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The Wages of Sin

by Charles Grandison Finney
President of Oberlin College

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Lecture X

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Text.--Rom. 6:23: "The wages of sin is death."

The death here spoken of is that which is due as the penal sanction of God's law.

In presenting the subject of our text, I must,

I. Illustrate the nature of sin;

II. Specify some of the attributes of the penal sanctions of God's law;

III. Show what this penalty must be.

I. An illustration will give us the best practical view of the nature of sin.

- 1. You have only to suppose a government established to secure the highest well-being of the governed, and of the ruling authorities also. Supposed the head of this government to embark all his attributes in the enterprise--all his wealth, all his time, all his energies--to compass the high end of the highest general good. For this purpose, he enacts the best possible laws--laws which, if obeyed, will secure the highest good of both subject and Prince. He then takes care to affix adequate penalties; else all his care and wisdom must come to naught. He devotes to the interests of his government all he is and all he has, without reserve or abatement.

But some of his subjects refuse to sympathize with this movement. They say, "charity begins at home," and they are for taking care of themselves in the first place. In short they are thoroughly selfish.

- 2. It is easy to see what this would be in a human government. The man who does this becomes the common enemy of the government and of all its subjects. This is sin. This illustrates precisely the case of the sinner. Sin is selfishness. It sets up a selfish end, and to gain it, uses selfish means; so that in respect to both its end and its means, it is precisely opposed to God and

to all the ends of general happiness which He seeks to secure. It denies God's rights; discards God's interests. Each sinner maintains that his own will shall be the law. The interest he sets himself to secure is entirely opposed to that proposed by God in his government.

- 3. All law must have sanctions. Without sanctions, it would be only advice. It is therefore essential to the distinctive and inherent nature of law that it have sanctions.

These are either remuneratory, or vindicatory. They promise reward for obedience, and they also threaten penalty for disobedience. They are vindicatory, inasmuch as they vindicate the honour of the violated law.

Again, sanctions may be either natural or governmental. Often both forms exist in other governments than the divine.

- 4. Natural penalties are those evil consequences which naturally result without any direct interference of government to punish. Thus in all governments, the disrespect of its friends falls as a natural penalty on transgressors. They are the natural enemies of all good subjects.

In the divine government, compunctions of conscience and remorse fall into this class, and indeed many other things which naturally result to obedience on the one hand and to disobedience on the other.

- 5. There should also be governmental sanctions. Every governor should manifest his displeasure against the violation of his laws. To leave the whole question of obedience to mere natural consequences is obviously unjust to society. Inasmuch as governments are established to sustain law and secure obedience, they are bound to put forth their utmost energies in this work.
- 6. Another incidental agency of government under some circumstances is that which we call discipline. One object of discipline is to go before the infliction of penalty and force open unwilling eyes, to see that law has a government to back it up and the sinner a fearful penalty to fear. Coming upon men during their probation, while as yet they have not seen or felt the fearfulness of penalty, it is designed to admonish them--to make them think and consider. Thus its special object is the good of the subject on whom it falls and of those who may witness its administration. It does not propose to sustain the dignity of law by exemplary inflictions. This belongs exclusively to the province of penalty. Discipline, therefore, is not penal in the sense of visiting crime with deserved punishment, but aims to dissuade the subject of law from violating its precepts.
- 7. Disciplinary agency could scarcely exist under a government of pure law, for the reason that such a government cannot defer the infliction of penalty. Discipline presupposes a state of suspended penalty. Hence penal inflictions must be broadly distinguished from disciplinary.

We are sinners, and therefore have little occasion to dwell on the remuneratory features of God's government. We can have no claim to remuneration under law, being precluded utterly by our sin. But with the penal features we have everything to do. I therefore proceed to enquire,

II. What are the attributes of the penal sanctions of God's law?

- 1. God has given us reason. This affirms intuitively and irresistibly all the great truths of moral government. There are certain attributes which we know must belong to the moral law, e.g. one is, intrinsic justice. Penalty should threaten no more and no less than is just.-- Justice must be an attribute of God's law; else the whole universe must inevitably condemn it.

