

What Saith the Scripture?

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

# On Prayer for The Holy Spirit

by Charles Grandison Finney  
President of Oberlin College

from "The Oberlin Evangelist" Publication of Oberlin College

Lecture V  
May 23, 1855

Public Domain Text  
Reformatted by Katie Stewart

Text.--Luke 11:11-13: "If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or, if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

These verses form the concluding part of a very remarkable discourse of our Lord to his disciples on prayer. It was introduced by their request that he would teach them how to pray. In answer to this request, he gave them what we are wont to call the Lord's Prayer, followed by a forcible illustration of the value of importunity, which he still further applied and enforced by renewing the general promise--"Ask and it shall be given you." Then, to confirm their faith still more, he expands the idea that God is their Father, and should be approached in prayer as if he were an infinitely kind and loving parent. This constitutes the leading idea in the strong appeal made in our text. "If a son shall ask bread of any of you that is a father, will he give him a stone? or, if he ask a fish, will he for a fish give him a serpent? Or, if he shall ask an egg, will he give him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

*I. The gift of the Holy Ghost comprehends all we need spiritually.*

*II. It is supremely easy to obtain this gift from God.*

*III. Injurious and dishonorable to God are the practical views.*

*IV. How to account for the impression that the Holy Spirit can rarely be obtained in satisfying fullness.*

*V. How can we reconcile this experience with Christ's veracity.*

**I. The gift of the Holy Ghost comprehends all we need spiritually.**

- 1. Remarking upon this text, I first observe that when we rightly understand the matter, we shall see that the gift of the Holy Ghost comprehends all we need spiritually. It secures to us that union with God which is eternal life. It implies conversion, which consists in the will's being submitted to God's control. Sanctification is
  - (1.) this union of the will to God perfected and perpetuated;
  - (2.) the ascendancy of this state of the will over the entire sensibilities, so that the whole mind is drawn into union and sympathy with the mind and heart of God.

## **II. It is supremely easy to obtain this gift from God.**

In other words, it is easy to obtain from God all spiritual blessings that we truly need. If this be not so, what shall we think of these words of Christ? How can we by any means explain them consistently with fair truthfulness? Surely, it is easy for children to get really good things from their father. Which of you, being a father, does not know it to be easy for your children to get good things from you? You know in your own experience that they obtain without difficulty, even from you, all the real good they need, provided it be in your power to give it. But you are sometimes "evil," and Christ implies that, since God is never evil but always infinitely good, it is much more easy for one to get the Holy Spirit than even for your children to get bread from your hands. "Much more!" What words of meaning in such a connection as this! Every father knows there is nothing in the way of his children getting from him all the good things they really need and which he has to give. Every such parent values these good things for the sake of giving them to his children. For this, parents toil and plan for their children's sake. Can they then be averse or even slow to give these things to their children?

Yet God is much more ready to give his Spirit. My language, therefore, is not at all too strong. If God is much more ready and willing to give his children good things than you are to give to yours, then surely it must be easy and not difficult to get spiritual blessings, even to the utmost extent of our wants.

Let this argument come home to the hearts of those of you who are parents. Surely, you must feel its force. Christ must be a false teacher if this be not so. It must be that this great gift, which in itself comprehends all spiritual gifts, is most easily obtained, and in any amount which our souls need.

## **III. Injurious and dishonorable to God are the practical views.**

- 1. How very injurious and dishonorable to God are the practical views of almost all men on this subject! The dependence of men on the Holy Spirit has come to be the standing apology for moral and spiritual delinquency. Men every where profess to want the Holy Spirit, and more or less, to feel their need and to be praying for this gift; but continually and every where they complain that they do not get it. These complaints assume, both directly and indirectly, that it is very difficult to get this gift;--that God keeps his children on a very low diet; and on the smallest possible amount even of that; that he deals out their spiritual bread and water in most stinted amount--as if he purposed to keep his children only an inch above starvation. Pass among the churches and hear what they say and how they pray;--and what would you think? How would you be shocked at the strange, may I not say, blasphemous assumptions which they

make concerning God's policy in giving, or rather not giving, the Holy Spirit to those that ask him! I can speak from experience and personal observation. When I began to attend prayer-meetings, this fact to which I have alluded struck me as very strange. I had never attended a prayer-meeting till I had come to manhood, for my situation in this respect was very unlike yours here. But after I came to manhood, and prayer-meetings were held in the place where I lived, I used to attend them very steadily. It was a matter of great interest to me, more than I can explain, or well express. I was filled with wonder to hear Christians pray, and the more so as I then began to read my Bible, and to find in it such things as we have in our text today. To read such promises, and then hear Christians talk was surprising. What they did say, coupled with what they seemed to mean, would run thus: I have a duty to perform at this meeting; I cannot go away without doing it. I want to testify that religion is a good thing--a very good thing--although I have not got much of it. I believe God is a hearer of prayer, and yet I don't think he hears mine--certainly not to much purpose. I believe that prayer brings to us the Holy Spirit, and yet, though I have always been praying for this Spirit, I have scarcely ever received it.

