

What Saith the Scripture?

<http://www.WhatSaithTheScripture.com/>

The Self-Hardening Sinner's Doom

by Charles Grandison Finney
President of Oberlin College

from "The Oberlin Evangelist" Publication of Oberlin College

Lecture VII

May 9, 1849

Public Domain Text
Reformatted by Katie Stewart

Text.--Pro. 29:1: "He that, being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy."

In discussing this subject I will consider:

I. When and how persons are reprov'd

II. God's design in reprov'ing sinners

III. What it is to harden the neck

IV. What is intended by the sinner's being suddenly destroyed, and

V. What is implied in its being without remedy

I. When and how persons are reprov'd.

God's reproof of sinners may properly be considered as embracing three distinct departments; namely, reproof by means of His word, by means of His providence, and through His Spirit. My limits will allow me to make only a few suggestions under each of these heads.

- 1. God reprov's the sinner by His word whenever He in any way presents truth to his mind through His word, which shows the sinner His sins, which reveals to him duties that he is not performing. Any such revelation of duties not done, and of sins positively committed is reproof from God. Suppose you are a parent, and you point out to your child some neglect of duty. You by this act reprove your child. There may be connected with this some degree of threatening explicitly announced, or there may not be; in either case it is reproof for it must always be understood that threatening is involved. Hence if you call the attention of your child to anything in his conduct which displeases you, this very act is reproof. So when God by the revealed truth

of His word calls the sinner's attention to the fact of sin, He virtually reproveth him, and this is God's intention in calling his mind to the fact of his sin.

- 2. By God's providence sinners are reproveth, when their selfish projects are defeated. Sinful men are continually planning selfish schemes, and God often through His providence frustrates those schemes; and does so for the very purpose of reproveth their projectors. He could not rebuke them in a more emphatic way than this.

Sinners often form ambitious projects. The student seeks for himself a great name as a scholar; in other spheres, men seek the renown of the warrior, or the civilian--their aspiration being to enroll their names high above their fellows on the pillar of fame; but God in His providence blasts their hopes, frustrates their plans, and would fain make them see that they had better by far get their names written in the Lamb's book of Life. So He blots out their name on Ambition's scroll as fast as they can write it there; as if He would show them their folly, and allure them to write it where no power can ever erase it.

Again, it often happens that men by means of their selfishness become involved in difficulty; perhaps by a selfish use of their property, or by a selfish indulgence of their tongues; and God springs His net upon them, and suddenly they are taken, and find themselves suddenly brought up to think of their ways, and to experience the mischiefs of their selfish schemes. How often do we see this! Men make haste to be rich, and start some grasping scheme of selfishness for this purpose; but God suddenly springs His net upon them--blasts their schemes, and sets them to thinking whether there be not a "God in heaven who minds the affairs of men."

Another man finds himself entangled in lawsuits, and his property melts away like an April snow; and another pushes into some hazardous speculation--till the frown of the Almighty rebukes his folly.

As men have a thousand ways to develop their selfishness, so God has a thousand ways to head them back in their schemes and suggest forcibly to their minds that "this their way is their folly." In all such cases men ought to regard themselves as taken in the net of God's providence. God meets them in the narrow way of their selfishness, to talk with them about the vanity and folly of their course.

Everything which is adapted to arrest the attention of men in their sins may be regarded as a providential reproof. Thus, when God comes among sinners and cuts down some of their companions in iniquity, how solemn often are those dispensations! Often have I had opportunity to notice these effects. Often have I seen how solemn the minds of sinners become under these reproofs of the Almighty. Their feelings become tender; their sensibilities to truth are strongly excited. Who can fail to see that such events are designed to arrest the attention, and to rebuke and reprove them in their course of sin?

Every obstacle which God in His providence interposes in your way of selfishness, is His reproof. You can regard it in no other light.

