self, and if I have such enmity, why do not I feel it? If I am a mortal enemy, why should not I know it better than any body else? How can others see what is in my heart better than I myself? If I hate one of my fellow-creatures, I can feel it inwardly working." To such an objection I would answer,

1. If you do but observe yourself, and search your own heart, unless you are strangely blinded, you may be sensible of those things, wherein enmity does fundamentally consist. Particularly, you may be sensible that you have at least had a low and contemptible estimation of God. And that, in your esteem, you set the trifles and vanities of this world far above him; so as to regard the enjoyment of these things far before the enjoyment of God, and to value these things better than his love. — And you may be

sensible that you despise the *authority* of God, and value his commands and his honor but very little. Or if by some means you have blinded yourself, so as to think you do regard them now, doubtless you can look back and see that you have not regarded them. You may be sensible that you have had a disrelish and aversion towards God; an opposition to thinking of him; so that it would have been a very uncomfortable task to have been confined to that exercise for any time. The vanities of the world, at the same time, have been very pleasing to you; and you have been all swallowed up by them, while you have been averse to the things of religion. If you look into your heart, it is there plain to be seen, that there is an enmity in your *will*, that it is contrary to God's will, for you have been opposing the will of God all your life long. — These things are plain; it is nothing but some great delusion that can hide them from you. These are the foundation of all enmity. And if these things be in you, all the rest that we have spoken of will follow of course.

2. One reason why you have not more sensibly felt the exercises of malice against God, is that your enmity is now exercised partly in your unbelief of God's being; and this prevents its appearing in other ways. Man has naturally a principle of atheism in him; an indisposition to realize God's being, and a disposition to doubt of it. The being of God does not ordinarily seem real to natural men. All the discoveries that there are of God's being in his works, will not overcome the principle of atheism in the heart. And though they seem in some measure to be rationally convinced, yet it does not appear real; the conviction is faint. There is no strong conviction impressed on the mind that there is a God. And oftentimes they are ready to think that there is none. Now this will prevent the exercise of this enmity, which otherwise would be felt; particularly, it may be an occasion of there not being sensible exercises of hatred.

It may in some measure be thus illustrated. If you had a rooted malice against another man, a principle that had been long established there, and if you should hear that he was dead, the sensible workings of your malice would not be felt, as when you realized it that he was alive. But if you should afterward hear the news contradicted, and perceive that your enemy was still alive; you would feel the same workings of hatred that you did before. And thus your not realizing the fact that God has a being, may prevent those sensible workings of hatred that otherwise you would have. If wicked men in this world were sensible of the reality of God's being, as the wicked are in another, they would feel more of that hatred which men in another world do. The exercise of corruption in one way, may, and often does, prevent it working in other ways. As covetousness may prevent the exercise of pride, so atheism may prevent malice; and yet it may be no argument of there being any less enmity in the heart; for it is the same enmity, working in another way. The same enmity that in this world works by atheism, will in another world, where there will be no room for atheism, work by malice and blasphemy. The same mortal enmity which, if you saw there was a God, might make you to wish there were none, may now dispose and incline you to think there is none. Men are very often apt to think things are as they would have them to be. The same principle disposes you to think God has no existence, which, if you knew he had, would dispose you, if it were possible, to dispossess him of it.

3. If you think that here is a God, yet you do not realize it, that he is such a God as he really is. You do not realize it, that he is so holy as he is; that he has such a hatred of sin as indeed he has; that he is so just a God as he is, who will by no means clear the guilty. But that in the Psalms is applicable to you: "these things hast thou done, and I kept silence: thou thoughtest that I was altogether such an one as thyself," Psa. 50:21. So that your atheism appears in this, as well as in thinking there is no God. So that your objection arises from this, that you do not find such a sensible hatred against that god which you have formed, to suit yourself; a god that you like better than the true God. But this is no argument that you have not bitter enmity against the true God; for it was your enmity against the true God, and your not liking him, that has put you upon forming up another in your imagination, that you like better. It is your enmity against those attributes of God's holiness and justice, and the like, that has put you upon conceiving another, who is not so holy as he is, and does not hate sin so much, and will not be so strictly just in punishing it; and whose wrath against sin is not so terrible.

But if you were sensible of the vanity of your own conceits, and that God was not such an one as you have imagined; but that he is, as he is indeed, an infinitely holy, just, sin hating and sin revenging God, who will not tolerate nor endure the worship of idols, you would be much more liable to feel the sensible exercises of enmity against him than you are now. And this experience confirms. For we see that when men come to be under convictions, and to be made sensible that God is not as they have heretofore imagined; but that he is such a jealous, sin hating God, and whose wrath against sin is so dreadful, they are much more apt to have sensible exercises of enmity against him than before.

4. Your having always been taught that God is infinitely above you, and out of your reach, has prevented your enmity being exercised in those ways, that otherwise it would have been. And hence your enmity has not been exercised in revengeful thoughts; because revenge has never found any room here; it has never found any handle to take hold of: there has been no conception of any such thing, and hence it has lain still. A serpent will not bite, or spit poison, at that which it sees at a great distance; which if it saw near, would do it immediately. Opportunity often shows what men are, whether friends or enemies. Opportunity to do puts men in mind of doing; wakens up such principles as lay dormant before. Opportunity stirs up desire to do, where there was before a

disposition, that without opportunity would have lain still. If a man has had an old grudge against another, and has a fair opportunity to be revenged, this will revive his malice, and waken up a desire of revenge.