Such seemed to be the strain of their talking and thinking, and I must say that it puzzled me greatly. I have reason to know that it has often puzzled others. Within a few years past, I have found this to be the standing objection of unconverted men. They say--"I cannot hold out if I should be converted--it is so difficult to get and to keep the Holy Spirit." They appeal to professed Christians and say, Look at them; they are not engaged in religion; they are not doing their Master's work in good earnest, and they confess it; they have not the Spirit, and they confess it; they bear a living testimony that these promises are of very little practical value.

Now, these are plain matters of fact, and should be deeply pondered by all professed Christians. The Christian life of multitudes is nothing less than a flat denial of the great truths of the Bible.

- 2. Often, when I am urging Christians to be filled with the Holy Ghost, I am asked--Do you really think this gift is for me? Do you think all can have it who will? If you tell them of instances, here and there, of persons who walk in the light, and are filled with the Spirit, they reply:--Are not those very special cases? Are they not the favored few, enjoying a blessing that only a few can hope to enjoy?
- 3. Here you should carefully observe, that the question is not whether few or many have this blessing; but--Is it practically within reach of all? Is it indeed available to all? Is the gift actually tendered to all in the fullest and highest sense? Is it easy to possess it? These being the real questions, we must see that the teachings of the text cannot be mistaken on this subject. Either Christ testified falsely of this matter, or this gift is available to all, and is easily obtained. For, of the meaning and scope of his language, there can be no doubt. No language can be plainer. No illustrations could be more clear, and none could easily be found that are stronger.

#### **IV. How to account for the impression that the Holy Spirit can rarely be obtained in satisfying fullness.**

How shall we account for this impression, so extensively pervading the church, that the Holy Spirit

can rarely be obtained in ample, satisfying fullness, and then only with the greatest difficulty?

- 1. This impression obviously grows out of the current experience of the church. In fact, but few seem to have this conscious communion with God through the Spirit; but few seem really to walk with God and be filled with his Spirit.

When I say few, I must explain myself to mean, few relatively to the whole number of professed Christians. Taken absolutely, the number is great and always has been. Sometimes, some have thought the number to be small, but they were mistaken. Elijah thought himself alone, but God gave him to understand that there were many--a host, spoken of as seven thousand--who had never bowed the knee to Baal. Ordinarily, such a use of the sacred number seven, is to be taken for a large, indefinite sum, much larger than if taken definitely. It may be so here. Even then, in that exceedingly dark age, there were yet many who stood unflinchingly for God.

- 2. It is a curious fact that persons who have really the most piety are often supposed to have the least, so few there are who judge of piety as God does. Those who preach the real gospel are often refreshed to find some in almost every congregation who manifestly embrace it. You can judge by their very looks,--their eyes shine and their faces are all aglow--almost like the face of Moses, descended from the mount.

But theirs is not the common experience of professed Christians. The common one which has served to create the general impression as to the difficulty of obtaining the Holy Spirit, is indeed utterly unlike this. The great body of nominal Christians have not the Spirit, within the meaning of Romans 8th. They cannot say--"The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." It is not true of them that they "walk not after the flesh, but after the Spirit." Comparatively few of all, know in their own conscious experience that they live and abide in the Spirit.