God sometimes reproves sinners in a way which may be deemed more pungent than any other. I allude to that way which the Bible describes as heaping coals of fire on an enemy's head. A man abuses you; and in retaliation, you do him all the good in your power. Glorious retaliation! How it pours the scorching lava on his head! Now God often does this very thing with sinners. They sin against Him most abusively and most outrageously; and what does He do? How does He retaliate upon them? Only by pouring out upon them a yet richer flood of mercies! He pours new blessings into their lap till it runs over. He prospers their efforts for property; enlarges their families like a flock, and smiles on everything to which they put their hand. O how strangely do these mercies contrast with the sinner's abuse of his great Benefactor!

I can recollect some cases of this sort in my own experience, when the deep consciousness of guilt made me apprehend some great judgments from God. But just then, God seemed in a most remarkable manner to reveal His kindness and His love, and to show the great meekness of His heart. O what a rebuke of my sins was this! Could anything else so break my heart all to pieces? Who does not know the power of kindness to melt the heart?

So God rebukes the sinner for his sins, and seeks to subdue his hard heart by manifested love.

Often sickness is to be regarded as a rebuke from God. When persons for selfish purposes abuse their health and God snatches it away, He in a most forcible way rebukes them for their madness.

Sometimes He brings the lives of men into great peril, so that there shall be but a step between them and death; as if He would give this movement of His providence a voice of trumpet-power to forewarn them of their coming doom. So various and striking are the ways of God's providence in which He reproves men for their sins.

- 3. God also reproves men by His Spirit. According to our Savior's teachings, the Spirit shall "reprove the world of sin, of righteousness and of judgment." Hence when sinners are specially convicted of sin they should know that God has come in His own person to reprove them. His Spirit comes to their very hearts, and makes impressions of truth and duty there--revealing to the sinner his own heart, and showing him how utterly at variance it is with a heart full of divine love.

Again, I have no doubt that in the present as in former days God reproves men of their sins by means of dreams. If all the reliable cases of this sort which have occurred since the Bible was completed were recorded, I doubt not they would fill many volumes. I am aware that some suppose this mode of divine operation upon the human mind has long ago ceased; but I think otherwise. It may have ceased to be a medium of revealing new truth--doubtless it has; but it has not ceased to be employed as a means of impressing and enforcing truth already revealed. Sometimes the great realities of the coming judgment and of the world of doom are brought out and impressed upon the mind with overwhelming force by means of dreams. When this is the case, who shall say that the

hand of the Lord is not in it?

A striking instance of a dream in which the hand of the Lord may be seen, is related by President Edwards. One of his neighbors, an intemperate man, dreamed that he died and went to hell. I will not attempt to relate here the circumstances that according to his dream occurred there. Suffice it to say that he obtained permission to return to earth on probation for one year, and was told distinctly that if he did not reform within one year, he must come back again. Upon this he awaked, under most solemn impressions of the dreadful realities of the sinner's hell. That very morning he went to see his pastor, Pres. Edwards, who said to him--"This is a solemn warning from God to your soul. You must give heed to it and forsake your sins, or you are a ruined man for eternity." The man made very solemn promises. When he had retired, Edwards opened his journal and made an entry of the principal facts; the dream, the conversation, and of course the date of these events. The inebriate reformed and ran well for a time; attended church and seemed serious; but long before the year came around, he relapsed, returned to his cups, and ultimately, in a fit of intoxication opened a chamber door in a shop which led down an outside stairway--pitched headlong and broke his neck. Pres. Edwards turned to his journal and found that the one year from the date of his dream came round that very night, and the man's appointed time was up!

Now it is no doubt true that in general, dreams are under the control of physical law, and follow, though with much irregularity, the strain of our waking revelries; and for this reason many persons will not believe the hand of the Lord ever works in them; yet their inference is by no means legitimate; for God certainly can put His hand upon the mind dreaming as well as upon the mind waking, and multitudes of instances in point show that He sometimes does.

Again, God reproves the sinner whenever His Spirit awakens in the mind a sense of the great danger of living in sin. I have often known sinners greatly affected with the thought of this danger--the terrible danger of passing along through life in sin, exposed every hour to an eternal and remediless hell.

Now these solemn impressions are God's kind warnings, impressed on the soul because He loves the sinner's well-being, and would fain save him if He wisely can.