Intrinsic justice means and implies that the penalty be equal to the obligation violated. The guilt of sin consists in its being a violation of obligation. Hence the guilt must be in proportion to the magnitude of the obligation violated, and consequently the penalty must be measured by this obligation.

- 2. Governmental justice is another attribute. This feature of law seeks to afford security against transgression. Law is not governmentally just unless its penalty be so graduated as to afford the highest security against sin which the nature of the case admits. Suppose under any government the sanctions of law are trifling, not at all proportioned to the end to be secured. Such a government is unjust to itself, and to the interests it is committed to maintain. Hence a good government must be governmentally just, affording in the severity of its penalties and the certainty of their just infliction, the highest security that its law shall be obeyed.

Again, penal sanctions should be worthy of the end aimed at by the law and by its author. Government is only a means to an end,--this proposed end being universal obedience and its consequent happiness. If law is indispensable for obtaining this end, its penalty should be graduated accordingly.

- 3. Hence the penalty should be graduated by the importance of the precept. If the precept be of fundamental importance--of such importance that disobedience to it saps the very existence of all government--then it should be guarded by the greatest and most solemn sanctions. The penalties attached to its violation should be of the highest order.
- 4. Penalty should make an adequate expression of the law giver's views of the value of the end he proposes to secure by law; also of his views of the sacredness of his law; also of the intrinsic guilt of disobedience. Penalty aims to bring forth the heart of the lawgiver--to show the earnestness of his desire to maintain the right, and to secure that order and well-being which depend on obedience. In the greatness of the penalty the lawgiver brings forth his heart and pours the whole influence of his character upon his subjects.

The object of executing penalty is precisely the same; not to gratify revenge, as some seem to suppose, but to act on the subjects of government with influences toward obedience. It has the same general object as the law itself has.

- 5. Penal sanctions should be an adequate expression of the lawgiver's regard for the public good and of his interest in it. In the precept he gave some expression; in the penalty, he gives yet more. In the precept we see the object in view and have a manifestation of regard for the public interests; in the penalty, we have a measure of this regard, showing us how great it is. E.g. suppose a human law were to punish murder with only a trifling penalty. Under the pretense of being very tender-hearted, the lawgiver amerces this crime of murder with a fine of fifty cents!

Would this show that he greatly loved his subjects and highly valued their life and interests? Far from it. You cannot feel that a legislator has done his duty unless he shows how much he values human life, and unless he attaches a penalty commensurate in some good degree with the end to be secured.

One word as to the infliction of capital punishment in human governments. There is a difference of opinion as to which is most effective, solitary punishment for life, or death. Leaving this question without remark, I have it to say that no man ever doubted that the murderer deserves to die. If some other punishment than death is to be preferred, it is not by any means because the murderer does not deserve death. No man can doubt this for a moment. It is one of the unalterable principles of righteousness, that if a man sacrifices the interest of another, he sacrifices his own; an eye for an eye; life for life.

We cannot but affirm that no government lays sufficient stress on the protection of human life unless it guards this trust with its highest penalties. Where life and all its vital interests are at stake, there the penalty should be great and solemn as is possible.

- 6. Moral agents have two sides to their sensibility; hope and fear;--to which you may address the prospect of good and the dread of evil. I am now speaking of penalty. This is addressed only to fear.
- 7. I have said in substance that penalty should adequately assert and vindicate the rightful authority of the lawgiver; should afford if possible an adequate rebuke of sin and should be based on a just appreciation of its nature. God's moral government embraces the whole intelligent universe, and stretches with its vast results onward through eternity. Hence the sweep and breadth of its interests are absolutely unlimited, and consequently the penalties of its law, being set to vindicate the authority of this government and to sustain these immeasurable interests, should be beyond measure dreadful. If anything beyond and more dreadful than the threatened penalty could be conceived, all minds would say-- "This is not enough." With any just views of the relations and the guilt of sin, they could not be satisfied unless the penalty is the greatest that is conceivable. Sin is so vile, so mischievous, so terribly destructive and so far-sweeping in its ruin, moral agents could not feel that enough is done so long as more can be.