- 3. Here is another fact. Many are praying--apparently--for the Spirit of God, but do not get it. If you go to a prayer-meeting, you hear every body pray for this gift. It is so, also, in the family, and probably in the closet also. Yet, strange to tell, they do not get it. This experience of much prayer for this blessing, and much failure to get it, is every where common. Churches have their prayer-meetings, years and years in succession, praying for the Spirit, but they do not get it. In view of this fact, we must conclude, either that the promise is not reliable, or that the prayer does not meet the conditions of the promise. I shall take up this alternative by and by; just now, my business is to account for the prevalent impression that the Spirit of God is hard to get and keep, even in answer to prayer,--a fact which obviously is accounted for by the current experience of nominal Christians.
- 4. It should also be said that the churches have been taught that God is a sovereign, in such a sense that his gift of the Spirit is only occasional, and is then given without any connection with apparent causes--not dependent, by any means, on the fulfilment of conditions on our part. The common idea of sovereignty excludes the idea that God holds this blessing free to all, on condition of real prayer for it. I say real prayer, for I must show you by and by that much of the apparent praying of the church for the Spirit is not real prayer. It is this spurious selfish praying

that leads to so much misconception as to the bestowment of the Holy Spirit.

Some of you may remember that I have related to you my experience at one time, when my mind was greatly exercised on this promise,--how I told the Lord I could not believe it. It was contrary to my conscious experience, and I could not believe any thing which contradicted my conscious experience. At that time the Lord kindly and in great mercy rebuked my unbelief, and showed me that the fault was altogether mine and in no part his.

Multitudes pray for the Spirit as I had done, and are in like manner disappointed because they do not get it. They are not conscious of being hypocrites; but they do not thoroughly know their own spirits. They think they are ready to make any sacrifices to obtain it. They do not seem to know that the difficulty is all with them. They fail to realize how rich and full the promise is. It all seems to them quite unaccountable that their prayer should not be answered. Often they sweat with agony of mind in their efforts to solve this mystery. They cannot bear to say that God's word is false, and they cannot see that it is true. It is apparently contradicted by their experience. This fact creates the agonizing perplexity.

#### **V. How can we reconcile this experience with Christ's veracity.**

In the next place, how can we reconcile this experience with Christ's veracity? How can we explain this experience according to the facts in the case, and yet show that Christ's teachings are to be taken in their obvious sense, and are strictly true?

- 1. I answer, what is here taught as to prayer must be taken in connection with what is taught elsewhere. For example, what is here said of asking must be taken in connection with what is said of praying in faith--with what is said by James of asking and not receiving because men ask amiss, that they may consume it upon their lusts. If any of you were to frame a will or a promissory note, binding yourself or your administrators to pay over certain moneys, on certain specified conditions, you would not think it necessary to state the conditions more than once. Having stated them distinctly once, you would go on to state in detail the promise; but you would not expect any body to separate the promise from the condition, and then claim the promise without having fulfilled the condition, and even perhaps accuse you of falsehood because you did not fulfil the promise when the conditions had not been met.
- 2. Now, the fact is that we find, scattered throughout the Bible, various revealed conditions of prayer. Whoever would pray acceptably must surely fulfil not merely a part, but all of these conditions. Yet in practice, the church, to a great extent, have overlooked, or at least has failed to meet these conditions. For example, they often pray for the Holy Spirit for selfish reasons. This is fearfully common. The real motives are selfish. Yet they come before God and urge their request often and long,--perhaps with great importunity; yet they are selfish in their very prayers, and God cannot hear. They are not in their inmost souls ready to do or to suffer all God's holy will. God calls some of his children through long seasons of extremest suffering, obviously as a means of purifying their hearts; yet many pray for pure hearts and for the Spirit to purify their hearts, who would rebel at once if God should answer their prayers by means of such a course of providence. Or, God may see it necessary to crucify your love of reputation,

and for this end may subject you to a course of trial which will blow your reputation to the winds of heaven. Are you ready to hail the blessings of a subdued, unselfish heart, even though it be given by means of such discipline?