- 4. Often God's Spirit gives sinners a most impressive view of the shortness of time. He makes them feel that this general truth applies in all its power to themselves--that their own time is short, and that they in all probability have not long to live. I am aware that this impression sometimes originates in one's state of health; but I also know that sometimes there is good reason to recognize God's own special hand in it; and that men sometimes ascribe to nervous depression of spirits what should be ascribed directly to God Himself.

Again, God often makes the impression that the present is the sinner's last opportunity to secure salvation. I know not how many such cases have fallen under my own observation, cases in which sinners have been made to feel deeply that this is to be the very last offer of mercy, and these the very last strivings of the Spirit. My observation has taught me in

such cases, to expect that the result will verify the warning--that this is none other than God's voice, and that God does not lie to man, but teaches most solemn and impressive truth. O how does it become every sinner to listen and heed such timely warnings!

Again, God's Spirit reprove sinners through their particular friends, or through gospel ministers. The affectionate admonitions of a brother or a sister, a parent or a child--a husband, or a wife, how often have these been the vehicle through which God has spoken to the soul! His minister also, God often employs for this purpose, so directing their minds that they in fact present to the sinner the very truth which fits his case, and he says, "It must be that somebody has told the minister all about my thoughts and feelings. Who can it be? I have never told anybody half so much of my heart as he has preached today." Now in such cases you may be safe in ascribing the fitting truth to the guiding hand of the divine Spirit. God is making use of His servant to reprove the sinner.

In all such cases as I have now been adducing, the reproofs administered should be ascribed to the Spirit of the Lord. In the same manner as God often in various ways administers consolation to penitent souls; so does He administer reproof to the impenitent. He has a thousand modes of making His voice audible to the sinner's conscience, and in His wisdom He always selects such as He deems best adapted to produce the desired result.

II. The design of God in reproofing sinners.

- 1. One thing aimed at is to press them with the means of reform. A benevolent God sincerely desires their salvation and honestly does all He wisely can to secure this desired result. Hence His oft repeated reproofs and warnings. He will at least leave them without excuse. They shall never have it to say--"Oh, if we had only been forewarned of danger in those precious hours and years in which salvation was possible!" God designedly forestalls such exclamations by taking away all occasion, and putting in their mouths a very different one--"How have I hated instruction and my heart despised reproof!"
- 2. For this purpose God forewarns the sinner in season. Take the case of the man who dreamed of going down to hell. This dream was a loud and timely warning, adapted as well perhaps as any warning could be to induce reform and real repentance. It effectually took away all excuse or apology for persisting in his sins.
- 3. God designs by these reproofs to prepare men for the solemn judgment. It is in His heart to do them good--secure their seasonable--that is, their present, immediate repentance, so that they may meet their God in peace at last. His benevolence prompts Him to this course and He pursues it with all His heart.
- 4. It is no doubt equally true that the great God designs to be ready Himself for the final judgment--to meet every sinner there. He foresees that it will be important for Him there to show how He has dealt with each sinner--how often and how faithfully He has acted towards them the part of a kind Father. For this end every reproof ever given to a sinner will come in place. That dream recorded by Pres. Edwards will then be found recorded also by an angel's pen--to be revealed before all worlds then and there! This is one step in the process of parental

efforts for reclaiming one sinner. The admonition so faithfully given by Pres. Edwards is another. All will go to show that truly God has been "long suffering towards sinners because He is not willing that any should perish, but that all should come to repentance."

Thus will God in these providential warnings glorify Himself by exhibiting His true character and conduct. Nothing more is ever needful in order to glorify God than that His true character and conduct should be known as it is. The developments brought out at the judgment-day will thus reveal God, and of course will enhance His glory.