If a great and sovereign prince injures a poor man, and what he does is looked upon as very cruel, that will not ordinarily stir up passionate revenge, because he is so much above him, and out of his reach. Many a man has appeared calm and meek, when he has had no power in his hands, and has not appeared, either to himself or others, to have any disposition to cruel acts; yet afterwards, when he came to have opportunity by unexpected advancement, or otherwise, has appeared like a ravenous wolf, or devouring lion. So it was with Hazeel. "And Hazeel said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child. And Hazeel said, But what is thy servant a dog, that he should do this great thing! And Elisha answered, the Lord hath showed me that thou shalt be king over Syria," 2 Kings 8:12, 13. Hazeel was then a servant; he had no power in his hands to do as he pleased; and so his cruel disposition had lain hid, and he did not himself imagine that it was there. But afterwards, when he became king of Syria, and was absolute, having none to control him; then it broke out and appeared, and he did as the prophet had foretold. He committed those very acts of cruelty, that he thought it was not in his heart to do. It was want of opportunity that made the difference. It was all in his heart before. He was such a dog then as to do this thing, but only had not opportunity. And therefore when he seems surprised that the prophet should say so of him, all the reason the prophet gives is, "The Lord hath showed me that thou shalt be king over Syria."

Some natural men are such "dogs" as to do things, if they had opportunity, which they do not imagine it is in their hearts to do. You object against your having a moral hatred against God; that you never felt any desire to dethrone him. But one reason has been, that it has always been conceived so impossible by you. But if the throne of God were within your reach, and you knew it, it would not be safe one hour. Who knows what thoughts would presently arise in your heart by such an opportunity, and what disposition would be raised up in your heart. Who would trust your heart, that there would not presently be such thoughts as these, though they are enough to make one tremble to mention them? "Now I have opportunity to set my self at liberty — that I need not be kept in continual slavery by the strict law of God. — Then I may take my liberty to walk in that way I like best, and need not be continually in such slavish fear of God's displeasure. And God has not done well by me in many instances. He has done most unjustly by me, in holding me bound to destruction for unbelief, and other things which I cannot help. — He has shown mercy to others, and not to me. I have now an opportunity to deliver myself, and there can be no danger of my being hurt for it. There will be nothing for us to be terrified about, and so keep us in slavery."

Who would trust your heart, that such thoughts would not arise? Or others much more horrid and too dreadful to be mentioned? And therefore I forbear. Those natural men are foolishly insensible of what is in their own hearts, who think there would be no danger of any such workings of heart, if they knew they had opportunity.

5. You little consider how much your having no more of the sensible exercises of hatred to God is owing to a being restrained by fear. You have always been taught what a dreadful thing it is to hate God, and how terrible his displeasure; that God sees the heart and knows all the thoughts; and that you are in his hands, and he can make you as miserable as he pleases, and as soon as he pleases. And these things have restrained you. And the fear that has risen from them, has kept you from appearing what you are; it has kept down your enmity, and made that serpent afraid to show its head, as otherwise it would do. If a wrathful man were wholly under the power of an enemy, he would be afraid to exercise his hatred in outward acts, unless it were with great disguise. And if it be supposed that such an enemy, in whose power he was, could see his heart, and know all his thoughts; and apprehended that he would put him to a terrible death, if he saw the workings of malice there, how greatly would this restrain! He would be afraid so much as to believe himself, that he hated his enemy. But there would be all manner of disguise and hypocrisy, and feigning even of thoughts and affections.

Thus your enmity has been kept under *restraint*; and thus it has been from your infancy. You have grown up in it, so that it is become an *habitual* restraint. You dare not so much as think you hate God. If you do exercise hatred, you have a disguise for it, whereby you endeavor even to hide it from your own conscience; and so have all along deceived yourself. Your deceit is very old and habitual. There has been only restraint; not mortification. There has been an enmity against God in its full strength. It has been only restrained, like an enemy that durst not rise up and show himself.

6.. One reason why you have not felt more sensible hatred to God may be because you have not had much trial of what is in your heart. It may be God has hitherto, in a great measure, let you alone. The enmity that is in men's hearts against God, is like a serpent, which, if it be let alone lies still. But if anybody disturbs it, will soon hiss, and be enraged, and show its serpentine spiteful nature.

Notwithstanding the good opinion you have of yourself, yet a little trial would show you to be a viper, and your heart would be set all on rage against God. One thing that restrains you now is your hope. You hope to receive many things from God. Your own interest is concerned. So that both hope and fear operate together, to restrain your enmity from sensible exercises. But if once hope were gone, you would soon show what you were; you would feel your enmity against God in a rage.

7. If you pretend that you do not feel enmity against God, and yet act as an enemy, you may certainly conclude that it is not because you are no enemy, but because you do not know your own heart. Actions are the best interpreters of the disposition. They show, better than anything else, what the heart is. It must be because you do not observe your own behavior that you question whether you are an enemy to God.

What other account can you give of your own carriage, but only your being God's enemy? What other account can be given of your opposing God in your ways; walking so exceeding contrary to him, contrary to his counsels, contrary to his commands, and contrary to his glory? What other account can be given of your casting so much contempt upon God; your setting him so low; your acting so much against his authority, and against his kingdom and interest in the world? What other account can be given of your so setting your will in opposition to God's will, and that so obstinately, for so long a time, against so many warnings as you have had? What other account can be given of your joining so much with Satan, in the opposition he is making to the kingdom of God in the world? And that you will join with him against God, though it be so much against your own interest, and though you expose yourself by it to everlasting misery?

Such like behavior in one man towards another, would be sufficient evidence of enmity. If he should be seen to behave thus, and that it was his constant manner, none would want better evidence that he was an enemy to his neighbor. If you yourself had a servant that carried it towards you, as you do towards God, you would not think there was need of any greater evidence of his being your enemy. Suppose your servant should manifest much contempt of you; and disregard your commands as much as you do the commands of God; should go directly contrary, and in many ways act the very reverse of your commands; should seem to set himself in ways that were contrary to your will obstinately and incorrigibly, without any amendment from your repeated calls, warnings, and threatenings; and should act so cross to you day and night, as you do to God; would he not be justly deemed your enemy? Suppose, further, when you sought one thing, he would seek the contrary; when you did any work, he would, as much as in him lay, undo and destroy that work; and suppose he should continually drive at such ends, as tended to overthrow the ends you aimed at. When you sought to bring to pass any design, he would endeavor to overthrow your design; and set himself as much against your interest, as you do yourself against God's honor. And suppose you should moreover see him, from time to time, with those who were your declared mortal enemies; making them his counselors, and hearkening to their counsels, as much as you do to Satan's temptations; should you not think you had sufficient evidence that he was your enemy? — Therefore consider seriously your own ways, and weigh your own behavior. "How canst thou say, I am not polluted? — see thy way in the valley, know what thou hast done," Jer. 2:23.