III. What is the penalty of God's moral law?

- 1. Our text answers, "death." This certainly is not animal death, for saints die and animals also, neither of whom can be receiving the wages of sin. Besides, this would be no penalty if, after its infliction, men went at once to heaven. Such a penalty, considered as the wages of sin, would only be an insult to God's government.
- 2. Again, it cannot be spiritual death, for this is nothing else than a state of entire disobedience to the law. You cannot well conceive anything more absurd than to punish a man for disobedience by subjecting him to perpetual disobedience--an effort to sustain the law by dooming such offenders to its perpetual violation--and nothing more.
- 3. But this death is endless misery, corresponding to the death-penalty in human governments.

Every body knows what this is. It separates the criminal from society forever; debars him at once and utterly from all the privileges of the government, and consigns him over to hopeless ruin. Nothing more dreadful can be inflicted. It is the extreme penalty, fearful beyond any other that is possible for man to inflict.

- 4. There can be no doubt that death as spoken of in our text is intended to correspond to the death-penalty in human governments.
- 5. You will also observe that in our text the "gift of God" which is "eternal life through Jesus Christ our Lord," is directly contrasted with death, the wages of sin. This fact may throw light on the question respecting the nature of this death. We must look for the antithesis of "eternal life."

Now this eternal life is not merely an eternal existence. Eternal life never means merely an eternal existence, in any case where it is used in scripture; but it does mean a state of eternal blessedness, implying eternal holiness as its foundation. The use of the term "life" in scripture in the sense of real life--a life worth living--i.e. real and rich enjoyment, is so common as to supersede the necessity of special proof.

The penalty of death is therefore the opposite of this--viz., eternal misery.

I must here say a few words upon the objections raised against this doctrine of eternal punishment.

All the objections I have ever heard amount only to this, that it is unjust. They may be expressed in somewhat various phraseology, but this is the only idea which they involve, of any moment at all.

- (1.) It is claimed to be unjust because "life is so short."

How strangely men talk! Life so short, men have not time to sin enough to deserve eternal death! Do men forget that one sin incurs the penalty due for sinning? How many sins ought it to take to make one transgression of the law of God? Men often talk as if they supposed it must require a great many. As if a man must commit a great many murders before he has made up the crime of murder enough to fall under the sentence of the court! What! shall a man come before the court and plead that although he has broken the law to be sure, yet he has not lived long enough, and has not broken the law times enough to incur its penalty? What court on earth ever recognized such a plea as proving any other than the folly and guilt of him who made it?

- (2.) It is also urged that "man is so small, so very insignificant a being that he cannot possibly commit an infinite sin." What does this objection mean? Does it mean that sin is an act of creation, and to be measured therefore by the magnitude of that something which it creates? This would be an exceedingly wild idea of the nature of sin. Does the objection mean that man cannot violate an obligation of infinite strength? Then his

meaning is simply false, as every body must know. Does he imply that the guilt of sin is not to be measured by the obligation violated? Then he knows not what he says, or wickedly denies known truth. What! man so little that he cannot commit much sin! Is this the way we reason in analogous cases? Suppose your child disobeys you. He is very much smaller than you are! But do you therefore exonerate him from blame? Is this a reason which nullifies his guilt? Can no sin be committed by inferiors against their superior? Have sensible men always been mistaken in supposing that the younger and smaller are sometimes under obligations to obey the older and the greater? Suppose you smite down the magistrate; suppose you insult, or attempt to assassinate the king; is this a very small crime almost too excusable to be deemed a crime at all, because forsooth, you are in a lower position and he in a higher? You say, "I am so little, so very insignificant! How can I deserve so great a punishment?" Do you reason so in any other case except your own sins against God? Never.

- (3.) Again, some men say, "Sin is not an infinite evil." This language is ambiguous. Does it mean that sin would not work infinite mischief if suffered to run on indefinitely? This is false, for if only one soul were ruined by it, the mischief accruing from it would be infinite. Does it mean that sin is not an infinite evil, as seen in its present results and relations? Suppose this admitted; it proves nothing to our purpose, for it may be true that the sum total of evil results from each single sin will not all be brought out in any duration less than eternity. How then can you measure the evil of sin by what you see to day?