- 5. It is also interesting to see how God makes one warning create another. One providential event, sent as a judgment upon one sinner, multiplies its warning voice many fold as it falls upon the ears of hosts of other sinners. God cuts down one out of a class of hoary sinners, or of sinners in middle life, or in youth, and the event speaks in notes of solemn warning to hundreds. At Rome N.Y., several years ago a great revival occurred, the power of which rocked and rent the stout hearts of many sinners, as the forest trees are rocked and rent by a tornado; but with it came some awful judgments revealing another form of the mighty hand of God. There were in that place a small class of hard drinkers who seemed determined to resist every call from God to repent. On the Sabbaths they would get together for drinking and reveling. On one of these occasions, one of their number suddenly fell down dead. Mr. Gillett, pastor of the church in that place, hastened to the spot, found the fallen man yet warm, but actually dead; and turning to the surrounding company of his associates, said, "There--who of you can doubt that this man has gone right down into hell!" This case made a deep and thrilling impression.
- 6. Another man, a famous apostate from a profession of religion, greatly opposed the revival. All at once God smote him with madness, and in his insane ravings he sought to take his own life. Men by turns had to watch him and restrain him by violence from committing suicide. Ere long he died a most horrid death--an awful warning to hardened apostates of their impending doom! So God tries to reform and save guilty men.

Again, God would manifest the utter madness, recklessness and folly of sinners. How striking it will appear in the judgment to see such a multitude of cases of reproof brought out to light, and then in connection to see the folly and madness of sinners in resisting so many reproofs! What a gazing-stock will sinners then be to the gathered myriads of intelligent beings! I have sometimes thought this will be the greatest wonder of the universe, to see the men who have displayed such perfect and long-continued infatuation in resisting so much love and so many kind and most heart-affecting appeals and reproofs! There they will stand monuments of the voluntary infatuation of a self-willed sinner! The intelligent universe will gaze at them as if they were the embodiment of all that is wondrous in madness and folly!

III. What is it to harden the neck?

The figure is taken from the effect of the yoke on the bullock. Under constant pressure and friction the skin becomes callous, and past feeling. So with the sinner's conscience. His will has resisted truth until his constant opposition has hardened his moral sensibility, and his will rests in the attitude of rebellion against God. His mind is now fixed; reproofs which have heretofore chafed his sensibilities

no longer reach them; friction and resistance have hardened his heart till he is past feeling. No dispensations of providence alarm him; no voice from God disturbs him; under all appeals to his reason or conscience his will is doggedly fixed; his moral feelings are insensible.

In this state, one might well say, the neck is hardened. The figure is pertinent. Who has not seen cases of this sort? Cases of men who have become so hardened that every reproof passes by them as if it touched them not--as if their moral sensibility had ceased to be any sensibility at all. I was struck the other day in conversing with a man of seventy-five, with his apparent insensibility to religious considerations. Are you a Christian, said I? "No; I don't know anything about them things--what you call Christians. I never murdered anybody, and I guess I have been as honest as most folks in my way."

But are you prepared to enter heaven--to go into another state of existence, and meet God face to face? "O, I don't believe anything about them things. If I only live about right, that's enough for me." I could make no impression on such a mind as his; but God will make such men know something about these things by and by. They will change their tone ere long!

You sometimes see men in this condition who have given their intelligence up to embrace error, and have of free choice put darkness for light, and light for darkness; have stultified themselves in their own iniquities, and have said to evil, "Be thou my good." These have a seared conscience and a hard heart; their neck is an iron sinew, and they are fixed and fully set never to yield to God's most reasonable demands.

What then shall God do with such men? The text tells us. They "shall be suddenly destroyed, and that without remedy." This leads me to inquire.

IV. What is meant by being suddenly destroyed?

- 1. It implies their being cut off unexpectedly, in such an hour as they think not. We often speak of things as coming suddenly not because they come early in life, but because they fall upon men all suddenly and without being at all anticipated. In this sense the term suddenly seems to be used in our text. When some awful stroke of God's providence falls suddenly among us, smiting down some sinner in his sins, we say--What a sudden death! What an awful dispensation! So the Bible says, while they cry "Peace and safety, then sudden destruction cometh upon them, and they shall not escape." No forewarning is given; no herald with trumpet-call proclaims the coming of that death-shaft; but all suddenly it cuts the air and strikes its blow! It has no need to strike another! Noiseless as the falling dew it comes; with velvet step it enters his bed-chamber; in such forms as no skill or power of man can baffle, it makes its approaches; death raises his bony arm--poises that never-erring shaft--in a moment, where is the victim? Gone; but where? The Bible says, he is "suddenly destroyed." Does this mean that he is borne up as on a chariot of fire to heaven? Where the wicked men of Sodom and Gomorrah--"set forth as an ensample" of the doom of the wicked--caught away up to heaven in mounting columns of fire and brimstone? If that had been, methinks all heaven would have fainted at the sight! Or were the people of the old world, who had all corrupted their way before God, and who were so full of violence and bloodshed that God could not endure them on earth--were they all swept by the flood into heaven, while poor Noah, scorned by the men of his