SECTION V

The objections, that they show respect to God, and experience some religious affections, answered.

NATURAL men may be ready to object, the respect they show to God, from time to time. This makes many to think that they are far from being such enemies to God. They pray to him in secret, and attend on public worship, and take a great deal of pains to do it in a decent manner. It seems to them that they show God a great deal of respect. They use many very respectful terms in their prayer. They are respectful in their manner of speaking, their voice, gestures, and the like. — But to this I answer, that all this is done in mere hypocrisy. All this seeming respect is feigned, there is no sincerity in it. There is external respect, but none in the heart. There is a show, and nothing else. You only cover your enmity with a painted veil. You put on the disguise of a friend, but in your heart you are a mortal enemy. There is external honor, but inward contempt; there is a show of friendship and regard, but inward hatred. You do but deceive yourself with your show of respect; and endeavor to deceive God; not considering that God looks not on the outward appearance, but on the heart. — Here consider particularly,

1. That much of that seeming respect which natural men show to God, is owing to their education. They have been taught from their infancy that they ought to show great respect to God. They have been taught to use respectful language when speaking about God, and to behave with solemnity, when attending on those exercises of religion, wherein they have to do with him. From their childhood, they have seen that this is the manner of others, when they pray to God, to use reverential expressions. and a reverential behavior before him.

Those who are brought up in places where they have, commonly from their infancy, heard men take the name of God in vain, and swear and curse, and blaspheme; they learn to do the same; and it becomes habitual to them. And it is the same way, and no

other, that you have learned to behave respectfully towards God. [It is] not that you have any more respect to God than they; but they have been brought up one way, and you another. In some parts of the world, men are brought up in the worship of idols of silver, and gold, and wood, and stone, made in the shape of men and beast. "They say of them, Let the men that sacrifice, kiss the calf," Hos. 13:2. In some parts of the world, they are brought up to worship serpents, and are taught from their infancy to show great respect to them. And in some places, they are brought up in worshipping the devil, who appears to them in a bodily shape; and to behave with a show of great reverence and honor towards him. And what respect you show to God has no better foundation; it comes the same way, and is worth no more.

2. That show of respect which you make is forced. You come to God, and make a great show of respect to him, and use very respectful terms, with a reverential tone and manner of speaking; and your countenance is grave and solemn. You put on an humble aspect; and use humble, respectful postures, out of fear. You are afraid that God will execute his wrath upon you, and so you feign a great deal of respect, that he may not be angry with you. "Through the greatness of thy power shall thine enemies submit themselves unto thee," Psa. 66:3. In the original it is, *shall thine enemies lie to thee*. It is rendered therefore in the margin, *shall yield feigned obedience to thee*. All that you do in religion is forced and feigned. Through the greatness of God's power, you yield feigned obedience. You are in God's power, and he is able to destroy you. And so you feign a great deal of respect to him, that he might not destroy you. As one might do towards an enemy that had taken him captive, though he at the same time would gladly make his escape, if he could, by taking away the life of him who had taken him captive.

3. It is not real respect that moves you to behave so towards God. You do it because you hope you shall get by it. It is respect to yourself, and not respect to God that moves you. You hope to move God by it to bestow the rewards of his children. You are like the Jews who followed Christ, and called him Rabbi, and would make him a king. Not that they honored him so much in their hearts, as to think him worthy of the honor of a king; or that they had the respect of sincere subjects; but they did it for the sake of the loaves. "Jesus perceived that they would come and make him a king. And when they had found him on the other side of the sea, they said unto him, Rabbi, how camest thou hither? Jesus answered and said unto them, Verily, verily I say unto you, Ye seek me, not because you saw the miracles, but because ye did eat of the loaves, and were filled," John 6:15, 25, 26.

These things do not argue but that you are implacable enemies to God. If you examine your prayers and other duties, your own consciences will tell you, that the seeming respect which you have shown to God in them, has been only in hypocrisy. Oftentimes you have set forth in your prayers, that God was a great, a glorious, and an infinitely holy God, as if you greatly honored him on the account of these attributes; and, at the same time, you had no sense in your heart of the greatness and glory of God, or of any excellency in his holiness. Your own consciences will tell you, that you have often pretended to be thankful; you have told God, that you thanked him you was alive, and thanked him for various mercies, when you have not found the least jot of thankfulness in your heart. And so you have told God of your own unworthiness, and set forth what a vile creature you [were]; when you have had no humble sense of your own unworthiness.

If these forementioned restraints were thrown off, you would soon throw off all your show of respect. Take away fear, and a regard to your own interest, and there would soon be an end to all those appearances of love, honor, and reverence, which now you make. All these things are not at all inconsistent with the most implacable enmity. The devil himself made a show of respect to Christ, when he was afraid that he was going to torment him; and when he hoped to persuade Christ to spare him longer. "When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not," Luke 8:28.

Some may perhaps object against this doctrine of their being God's enemies, the *religious affections* they have sometimes experienced. They may be ready to say that when they have come before God in prayer, they have not only used respectful terms and gestures, but they have prayed with affection; their prayers have been attended with tears, which they are ready to think showed something in the heart. — But to this it is answered, that these affections have risen from other causes, and not from any true respect to God.

(1.) They have risen from self-love, and not love to God. If you have wept before God, from the consideration of your own pitiful case; that has been because you loved yourself, and not because you had any respect to God. If your tears have been from sorrow for your sins; you have mourned for your sins, because you have sinned against yourself, and not because you have sinned against God. "When ye fasted and mourned, did ye at all fast unto me, even unto me?" Zec. 7:5.

