

Quotes on Man: Unconverted/Natural Man

by

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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.

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.

Every unconverted person lives in a *sinful way*. He not only lives in a particular evil practice, but the whole course of his life is sinful. The imagination of the thoughts of his heart is only evil continually. He not only doth evil, but he doth no good.. Sin is an unconverted man's trade; it is the work and business of his life; for he is the servant of sin. And ordinarily hypocrites or those who are wicked men, and yet think themselves godly, and make a profession accordingly, are especially odious and abominable to God.

As long as you live, many of the blessings of God are spent upon you from day to day; you devour the fruits of the earth and consume much of its fatness and sweetness; and all to no purpose, but to keep you alive to sin against God, and spend all in wickedness. The whole creation does as it were groan with you; the sun rises and sets to give you light, the clouds pour down rain upon you, and the earth brings forth her fruits, and labours from year to year to supply you; and you in the meantime do not answer the end of Him who has created all things. How just therefore would it be if God should soon cut you off, and take you away, and deliver the earth from this burden, that the creation may no longer groan with you, and cast you out as an abominable branch!

Every faculty and principle of action (of a natural man) is wholly under the dominion of enmity against God. The nature of man is wholly infected with this enmity against God. ... This enmity against God has the absolute possession of the man... 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.

You have heard such things many times: you are old soldiers, and have been too much used to the roaring of heaven's cannon, to be frighten at it. It will therefore probably be in vain for me to say anything further to you; I will only put you in mind that ere long God will deal with you. I cannot deal with you, you despise what I say; I have no power to make you sensible of your danger and misery, and of the dreadfulness of the wrath of God. The attempts of men in this way have often proved vain. However, God hath undertaken to deal with such men as you are.

Their (*natural men's*) *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.

You live here in all the concerns of life as an enemy to God; you have used all your enjoyments and possessions against God, and to his dishonour; would it not therefore be just if God should curse you in them, and turn them all against you, and to your destruction? What temporal blessing has God given you, which you have not used in the service of your lusts, in the service of sin and Satan? If you have been in prosperity, you have made use of it to God's dishonour; when you have waxed fat, you have forgotten the God that made you. How just therefore would it be if God's curse should attend all your enjoyments! Whatsoever employments you have followed, you have not served God in them, but God's enemies; how just therefore would it be if you should be cursed in all your employments!

God oftentimes in wrath leaves them (*wicked men*) to themselves. They are left in their sins, and left to undo themselves, and work out their own ruin; he lets them alone in sin... He often leaves them to go great lengths in sin, and does not afford them that restraining grace that he does to others. He leaves them to their own blindness, so that they always remain ignorant of God and Christ, and of the things that belong to their peace. They are sometimes left to hardness of heart, to be stupid and senseless, so that nothing will ever thoroughly awaken them. They are left to their own hearts' lusts, to continue in some wicked practices all their days.

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?

Men are very apt to bring their principles to their practices, and not their practices to their principles, as they ought to do. They, in their practice, comply not with their consciences; but all their strife is to bring their consciences to comply with their practice.

They (*natural men*) are enemies (*of God*) 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, he is so much above them; but yet they do what they can. They oppose themselves to his honour 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 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.

The condition of natural men is worse to-day, than it was yesterday, and that on several accounts. The heart grows more and more polluted and hardened. The longer sin continues unmortified, the more is it strengthened and rooted. Their guilt also grows greater, and hell every day grows hotter; for they are every day adding sin to sin, and so their iniquity is increasing over their heads more and more. Every new sin adds to the guilt. Every sin deserves eternal death for its punishment. And therefore in every sin that a man commits, there is so much added to the punishment, to which he lies exposed. There is, as it were, another eternal death added to augment his damnation. And how much is added to the account in God's book every day; how many new sins are set down, that all may be answered for; each one of which sins must be punished, that by itself would be an eternal death! How fast do wicked men heap up guilt, and treasure up wrath, so long as they continue in a natural condition! How is God more and more provoked, his wrath more and more incensed; and how does hell-fire continually grow hotter and hotter!