generation, must toil many long years to prepare him an ark to save himself and family from being also destroyed into heaven?

- 2. What infinite trifling is this with God's words! To say that the sinner's destruction is only taking him by the shortest route and the quickest way into heaven! Does God say or mean this? No! If it had been His purpose to deceive men, He could not have taken a more direct and certain method than this, of calling the taking of men suddenly to heaven, destruction! No, this mode of using language belongs to Satan and not to God. We should never confound the broad distinction between the God of truth and the Father of lies!

V. What is meant when this destruction is said to be "without remedy?"

- 1. That this destruction can not be arrested. It comes with resistless and overwhelming power, and seems to mock all efforts made to withstand its progress. A most striking exemplification of this appeared in the dreadful Cholera which swept over many of our cities some years ago. I was then in New York city--an eye-witness and more than an eye-witness of its terrific power. My own system experienced its withering shock. A man of the strongest constitution occupied a room adjacent to mine; was attacked the same hour that I was, and within a few hours was a corpse. Its powerful sweep was appalling. You might as well put forth your hand to stay the tornado in its rush of power as think to withstand this messenger of the Almighty. So with those forms of destruction which come at God's behest to whelm the hardened sinner in destruction. They come with the strides and the momentum of Omnipotence. The awful hand of God is in them, and who can stand before Him when once His wrath is moved?

Many other forms of disease, as well as the Cholera evince the terror of Jehovah's arm. The strong man is bowed low; his physician sits by his bed-side, powerless for help; disease mocks all efforts to withstand its progress; human skill can only sit by and chronicle its triumph. God is working, and none but a God could resist.

- 2. The very language shows that the principle idea of the writer is that this destruction is endless. It is destruction--the utter ruin of all good--the blighting and withering of all happiness forever. No rescue shall be possible; recovery is hopeless; it is a grave beyond which dawns no resurrection. The destruction wrecks all hope in the common ruin, and in its very terms precludes the idea of remedy. Can you conceive of another element of terror, not already involved and developed in this most dire of all forms of destruction?

REMARKS.

1. We see how to account for the sudden deaths of the wicked that occur often, and what we are to think of them. Some such deaths have occurred here which were exceedingly striking to me. Here we have seen young men, sons of pious parents, children of many prayers and many warnings; but they waxed hard under reproof; and their days were soon numbered. Away they go--and we see them no more. There was one young man who came here to study. He had been warned and prayed for. Perhaps the Lord saw that there was no hope in any farther effort. His sickness I can never forget; nor his horror as death drew on apace. Away he passed from the world of hope and mercy. I will not attempt to follow him, nor would presume to know his final doom; but one thing I know--his

companions in sin received in his death a most solemn and awful warning.

2. The danger of wicked men is in proportion to the light they have. Men of great light are much the more likely to be cut off in early life. Of this we have seen some very striking instances in this place. Some young men have been raised here--were here when I came to the place, and then, in the tender years of childhood and youth they saw their companions converted, and were often affectionately warned themselves. But they seemed to resist every warning and come quick to maturity in moral insensibility. I need not give their names; you knew them once; where are they now? It is not for me to tell where they are; but I can tell where they are not. They are not grown up to bless the church and the world; they did not choose such a course and such an end to their life. They are not here among us; No! the places that knew them once shall know them no more forever. You may call for them in our College halls; in the sad-hearted families where once they might be found; they respond to no call--till the blast of the final trumpet. They knew their duty but too well, and but too soon they apparently settled the question that they would not do it.