(2.) Pride, and a good thought of themselves, very commonly has a great hand in the affections of natural men. They have a good opinion of what they are doing when they are praying; and the reflection on that affects them. They are affected with their own goodness. Men's self-righteousness often occasions tears. A high opinion of themselves before God, and an imagination of their being persons of great account with him, has affected them in their transactions with God. There is commonly abundance of pride in

the midst of tears; and often pride is in a great measure the source of them. And then they are so far from being an argument that you are not an enemy to God, that on the contrary, they are an argument, that you are. In your very tears, you are, in a vain conceit of yourself, exalting yourself against God.

(3.) The affections of natural men often arise from wrong notions they have of God. They conceived of God after the manner they do of men, as though he were a being liable to be wrought upon in his affections. They conceive of him as one whose heart could be drawn, whose affections can be overcome, by what he sees in them. They conceive of him as being taken with them, and their performances; and this works on their affections; and thus one tear draws another, and their affections increase by reflection. And oftentimes they conceived of God as one that loves them, and is a friend to them. And such a mistake may work much on their affections. But such affections that arise towards God, as they conceit him to be, is no argument that they have not the same implacable hatred towards God, considered as he really is. There is no concluding that men are not enemies, because they are affected and shed tears in their prayers, and the like. Saul was very much affected when David expostulated with him about pursuing after him, and seeking to kill him. David's words wrought exceedingly upon Saul's affections. "And it came to pass when David had made an end of speaking these words unto Saul, that Saul said, Is this thy voice, my son David? and Saul lift up his voice and wept," 1 Sam. 24:16, chap 26:1, 10. He was so affected that he wept aloud, and called David his son, though he was but just before seeking his life. But this affection of Saul was no argument that he did not still continue in his enmity against David. He was David's mortal enemy before, and sought his life; and so he did afterwards. It was but a pang. His enmity was not mortified or done away. The next news we hear of Saul is that he was pursuing David, and seeking his life again.

SECTION VI

Restraining grace a great privilege.

IF natural men are God's enemies, then hence we may learn, how much we are indebted to God for his restraining grace. If all natural men are God's enemies, what would they not do, if they were not restrained! For what has one that is an enemy in his disposition, to restrain him from acting against him to whom he is an enemy? Hatred will not restrain a man from acting anything against him that is hated. Nothing is too bad for hatred, if it be mere hatred and no love. Hatred shows no kindness either in doing, or forbearing. It will never make a man forbear to act against God; for the very nature of hatred is to seek evil. But wicked men, as has been shown, are mere enemies to God. They have hatred, without any love at all. And hence natural men have nothing within them, in their own nature, to restrain them from anything that is bad. And therefore their restraint must not be owing to nature, but to restraining grace. And therefore whatever wickedness we have been kept from, it is not because we have not been bad enough to commit it; but it is God has restrained us, and kept us back from sin. There can be no worse principle, than a principle of hatred to God. And there can be no principle that will go further in wickedness than this, if it be neither mortified nor restrained. But it is not mortified in natural men; and therefore all that keeps them from any degree of wickedness, is restrained. If we have seen others do things that we never did; and if they have done worse than we, this is owing to restraining grace. If we have not done as bad as Pharaoh, it is owing to divine restraints. If we have not done as bad as Judas, or as the scribes and Pharisees, or as bad as Herod, or Simon Magus, it is because God has restrained our corruption. If we have ever heard or read of any that have done worse than we; if we have not gone the length in sinning, that the most wicked pirates or carnal persecutors have gone, this is owing to restraining grace. For we are all naturally the enemies of God as much as they. If we have not committed the unpardonable sin, it is owing to restraining grace. There is no worse principle in exercise in that sin, than enmity against God. There is the entire fountain, and all the foundation of the sin against the Holy Ghost, in that enmity against God that naturally reigns in us.

It is not we that restrain ourselves from the commission of the greatest imaginable wickedness; for enmity against God reigns in us and over us; we are under its power and dominion, and are sold under it. We do not restrain that which reigns over us. A slave, as long as he continues a mere slave, cannot control his master. "He that committeth sin, is the servant of sin," John 8:34. So that the restraint of this our cruel tyrant, is owing to God, and not to us. What does a poor, impotent subject do to restrain the absolute Lord, that has him wholly under his power? How much will it appear that the world is indebted to the restraining grace of God, if we consider that the world is full of enemies to God. The world is full of inhabitants; and almost all are God's enemies, his implacable and mortal enemies. What therefore would they not do, what work would they not make, if God did not restrain them?

God's work in the restraint that he exercises over a wicked world, is a glorious work. God's holding the reins upon the corruptions of a wicked world, and setting bounds to their wickedness, is a more glorious work, than his ruling the raging of the sea, and setting bounds to its proud waves, and saying, hitherto shalt thou come, and no further. In hell, God lets the wickedness of wicked spirits have the reins, to rage without restraint; and it would be in a great measure upon earth as it is in hell, did not God restrain the wickedness of the world. But in order to the better understanding how it is owing to the restraining grace of God, that we are kept and withheld from the highest acts of sin, I would here observe several things.

1. Whenever men are withheld from sinning by the common influence of God's Spirit, they are withheld by restraining grace. If sinners are awakened, and are made sensible of the great guilt that sin brings, and that it exposes to a dreadful punishment; under such circumstances they dare not allow themselves in willful sin; God restrains them by the convictions of his Spirit; and therein their being kept from sin, is owing to restraining grace. And unawakened sinners that live under the gospel, who are in a great measure secure, commonly have some degrees of the influence of God's Spirit, with his ordinances influencing natural conscience. And though they be not sufficient thoroughly to rouse them out of security, or make them reform; yet they keep them from going such lengths in sin, as otherwise they might do. And this is restraining grace. They are indeed very stupid and sottish. Yet they would be a great deal more so, if God should let them wholly alone.