- 3. Often your motive in asking for the Spirit is merely personal comfort and consolation--as if you would live all your spiritual life on sweet-meats. Others ask for it really as a matter of self-glorification. They would like to have their names emblazoned in the papers. It would be so gratifying to be held up as a miracle of grace--as a most remarkable Christian. Alas, how many in various forms of it, are only offering selfish prayers! Even a minister might pray for the Holy Spirit from only sinister motives. He might wish to have it said that he is very spiritual, or a man of great spiritual power in his preaching or his praying; or he might wish to avoid that hard study to which a man who has not the Spirit must submit, since the Spirit does not teach him, nor give him unction. He might almost wish to be inspired, so easy would this gift make his preaching and his study. He might suppose that he really longed to be filled with the Spirit, while really he is only asking amiss, to consume it on some unhallowed desire. A student may pray for the Spirit to help him study, and yet only his ambition or his indolence may have inspired that prayer. Let it never be forgotten, we must sympathize with God's reasons for our having the Spirit, as we would hope to pray acceptably. There is nothing mysterious about this matter. The great end of all God's spiritual administrations towards us in providence or grace is to divest us of selfishness, and to bring our hearts into harmony with his in the spirit of real love.
- 4. Persons often quench the Spirit even while they are praying for it. One prays for the Spirit, yet that very moment, fails to notice the Spirit's monitions in his own breast, or refuses to do what the Spirit would lead and press him to do. Perhaps they even pray for the Spirit, that this gift may be a substitute for some self-denying duty to which the Spirit has long been urging them. This is no uncommon experience. Such persons will be very likely to think it very difficult to get the Spirit. A woman was going to a female prayer-meeting, and thought she wanted the Holy Spirit, and would make that her special errand at that meeting. Yet when there, the Spirit pressed her to pray audibly and she resisted, and excused herself.
- 5. It is common for persons to resist the Spirit in the very steps he chooses to take. They would make the Spirit yield to them; He would have them yield to him. They think only of having their blessings come in the way of their own choosing; He is wiser and will do it in his own way or not at all. If they cannot accept of his way, there can be no agreement. Often when persons pray for the Spirit, they have in their minds certain things which they would dictate to him as to the manner and circumstances. Such ought to know that if they would have the Spirit, they must accept Him in his own way. Let him lead, and consider that your business is to follow. Thus it not infrequently happens that professed Christians maintain a perpetual resistance against the Holy Spirit, even while they are ostensibly praying for his presence and power. When He would fain draw them, they are thinking of dictating to him, and refuse to be led by him in his way. When they come really to understand what is implied in being filled with the Spirit, they draw back. It is more and different from what they had thought. That is not what they wanted.

#### **REMARKS.**

1. The difficulty is always and all of it, in us, not in God. You may write this down as a universal truth, from which there can be no exceptions.
2. The difficulty lies in our voluntary state of mind, and not in anything which is involuntary and beyond our control. Therefore, there is no excuse for our retaining it, and it should be at once given up.

There is no difficulty in our obtaining the Holy Spirit if we are willing to have it; but this implies a willingness to surrender ourselves to his direction and discretion.

3. We often mistake other states of mind for a willingness to have the Spirit of God. Nothing is more common than this. Men think they are willing to be filled with the Spirit, and to have that Spirit do all its own work in the soul; but they are really under a great mistake. To be willing to be wholly crucified to the world and the world unto us, is by no means common. Many think they have a sort of desire for this state, who would really shrink from it if they saw the reality near at hand. That persons do make continual mistakes and think themselves willing to be fully controlled by the Spirit, when they are not, is evident from their lives. The will governs the life, and therefore, the life must be an infallible index of the real state of the will. As is the life, so is the will, and therefore, when you see the life alien from God, you must infer that the will is not wholly consecrated to his service--is not wholly in sympathy with God's will.
4. When the will is really on God's altar, entirely yielded up to God's will in all respects, one will not wait long ere he has the Spirit of God in the fullest measure. Indeed, this very consecration itself implies a large measure of the Spirit, yet not the largest measure. The mind may not be conscious of that deep union with God into which it may enter. The knowledge of God is a consciousness of God in the soul. You may certainly know that God's Spirit is within you, and that his light illumines your mind. His presence becomes a conscious reality.

The manner in which spiritual agencies, other than human manifest themselves in the mind of man, seems to some very mysterious. It is not necessary that we should know how those agencies get access to our minds; it suffices us to know beyond all question that they do. Christians sometimes know that the devil brings his own thoughts into the very chambers of their souls. Some of you have been painfully conscious of this. You have been certain that the devil has poured out his spirit upon you. Most horrid suggestions are thrust upon your mind--such as your inmost soul abhors, and such as could come from no other, and certainly from no better, source than the devil.

Now, if the devil can thus make us conscious of his presence and power, and can throw upon our souls his own horrid suggestions, may not the Spirit of God reveal his? Nay, if your heart is in sympathy with his suggestions and monitions, may He not do much more? Surely none can doubt that he can make his presence and agency a matter of positive consciousness. That must be a very imperfect and even false view of the case which supposes that we can be conscious of nothing but the operations of our own minds. Men are often conscious of Satan's thoughts, as present to their minds;--a fact which Bunyan well illustrated where he supposes Christian to be alarmed by some one whispering in his ear behind him, and pouring horrid blasphemies into his mind. Cases often occur like the following. A

man came to me in great distress, saying, "I am no Christian; I know of a certainty. My mind has been filled with awful thoughts of God." But were those awful thoughts your own thoughts, and did you cherish them and give your assent to them? "No, indeed; nothing could have agonized me more." That is the work of the devil, said I. "Well," said he, "perhaps it is, and yet I had not thought of it so before."