That old man of almost four score of whom I spoke was not brought up in any Oberlin. His birth place was in the dark places of the earth--in Canada--where he learned neither to read nor to write. There are children here not ten years old who have forty times as much knowledge on all religious subjects as he. He has lived to become hoary in sin; these children, brought up here need expect no such thing. Tell me where you can find an old man who has been brought up on the midst of great light, who yet lives long and waxes more and more hard in sin and guilt. Usually such men as have great light in their youth will not live out half their days.

3. It is benevolent in God to make His providential judgments in cutting down hardened sinners a means of warning others. Often this is the most impressive warning God can give men. In some cases it is so terrible that sinners have not dared to attend the funeral of their smitten associates. They have seemed afraid to go near the awful scene--so manifest has it been that God's hand is there. In many instances within my personal knowledge the hand of God has cut down in a most horrible manner, men who were opposing revivals. I cannot now dwell upon these cases.

4. We may learn to expect the terrible destruction of those who under great light, are hardening themselves in sin. I have learned when I see persons passing through great trials to keep my eye on them and see if they reform. If they do not I expect to see them ere long cut down as hopeless cumberers of the ground. Being often reprov'd yet still hardening their neck, they speedily meet their doom according to the principle of God's government announced in our text.

5. Reproof administered either soon subdues, or rapidly ripens for destruction. This ripening process goes on rapidly in proportion to the pressure with which God follows them with frequent and solemn reproofs. When you see God following the sinner close with frequent reproofs, plying him with one dispensation after another, and all in vain, you may expect the lifted bolt to smite him next and speedily.

6. The nearer destruction is to men, the less as a general thing they fear or expect it. When you hear them cry, "Peace and safety, then sudden destruction" is at hand and they shall not escape. Just at the time when you are saying--"I never enjoyed better health"--just then when you are blessing yourself

in the prospect of securing your favorite objects, then sudden destruction comes down like an Alpine avalanche, and there is neither time to escape nor strength to resist. How often do you hear it said--Alas! it was so unexpected, so sudden--who would have thought this blow was coming! Just when we least of all expect it, it fell with fatal power.

7. Sinners who live under great light are living very fast. Those who are rapidly acquiring knowledge of duty, standing in a focal center of blazing light, with every thing to arouse their attention--they, unless they yield to this light, must soon live out the short months of their probation. They must soon be converted, or soon pass the point of hope--the point within which it is morally possible that they shall be renewed. Men may under some circumstances live to the age of seventy and never get so much light as they can in a few days or weeks in some situations. Under one set of circumstances a sinner might get more light--commit more sin and become more hardened in a twelve month than he would under other circumstances in a life of four score years. Under the former circumstances he lives fast. A sabbath school child might in this point of view die an hundred years old. The accumulations of a hundred years of sin and guilt and hardness might in his case be made in one short year. Where light is blazing as it has blazed here; where children have line upon line as they are wont to have here, how rapidly they live! How soon do they fill up the allotted years of probation for the reason that the great business of probation is driven through with prodigiously accelerated rapidity! O how suddenly will your destruction come, unless you speedily repent! Of all places on earth, this should be the last to be chosen to live in, unless you mean to repent. I would as soon go to the very door of hell and pitch my tent to dwell there, as to come here to live unless I purposed to serve God. Yet many parents bring or send their children here to be educated--in hope often that they will be converted too; and this is well; so would I; but by all means, ply them with truth and press them with appeals and entreaties, and give them no rest, till they embrace the great salvation. Let these parents see to it that their children are really converted. If they pass along without being converted, do you not expect they will soon break away and plunge into some of the dark mazes of error? Who does not know that this is the natural result of resisting great light? "Because they receive not the love of the truth that they may be saved, God shall send them strong delusion that they may believe a lie, and all be damned who believed not the truth but had pleasure in unrighteousness." O how they go on with rapid strides down to the depths of hell! You scarce can say they're here, before they are gone. And the knell of their early graves proclaims, "He that being often reproved hardeneth his neck, shall suddenly be destroyed and that without remedy."