2. All the restraints that men are under from the word and ordinances is from grace. The word and ordinances of God might have some degree of influence on men's natural principles of self-love, to restrain them from sin, without any degree of the influence of God's Spirit. But this would be the restraining grace of God; for God's goodness and mercy to a sinful world appears in his giving his word to be a restraint on the wickedness of the world. When men are restrained by fear of those punishments that the Word of God threatens; or by the warnings, the offers, and promises of it; when the Word of God works upon hope, or fear, or natural conscience, to restrain men from sin, this is the restraining grace of God, and is owing to his mercy. It is an instance of God's mercy that he has revealed hell, to restrain men's wickedness; and that he has revealed a way of salvation, and a possibility of eternal life. This which has great influence on men to keep them from sin, is the restraining grace of God.

3. When men are restrained from sin, by the light of nature, this also is of grace. If men are destitute of the light of God's Word, yet the light of natural conscience teaches that sin brings guilt, and exposes to punishment. The light of nature teaches that there is a God who governs the world, and will reward the good and punish the evil. God is the author of the light of nature, as well as the light of revelation. He in mercy to mankind makes known many things by natural light to work upon men's fear and self-love, in order to restrain their corruptions.

4. When God restrains men's corruptions by his providence, this is from grace. And that whether it be his general providence in ordering the state of mankind; or his providential disposals towards them in particular.

(1.) God greatly restrains the corruption of the world, by ordering the state of mankind. He hath set them here in a mortal state, and in a state of probation for eternity; and that is a great restraint to corruption. God hath so ordered the state of mankind, that ordinarily many kinds of sin and wickedness are *disgraceful*, and what tend to the hurt of a man's character and reputation amongst his fellowmen; and that is a great restraint. He hath so disposed the world, that many kinds of wickedness are many ways very contrary to men's temporal *interest*; and mankind [is] led to prohibit many kinds of wickedness by human laws; and that is a great restraint. God hath set up a church in the world, made up of those who, if they are answerable to their profession, have the fear and love of God in their hearts; and they by holding forth revealed light, by keeping up the ordinances of God, and by warning others, are a great restraint to the wickedness of the world.

In all these things, the restraining grace of God appears. — It is God's mercy to mankind, that he has so ordered their state, that they should have so many things, by fear and a regard to their own interest, to restrain their corruptions. It is God's mercy to the world, that the state of mankind here differs from the state of the damned in hell; where men will have none of these things to restrain them. The wisdom of God, as well as the attributes of his grace, greatly appear in thus disposing things for the restraining of the wickedness of men.

(2.) God greatly restrains the corruptions of men by his providence towards particular persons; by placing men in such circumstances as to lay them under restraints. And to this it is often owing that some natural men never go such lengths in sinning, or are never guilty of such atrocious wickedness, as some others, that Providence has placed them in different circumstances. If it were not for this, many thousands of natural men, who now live sober and orderly lives, would do as Pharaoh did. The reason why they do not, is, that Providence has placed them in different circumstances. If they were in the same circumstances as Pharaoh was in, they would do as he did. And so, if in the same circumstances as Manassah, as Judas, or Nero. But Providence restrains their corruptions, by putting them in such circumstances, as not to open such a door or outlet for their corruption, as he did to them. So some do not perpetrate such horrid things, they do not live such horribly vicious lives, as some others, because Providence has restrained them, by ordering that they should have a better education than others. Providence has ordered that they should be the children of pious parents, it may be, or should live where they should enjoy many means of grace; and so Providence has laid them under restraints. Now this is restraining grace; or the attribute of God's grace exercised in thus restraining persons.

And oftentimes God restrains men's corruptions by particular events of providence. By particular afflictions they are brought under, or by particular occurrences, whereby God does, as it were, block up men's way in their course of sin, or in some wickedness that they have devised, and that otherwise they would perpetrate. Or something happens unexpected to hold men back from that

which they were about to commit. Thus God restrained David by his providence from shedding blood, as he intended to do. “Now therefore, my lord, as the Lord liveth, and as thy soul liveth, seeing *the Lord hath withholden* thee from coming to shed blood, and from avenging thyself with thine own hand,” — 1 Sam 25:26. God withheld him from it no otherwise, than by ordering it so in his providence that Abigail should come, and by her wisdom should cool, pacify, and persuade him to alter his purpose. See verse 32, 33, 34.

5. Godly persons are greatly indebted to restraining grace, in keeping them from dreadful acts of sin. So it was in that instance of David, just mentioned. Even godly persons, when God has left, and has not restrained them, have fallen into dreadful acts of sin. So did David, in the case of Uriah; and Lot, and Peter. And when other godly persons are kept from falling into such sins, or much worse sins than these, it is owing to the restraining grace of God. Merely having a principle of grace in their hearts, or merely their being godly persons, without God’s presence to restrain them, will not keep them from great acts of sin. That the godly do not fall into the most horrid sins that can be conceived of, is owing not so much to any inconsistency between their falling into such sins, and the having a principle of grace in the heart, as it is owing to the covenant mercy of God, whereby he has promised never to leave nor forsake his people; and that he will not suffer them to be tempted above what they are able; but with the temptation will make a way for them to escape. If saving grace restrains men from great acts of sin, that is owing to God who gives such exercises of grace at that time when the temptation comes, that they are restrained.

Let not the godly therefore be insensible of their obligations to the restraining grace of God. Though they cannot be said to be enemies to God, because a principle of enmity does not reign; yet they have the very same principle and seed of enmity in them, though it be mortified. Though it be not in reigning power, yet it has great strength; and is too strong for them, without God’s almighty power to help them against it. Though they be not enemies to God, because they have a principle of love; yet their old man, the body of sin and death that yet remains in them, is a mortal enemy to God. Corruption in the godly, is not better than it is in the wicked; but is of as bad a nature every whit, as that which is in a mortal enemy to God. And though it be not in reigning power; yet it would dreadfully rage, were it not for God’s restraining grace.