So God's Spirit within us may become no less an object of our distinct consciousness. And if you do truly and earnestly wait on God, you shall be most abundantly supplied of his fullness.

5. To be filled with the Holy Ghost, so that he takes full possession of our souls, is what I mean by sanctification. This glorious work is wrought by the Spirit of God; and that Spirit never can take full and entire possession of our hearts without accomplishing this blessed work.

I do not wonder that those persons deny the existence of any such state as sanctification who do not know anything of being filled with the Holy Ghost. Ignoring his glorious agency, we need not wonder that they have no knowledge of his work in the soul.

6. Often the great difficulty in the way of Christian progress is an utter want of watchfulness. Some are so given to talking that they cannot hold communion with the Spirit of God. They have no leisure to listen to his "still small voice." Some are so fond of laughter, it seems impossible that their minds should ever be in a really serious frame. In such a mind, how can the Spirit of God dwell? Often in our Theological discussions, I am pained to see how difficult it is for persons engaged in dispute and mutual discussion, to avoid being chafed. Some of them are watchful and prayerful against this temptation, yet sometimes, we see persons manifestly fall before this temptation. If Christians do not shut down the gate against all abuse of the tongue, and, indeed against every form of selfishness, there is no hope that they will resist the devil and the world so far as to be conquerors at last.

7. The Spirit of God troubles or comforts us, according as we resist or receive this great gift. The gospel scheme was purposed for the end of accomplishing this complete union and sympathy between our souls and God, so that the soul should enjoy God's own peace, and should be in the utmost harmony with its Maker and Father. Hence, it is the great business of the Spirit to bring about this state. If we concur, and if our will harmonizes with his efforts, he comforts us; if we resist, he troubles us;--a struggle ensues:--if, in this struggle, we come to understand God, and submit, then his blessings come freely and our peace is as a river; but so long as we resist, there can be no fruit of the Spirit's labor to us, but rebuke and trouble. To us he cannot be the author of peace and comfort.

8. How abominable to God it must be for the church to take ground, in regard to the Spirit, which practically denies the truth of this great promise in our text! How dreadful that Christians should hold and teach that it is a hard thing to be really religious! What abominable unbelief! How forcibly does the church thus testify against God before the world! You might as well burn your Bible as deny that it is the easiest thing in the world to get the gift of the Spirit. And yet, strange to tell, some hold that God is so sovereign, and is sovereign in such a sense, that few can get the Spirit at all, and those few only as it may happen, and not by any means as the result of provision freely made and promise reliably revealed on which any man's faith may take hold. O, how does this notion of sovereignty contradict the Bible! How long shall it be so?

Do you, young people, really believe that your young hearts may be filled with the Spirit? Do you really believe, as our text says, that God is more willing to give his Spirit to those that ask him, than your own father or mother would be to give you good things? Many of you are here, far from your parents. But you know that even your widowed mother, much as she may need every cent of her means for herself, would gladly share the last one with you if you needed it. So would your earthly father. Do you really believe that God is as willing as they--as ready--as loving? Nay, is he not much more so? as much more as he is better than your father or your mother? And now, do you really need and desire this gift of the Spirit? And if you do, will you come and ask for it in full confidence that you have a real Father in heaven?

Do you find practical difficulties? Do you realize how much you dishonor God if you refuse to believe his word of promise? Some of you say--I am so poor and so much in debt, I must go away and work somewhere and get money. But you have a father who has money enough. Yes; but he will not help me. He loves his money more than he loves his son. Would not this be a great scandal to your father--a living disgrace to him? Surely, it would;--and you would be so keenly sensible of this that you would not say it if it were not very true, nor then unless some very strong circumstances seemed to require of you the painful testimony. If your mother, being amply able, yet would not help you in your education or in your sickness, you would hardly tell of it--so greatly would it discredit her character.

And now will you have the face to say--God does not love me; he does not want to educate me for heaven; he utterly refuses to give me the Holy Spirit, although I often ask him and beseech him to do so? Will you even think this? And can you go even farther and act it out before all the world? O, why should you thus dishonor your own God and Father!

### 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)*.