GLOSSARY

of easily misunderstood terms as defined by Mr. Finney himself.

Compiled by Katie Stewart

1. **Complacency, or Esteem:** "Complacency, as a state of will or heart, is only benevolence modified by the consideration or relation of right character in the object of it. God, prophets, apostles, martyrs, and saints, in all ages, are as virtuous in their self-denying and untiring labours to save the wicked, as they are in their complacent love to the saints." *Systematic Theology (LECTURE VII)*. Also, "approbation of the character of its object. Complacency is due only to the good and holy." *Lectures to Professing Christians (LECTURE XII)*.
2. **Disinterested Benevolence:** "By disinterested benevolence I do not mean, that a person who is disinterested feels no interest in his object of pursuit, but that he seeks the happiness of others

for its own sake, and not for the sake of its reaction on himself, in promoting his own happiness. He chooses to do good because he rejoices in the happiness of others, and desires their happiness for its own sake. God is purely and disinterestedly benevolent. He does not make His creatures happy for the sake of thereby promoting His own happiness, but because He loves their happiness and chooses it for its own sake. Not that He does not feel happy in promoting the happiness of His creatures, but that He does not do it for the sake of His own gratification." *Lectures to Professing Christians (LECTURE I)*.

3. **Divine Sovereignty:** "The sovereignty of God consists in the independence of his will, in consulting his own intelligence and discretion, in the selection of his end, and the means of accomplishing it. In other words, the sovereignty of God is nothing else than infinite benevolence directed by infinite knowledge." *Systematic Theology (LECTURE LXXVI)*.
4. **Election:** "That all of Adam's race, who are or ever will be saved, were from eternity chosen by God to eternal salvation, through the sanctification of their hearts by faith in Christ. In other words, they are chosen to salvation by means of sanctification. Their salvation is the end- their sanctification is a means. Both the end and the means are elected, appointed, chosen; the means as really as the end, and for the sake of the end." *Systematic Theology (LECTURE LXXIV)*.
5. **Entire Sanctification:** "Sanctification may be entire in two senses: (1.) In the sense of present, full obedience, or entire consecration to God; and, (2.) In the sense of continued, abiding consecration or obedience to God. Entire sanctification, when the terms are used in this sense, consists in being established, confirmed, preserved, continued in a state of sanctification or of entire consecration to God." *Systematic Theology (LECTURE LVIII)*.
6. **Moral Agency:** "Moral agency is universally a condition of moral obligation. The attributes of moral agency are intellect, sensibility, and free will." *Systematic Theology (LECTURE III)*.
7. **Moral Depravity:** "Moral depravity is the depravity of free-will, not of the faculty itself, but of its free action. It consists in a violation of moral law. Depravity of the will, as a faculty, is, or would be, physical, and not moral depravity. It would be depravity of substance, and not of free, responsible choice. Moral depravity is depravity of choice. It is a choice at variance with moral law, moral right. It is synonymous with sin or sinfulness. It is moral depravity, because it consists in a violation of moral law, and because it has moral character." *Systematic Theology (LECTURE XXXVIII)*.
8. **Human Reason:** "the intuitive faculty or function of the intellect... it is the faculty that intuits moral relations and affirms moral obligation to act in conformity with perceived moral relations." *Systematic Theology (LECTURE III)*.
9. **Retributive Justice:** "Retributive justice consists in treating every subject of government according to his character. It respects the intrinsic merit or demerit of each individual, and deals with him accordingly." *Systematic Theology (LECTURE XXXIV)*.
10. **Total Depravity:** "Moral depravity of the unregenerate is without any mixture of moral

goodness or virtue, that while they remain unregenerate, they never in any instance, nor in any degree, exercise true love to God and to man." *Systematic Theology (LECTURE XXXVIII)*.

11. **Unbelief:** "the soul's withholding confidence from truth and the God of truth. The heart's rejection of evidence, and refusal to be influenced by it. The will in the attitude of opposition to truth perceived, or evidence presented." *Systematic Theology (LECTURE LV)*.