God give his restraining grace to both natural and godly men. But there is this difference; he gives his restraining grace to his children in the way of covenant mercy; it is part of the mercy promised in his covenant. God is faithful, and will not leave them to sin in like manner as wicked men do; otherwise they would do every whit as bad. — Let not therefore the godly attribute it to themselves, or merely to their own goodness, that they are not guilty of such horrid crimes as they hear of in others; let them consider it as not owing to them, but to God’s restraints. — Thus, all, both godly and ungodly, may learn from this doctrine, their great obligations to the restraining grace of God.

SECTION VII

Why natural men are not willing to come to Christ, and their dreadful condition.

HENCE we may learn the reason why natural men will not come to Christ. They do not come because they will not come. “Ye *will* not come to me, that ye might have life,” John 5:40. When we say that natural men are not willing to come to Christ, it is not meant that they are not willing to be delivered from hell; for without doubt, no natural man is willing to go to hell. Nor is it meant, that they are not willing that Christ should keep them from going to hell. Without doubt, natural men under awakenings often greatly desire this. But this does not argue that they are willing to come to Christ. For, notwithstanding their desire to be delivered from hell, their hearts do not close with Christ, but are averse to him. They see nothing in Christ wherefore they should desire him; no beauty nor comeliness to draw their hearts to him. And they are not willing to take Christ as he is; they would fain divide him. There are some things in him that they like, and others that they greatly dislike. But consider him as he is, and as he is offered to them in the gospel, and they are not willing to accept of Christ; for in doing so, they must of necessity part with all their sins; they must sell the world, and part with their own righteousness. But they had rather, for the present, run the venture of going to hell, than do that.

When men are *truly* willing to come to Christ, they are *freely* willing. It is not what they are forced and driven to by threatenings; but they are willing to come, and choose to come without being driven. But natural men have no such free willingness. But on the contrary have an aversion. And the ground of it is that which we have heard, viz. that they are enemies to God. Their having such a reigning enmity against God, makes them obstinately refuse to come to Christ. If a man is an enemy to God, he will necessarily be an enemy to Christ too; for Christ is the Son of God; he is infinitely near to God, yea, has the nature of God, as well as the nature of man. He is a Savior appointed of God. He anointed him, and sent him into the world. And in performing the work of redemption, he wrought the works of God; always did those things that pleased him; and all that he does as a Savior, is to his glory. And one great thing he aimed at in redemption, was to deliver them from their idols, and bring them to God. The case being so, and

sinners being enemies to God, they will necessarily be opposite to coming to Christ; for Christ is of God, and as a Savior seeks them to bring them to God only. But natural men are not of God, but are averse to him.

Hence we see, how dreadful is the condition of natural men. Their state is a state of enmity with God. If we consider what God is, and what men are, it will be easy for us to conclude that such men as are God's enemies, must be miserable. Consider, ye that are enemies to God, how great he is. He is the eternal God who fills heaven and earth, and whom the heaven of heavens cannot contain. He is the God that made you; in whose hand your breath is, and whose are all your ways; the God in whom you live, and move, and have your being; who has your soul and body in his hands every moment.

You would look on yourself as in very unhappy circumstances, if your neighbors were all your enemies, and none of your fellow-creatures were your friends. If everybody were set against you, and all despised and hated you, you would be ready to think, you had better be out of the world than in it. But if it be such a calamity to have enmity maintained between you and your fellow-creatures, what is it, when you and the almighty God are enemies? What avails either the friendship or enmity of your neighbors, poor worms of the dust, in comparison of the friendship or enmity of the great God of heaven and earth? — Consider,

1. If you continue in your enmity a little longer, there will be a mutual enmity between God and you to all eternity. God will appear to be your dreadful and irreconcilable enemy. If you should die an enemy to God, there will be no such thing as any reconciliation after death. God will then appear to you in hatred, without any love, any pity, and any mercy at all. As you hate God, he will hate you. And that will be verified of you. "My soul loathed them, and their soul abhorred me," Zec. 11:8. And then God will be your enemy forever. If you be not reconciled so as to become his friend in this life, God never will become your friend after death. If you continue an enemy to God till death, God will continue an enemy to you to all eternity. You will have no mediator offered you, there will be no day's-man betwixt you. So that it becomes you to consider what it will be to have God your enemy to all eternity, without any possibility of being reconciled.

Consider, what will it be to have this enmity to be mutual, and maintained forever on both sides? For as God will forever continue an enemy to you, so you will forever continue an enemy to God. If you continue God's enemy until death, you will always be his enemy. And after death your enmity will have no restraint, but it will break out and rage without control. When you come to be a fire-brand hell, you will be so in two respects, viz. as you will be full of the fire of God's wrath; and as you will be on a blaze with spite and malice towards God. You will be as full of the fire of malice, as you will with the fire of divine vengeance, and both will make you full of torment. Then you will appear as you are, a viper indeed. You are now under great disguise; a wolf in sheep's clothing. But then your mask will be pulled off. You shall loose your garments, and walk naked. Rev. 16:15. Then will you vent your rage and malice in fearful blasphemies. That same tongue, to cool which you will wish for a drop of water, will be eternally employed in cursing and blaspheming God and Christ. And that not from any new corruption being put into your heart; but only from God's withdrawing his hand from restraining your old corruption. And what a miserable way will this be of spending your eternity!

2. Consider, what will be the consequence of a mutual enmity between God and you, if it be continued? Though hitherto you have met with no very great changes, yet they will come. After a little while, dying time will come; and then what will be the consequence of this enmity? God, whose enemy you are, has the frame of your body in his hands. Your times are in his hand; and he it is that appoints your bounds. And when he sends death to arrest you, to change your countenance, to dissolve your frame, and to take you away from all your earthly friends, and from all that is dear and pleasant to you in the world; what will be the issue? Will not you then stand in need of God's help? Would not he be the best friend in such a case, worth more than ten thousand earthly friends? If God be your enemy, then to whom will you betake yourself for a friend? When you launch forth into the boundless gulf of eternity, then you will need some friend to take care of you, but if God be your enemy, where will you betake yourself? Your soul must go naked into another world, in eternal separation from all worldly things; and your soul will not be in its own power, to defend or dispose of itself. Will you not then need to have God for a friend, into whose hands you may commend your spirit? But how dreadful will it be, to have God your enemy!