Sometimes persons live in ways of sin, and are not sensible of it, because they are *blinded* by common custom, and the *examples of others*. There are so many who go into the practice, and it is so common a custom, that it is esteemed little or no discredit to a man; it is little testified against. This causes some things to appear innocent, which are very displeasing to God, and abominable in his sight.

Doth it seem to thee not real that thou shalt suffer such a dreadful destruction, because it seems to thee that thou dost not deserve it? And because thou dost not see anything so horrid in thyself, as to answer such a dreadful punishment? Why is it that thy wickedness doth not seem bad enough to deserve this punishment? The reason is, that thou lovest thy wickedness; thy wickedness seems good to thee; it appears lovely to thee; thou dost not see any hatefulness in it, or to be sure, any such hatefulness as to answer such misery. But know, thou stupid, blind, hardened wretch that God doth not see, as thou seest with thy polluted eyes: thy sins in his sight are infinitely abominable. Thou knowest that thou hast a thousand and a thousand times made light of the Majesty of God. And why should not that

Majesty, which thou hast thus despised, be manifested in the greatness of thy punishment? Thou hast often heard what a great and dreadful God Jehovah is; but thou hast made so light of it, that thou hast not been afraid of him, thou hast not been afraid to sin against him, nor to go on day after day, by thy sins, to provoke him to wrath, nor to cast his commands under foot, and trample on them. Now why may not God, in the greatness of thy destruction, justly vindicate and manifest the greatness of that Majesty, which thou hast despised?

Now wicked men not only hate God, but they slight him; they are not afraid of him. But, he will subdue their contempt. When he shall come to take them in hand, they will hate him still; but they will not slight him; they will not make light of his power as they now do; they will see and feel too much of the infinity of his power to slight it. They are now wont to slight his wrath; but then they will slight it no more, they will be infinitely far from it, they will find by sufficient experience that his wrath is not to be slighted: They will learn this to their cost, and they never will forget it. God hath undertaken to rectify their judgments. Now they will not be convinced of those things which God tells them in his word. Ministers take much pains to convince them, but all is in vain. Therefore God will undertake to convince them, and he will do it effectually.

So that, thus it is that natural men are held in the hand of God, over the pit of hell; they have deserved the fiery pit, and are already sentenced to it; and God is dreadfully provoked, his anger is as great towards them as to those that are actually suffering the executions of the fierceness of his wrath in hell, and they have done nothing in the least to appease or abate that anger, neither is God in the least bound by any promise to hold them up one moment; the devil is waiting for them, hell is gaping for them, the flames gather and flash about them, and would fain lay hold on them, and swallow them up; the fire pent up in their own hearts is struggling to break out: and they have no interest in any Mediator, there are no means within reach that can be any security to them. In short, they have no refuge, nothing to take hold of; all that preserves them every moment is the mere arbitrary will, and uncovenanted, un-obliged forbearance of an incensed God. If the true God be he to whom he hath a supreme respect, whom he regards above all; he is doubtless a servant of the true

God. But if the man have something else to which he pays a greater respect than to Jehovah, he is not a godly man.

Fallen man is in a state of exceeding great misery, and is helpless in it; he is a poor weak creature, like an infant cast out in its blood in the day that it is born. .. Fallen man is a mean despicable creature, a contemptible worm; but Christ, who has undertaken for us, is infinitely honourable and worthy. Fallen man is polluted, but Christ is infinitely holy; fallen man is hateful, but Christ is infinitely lovely; fallen man is the object of God's indignation, but Christ is infinitely dear to him. We have dreadfully provoked God, but Christ has performed that righteousness which is infinitely precious in God's eyes. And here is not only infinite strength and infinite worthiness, but infinite condescension, and love and mercy, as great as power and dignity.