The time is coming when the frame of this world shall be dissolved. Christ shall descend in the clouds of heaven, in the glory of his Father; and you, with all the rest of mankind, must stand before his judgment-seat. Then what will be the consequence of this mutual enmity between God and you? If God be your enemy, who will stand your friend? Now, it may be, it does not appear to be very terrible to have God for your enemy. But when such changes as these are brought to pass, it will greatly alter the appearance of things. Then God's favor will appear to you of infinite worth. They, and they only, will then appear happy, who have the love of God. And then you will know that God's enemies are miserable. — But under this head, consider more particularly several things.

(1.) What God can do to his enemies. Or rather, what can he not do? How miserable can he who is almighty make his enemies! Consider, you that are enemies to God, whether or not you shall be able to make your part good with him. "Do we provoke the Lord to jealousy? Are we stronger than he?" 1 Cor. 10:22. Have you such a conceit of your own strength, as that you think to try it out

with God? Do you intend to run the risk of an encounter with him? Do you imagine that your hands can be strong, or your heart can endure? Do you think you shall be well able to defend yourself, or to escape out of his hand? Do you think that you shall be able to uphold your spirits, when God acts as an enemy towards you? If so, then gird up your loins, and see what the event will be. Therefore thus will I do unto thee — “and because I will do this unto thee, prepare to meet thy God.” — Amos 4:12. Is it not in vain to set the briers and thorns in battle array against devouring flames; which though they seemed to be armed with natural weapons, yet the fire will pass through them, and burn them together? See Isa. 27:4.

And if you endeavor to support yourself under God’s wrath, cannot God lay you under such misery, as to cause your spirit quite to fail; so that you shall find no strength to resist him, or to uphold yourself? Why should a worm think of supporting himself against an omnipotent adversary? Consider, God has made your soul; and he can fill it with misery. He made your body, and can bring what torments he will upon it. God who made you, has given you a capacity to bear torment; and he has that capacity in his hands. How dreadful must it be to fall into the hands of such an enemy! Surely, “it is a fearful thing to fall into the hands of the living God,” Heb. 10:31.

(2.) If God be your enemy, you may rationally conclude that he will act as such in his dealings with you. We have already observed that you have enmity without any love or true respect. So, if you continue to be so, God will appear to be your mere enemy; and will be so forever, without being reconciled. But if it be so, he will doubtless act as such. If he eternally hates you, he will act in his dealings with you, as one that hates you without any love or pity. The proper tendency and aim of hatred is the misery of the object hated; so that you may expect God will make you miserable, and that you will not be spared. — Now, God does not act as your mere enemy. If he corrects you, it is in measure. He now exercises abundance of mercy to you. He threatens you now; but it is in a way of warning, and so in a merciful way. He now calls, invites, and strives with you, and waits to be gracious to you. But hereafter there will be an end to all these things. In another world God will cease to show you mercy.

(3.) If you will continue God’s enemy, you may rationally conclude that God will deal with you so as to make it appear how dreadful it is to have God for an enemy. It is very dreadful to have a mighty prince for an enemy. “The wrath of a king is as the roaring of a lion,” Pro. 19:12. But if the wrath of a man, a fellow-worm, be so terrible, what is the wrath of God! And God will doubtless show it to be immensely more dreadful. If you will be an enemy, God will act so as to glorify those attributes which he exercises as an enemy; which are his majesty, his power, and justice. His great majesty, his awful justice, and mighty power, shall be showed upon you. “What if God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction,” Rom. 9:22.

(4.) Consider, what God has said he will do to his enemies. He has declared that they shall not escape; but that he will surely punish them. “Thine hand shall find out all thine enemies, thy right hand shall find out all those that hate thee,” Psa. 21:8. “And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face,” Deu. 7:10. “The Lord shall wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his trespasses,” Psa. 68:21.

Yea, God hath sworn that he will be avenged on them; and that in a most awful and dreadful manner. “For I lift up my hand to heaven, and say, I live forever. If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and I will reward them that hate me. I will make mine arrows drunk with blood (and my sword shall devour flesh), and that with the blood of the slain — from the beginning of revenges on the enemy,” Deu. 32:40, 41, 42. The terribleness of the threatened destruction is here variously set forth. God “whets his glittering sword,” as one that prepares himself to do some great execution. “His hands take hold on judgment,” to signify that he will surely reward them as they deserve. “He will render vengeance to his enemies, and reward them that hate him.” i.e. He will render their full reward. “I will make mine arrows drunk with blood.” This signifies the greatness of the destruction. It shall not be a little of their blood that shall satisfy; but his arrows shall be glutted with their blood. “And his sword shall devour flesh.” That is, it shall make dreadful waste of it. This is the terrible manner in which God will one day rise up and execute vengeance on his enemies!

Again, the completeness of their destruction is represented in the following words: “The wicked shall perish, the enemies of the Lord shall be as the fat of lambs, they shall consume: into smoke shall they consume away,” Psa. 37:20. The fat of lambs, when it is burnt in the fire, burns all up; there is not so much as a cinder left; it all consumes into smoke. This represents the perfect destruction of God’s enemies in his wrath. So God hath promised Christ; that he would make his enemies his footstool, Psa. 110:1. i.e. He would pour the greatest contempt upon them, and as it were tread them under foot. Consider, that all these things will be executed on you, if you continue God’s enemies.