It may well be a dreadful thought that you have no goodness in you, nor have ever done anything which has the least goodness in it; that you never exercised one act of love, or true thankfulness or obedience, to God in your life; nor ever did the least thing out of true respect to God. The consideration of the dreadful depravity and wickedness of your heart, may well be frightful to you; to think what a sink of corruption it is, how full of all manner of wickedness, how full of enmity against God; to think that there are the same corruptions in your heart, as in the heart of the devil, and that there are the seeds of the same enmity against God, and that you are in the very image of the devil. If you look into your own heart, and strictly examine what it would entice you to do, if all restraints of fear and self-interest were taken off, it might well affright you. How awful may the thought well be to you, when you consider that you are a creature, separated from your Creator! that there is an alienation between you and that great Being, in whom you live and move, and have your being; that you are a poor desolate creature, that have no God to protect you, and guide you, and provide for you in the world; and that you are secure from no manner of mischief, into which human nature is capable of falling, either in soul or body! How terrifying should it be to you, to think how good, how mighty and terrible that God is, under whose wrath you lie down and rise up, and eat and drink, and engage in the daily business of life! How frightful should it be to you, when you consider in what relation you stand to the devil; that you are his child, and that he owns you; that you are his servant, his possession, and that

your heart is his dwelling-place; that you are without Christ, and so without hope, and have no good thing in another world, in which you have any inheritance!

Their (*wicked men*) faces disagree with their hearts, and their mouths disagree with their hearts; they have the visage and show of saints, and the hearts of devils. Their prayers are filled up with thanksgiving, adoration, great honour to God, praise and glory to him, a show of humility before him, a show of repentance for sin, trust, thankfulness, desire of obedience, and trust in Christ alone; when within is nothing but a slight and contempt of God, enmity against God, distrust of God, pride, self-righteousness, obstinacy, and disobedience, without one jot or tittle of honour, or love, or trust, or humility, or repentance, or obedience, or any of those things that there is a show of in their prayers. And now they say and profess one thing, and practise another; they will show one thing to God, and do another, and will live all their days in this world carnally, contentious, and alienated from God, in the indulgence of brutish lusts and filthiness; and yet hope when they die to go to be with him, and in eternal communion with him in perfect holiness, and with holy angels, spending an eternity in holy contemplation and praise, and to have these things for their everlasting happiness.

Natural men would be freed from hell without being saved from sin, which is an inconsistency and impossibility; for where sin remains the reigning power, it will necessarily kindle up the flames of hell, and will bring on the torments of hell. Indeed, while men remain in the body, in the midst of the carnal objects of this world to engross the mind, to please the carnal appetites, to stupefy the conscience, and lull the soul asleep, they may avoid the torments of hell for a little while; but when the body comes to be dissolved, and all worldly objects, diversions, and entertainments come to an end, and the polluted and guilty soul comes to be stripped and turned out naked, infernal horror and misery will naturally and necessarily arise in such a soul. So that there is no such thing as being saved from hell, without being saved from sin. Hence we learn the dreadful hardness of men's hearts, since the word of God hath no more influence upon them, and they are no more moved and wrought upon by those means which infinite wisdom hath provided. The warnings of the word of God are, as you have heard, better and more powerful means than if one should rise from the dead to warn us, and tell us our danger, and the dreadfulness of

the wrath of God. You have also heard, that if these means will not answer the end of awakening and leading sinners to repentance, no other will; neither the working of miracles, nor the hearing of God speak with an audible voice from heaven, nor anything else.—Yet how few are there who are effectually wrought upon by the word of God! They are very thinly sown; there is but here and there one.

God will surely break those who will not bow. God, having girded himself with his power and wrath, hath heretofore undertaken to deal with many hard stubborn, senseless, obstinate hearts; and he never failed, he always did his work thoroughly. It will not be long before you will be wonderfully changed. You who now hear of hell and the wrath of the great God, and sit here in these seats so easy and quiet, and go away so careless; by and by will shake, and tremble, and cry out, and shriek, and gnash your teeth, and will be thoroughly convinced of the vast weight and importance of these great things, which you now despise.