God may justly withhold mercy

IF natural men are God's enemies, hence we may learn, how justly God may refuse to show you mercy. For is God obliged to show mercy to his enemies? Is God bound to set his love on them that have no love to him; but hate him with perfect hatred? Is he bound to come and dwell with them that have an aversion to him, and choose to keep at a distance from him, and fly from him as one that is hateful to them? Even should you desire the salvation of your soul, is God bound to comply with your desires, when you always resist and oppose his will? Is God bound to put honor upon you, and to advance you to such dignity as to be a child of the King of kings, and the heir of glory, while at the same time you set him too low to have even the lowest place in your heart?

This doctrine affords a strong argument for the absolute sovereignty of God, with respect to the salvation of sinners. If God is pleased to show mercy to his haters, it is certainly fit that he should do it in a sovereign way, without acting as any way obliged. God will show mercy to his mortal enemies; but then he will not be bound, he will have his liberty to choose the objects of his mercy; to show mercy to what enemy he pleases, and to punish and destroy which of his haters he pleases. And certainly this is a fit and reasonable thing. It is fit that God should distribute saving blessings in this way, and in no other, viz. in a sovereign and arbitrary way. And that ever anybody thought of or devised any other way for God to show mercy, than to have mercy on whom he will have mercy, must arise from ignorance of their own hearts, whereby they were insensible what enemies they naturally are to God. But consider here the following things:

1. How *causelessly* you are enemies to God. You have no manner of reason for it, either from what God is, or from what he has done. You have no reason for this *from what he is*. For he is an infinitely lovely and glorious Being. The fountain of all excellency, all that is amiable and lovely in the universe, is originally and eminently in him. Nothing can possibly be conceived of that could be lovely in God, that is not in him, and that in the greatest possible degree.

And you have no reason for this, *from what God has done*. For he has been a good and bountiful God to you. He has exercised abundance of kindness to you; has carried you from the womb, preserved your life, taken care of you, and provided for you, all your life long. He has exercised great patience and long-suffering towards you. If it had not been for the kindness of God to you, what would have become of you? What would have become of your body? And what, before this time, would have become of your soul? And you are now, every day and hour, maintained by the goodness and bounty of God. Every new breath you draw, is a new gift of his to you. How causelessly then are you such dreadful enemies to God! And how justly might he for it eternally deprive you of all mercy, seeing you do thus requite God for his mercy and kindness to you!

2. Consider, how *you would resent it*, if others were such enemies to you, as you are to God. If they had their hearts so full of enmity to you; if they treated you with such contempt, and opposed you, as you do God; how would you resent it! Do you not find that you are apt greatly to resent it, when any oppose you, and show an ill spirit towards you? And though you excuse your own enmity against God from your corrupt nature that you brought into the world with you, which you could not help. Yet you do not excuse others for being enemies to you from their corrupt nature that they brought into the world, which they could not help; but are ready bitterly to resent it notwithstanding.

Consider therefore, if you, a poor, unworthy, unlovely creature, do so resent it, when you are hated, how may God justly resent it when you are enemies to him, an infinitely glorious Being; and a Being from whom you have received so much kindness!

3. How *unreasonable* is it for you to imagine that you can oblige God to have respect to you by anything that you can do, continuing still to be his enemy. If you think you have prayed, and read, and done something considerable for God; yet who cares for the seeming kindness of an enemy? What value would you yourself set upon a man making a show of friendship, when you knew at the same time, that he was inwardly your mortal enemy? Would you look upon yourself obliged for such respect and kindness? Would you not rather abhor it? Would you count such respect to be valued, as Joab's towards Amasa, who took him by the beard, and kissed him, and said, Art thou in health, my brother? And smote him at the same time under the fifth rib, and killed him! What if you do pray to God? Is he obliged to hear the prayers of an enemy? What if you have taken a great deal of pains? Is God obliged to give heaven for the prayers of an enemy? He may justly abhor your prayers, and all that you do in religion, as the flattery of a mortal enemy.

SECTION IX

Practical Improvement

HENCE we may learn,

1. How wonderful is the love that is manifested in giving Christ to die for us. For this is love to enemies. "While we were enemies, we were reconciled to God by the death of his Son." How wonderful was the love of God the Father, in giving such a gift to those who not only could not be profitable to him, but were his enemies, and to so great a degree! They had great enmity against him; yet so did he love them, that he gave his own Son to lay down his life, in order to save their lives. Though they had enmity that sought to pull God down from his throne; yet he so loved them, that he sent down Christ from heaven, from his throne there, to be in the form of a servant; and instead of a throne of glory, gave him to be nailed to the cross, and to be laid in the grave, that so we might be brought to a throne of glory.

How wonderful was the love of Christ, in thus exercising dying love towards his enemies! He loved those that hated him, with hatred that sought to take away his life, so as voluntarily to lay down his life, that they might have life through him. "Herein is love; not that we loved him, but that he loved us, and laid down his life for us."

2. If we are all naturally God's enemies, hence we may learn what a spirit it becomes us as Christians to possess towards our enemies. Though we are enemies to God, yet we hope that God has loved us, that Christ has died for us, that God has forgiven or will forgive us; and will do us good, and bestow infinite mercies and blessings upon us, so as to make us happy. All this mercy we hope has been, or will be, exercised towards us forever

Certainly then, it will not become us to be bitter in our spirits against those that are enemies to us, and have injured and ill treated us; and though they have yet an ill spirit towards us. Seeing we depend so much on God's forgiving us, though enemies, we should exercise a spirit of forgiveness towards our enemies. And therefore our Savior inserted it in that prayer, which he dictated as a general directory to all; "Forgive us our debts, as we forgive our debtors," to enforce the duty upon us, and to show us how reasonable it is. And we ought to love them even while enemies; for so we hope God hath done to us. We should be the children of our Father, who is kind to the unthankful and evil. Luke 6:35.

If we refuse thus to do, and are of another spirit, we may justly expect that God will deny us his mercy, as he had threatened! "If ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses," Mat. 6:14, 15. The same we have in the parable of the man, who owed his lord ten thousand talents. Mat. 18:23-35.