But there are still other considerations to show that the penalty of the law must be infinite. Sin is an infinite natural evil. It is so in this sense, that there are no bounds to the natural evil it would introduce if not governmentally restrained.

If sin were to ruin but one soul, there could be no limit set to the evil it would thus occasion.

Again, sin involves infinite guilt, for it is a violation of infinite obligation. Here it is important to notice a common mistake, growing out of confusion of ideas about the ground of obligation. From this, result mistakes in regard to what constitutes the guilt of sin. Here I might show that when you misapprehend the ground of obligation, you will almost of necessity misconceive the nature and extent of sin and guilt. Let us recur to our former illustration. Here is a government, wisely framed to secure the highest good of the governed and of all concerned. Whence arises the obligation to obey? Certainly from the intrinsic value of the end sought to be secured. But how broad is this obligation to obey; or in other words, what is its true measure? I answer, it exactly equals the value of the end which the government seeks to secure, and which obedience will secure, but which sin will destroy. By this measure of God the penalty must be graduated. By this the lawgiver must determine how much sanction, remuneratory and vindicatory, he must attach to his law in order to meet the demands of justice and benevolence.

- 6. Now God's law aims to secure the highest universal good. Its chief and ultimate end is not, strictly speaking, to secure supreme homage to God, but rather to secure the highest good of all intelligent moral beings--God, and all his creatures. So viewed, you will see that the intrinsic value of the end to be sought is the real ground of obligation to obey the precept. The value of this end being estimated, you have the value and strength of the obligation.

This is plainly infinite in the sense of being unlimited. In this sense we affirm obligation to be without limit. The very reason why we affirm any obligation at all is that the law is good and is the necessary means of the highest good of the universe. Hence the reason why we affirm any penalty at all compels us to affirm the justice and necessity of an infinite penalty. We see that intrinsic justice must demand an infinite penalty for the same reason that it demands any penalty whatever. If any penalty be just, it is just because law secures a certain good. If this good aimed at by the law be unlimited in extent, so must be the penalty. Governmental justice thus requires endless punishment; else it provides no sufficient guaranty for the public good.

Again, the law not only designs but tends to secure infinite good. Its tendencies are direct to this end.-- Hence its penalty should be infinite. The law is not just to the interests it both aims and tends to secure unless it arms itself with infinite sanctions.

- 7. Nothing less than infinite penalty can be an adequate expression of God's view of the value of the great end on which his heart is set. When men talk about eternal death being too great a penalty for sin, what do they think of God's efforts to restrain sin all over the moral universe? What do they think of the death of his well-beloved Son? Do they suppose it possible that God could give an adequate, or a corresponding expression to his hatred of sin by any penalty less than endless?
- 8. Nothing less could give an adequate expression to his regard for the authority of law. O, how fearful the results and how shocking the very idea, if God should fail to make an adequate expression of his regard for the sacredness of that law which underlies the entire weal of all his vast kingdom?

You would insist that He shall regard the violation of his law as Universalists do. How surely He would bring down an avalanche of ruin on all his intelligent creatures if He were to yield to your demands! Were he to affix anything less than endless penalty to his law, what holy being could trust the administration of his government!

- 9. His regard to the public good forbids his attaching a light or finite penalty to his law. He loves his subjects too well. Some people have strange notions of the way in which a ruler should express his regard for his subjects. They would have him so tender-hearted toward the guilty that they should absorb his entire sympathy and regard. They would allow him perhaps to fix a penalty of sixpence fine for the crime of murder, but not much if anything more. The poor murderer's wife and children are so precious you must not take away much of his money, and as to touching his liberty or his life--neither of these is to be thought of. What! do you not know that human nature is very frail and temptable, and therefore you ought to deal very sparingly with penalties for murder? Perhaps they would say, you may punish the murderer by keeping

him awake one night--just one, no more; and God may let a guilty man's conscience disturb him about to this extent for the crime of murder! The Universalists do tell us that they will allow the most High God to give a man conscience that shall trouble him a little if he commits murder--a little, say for the first and perhaps the second offence; but they are not wont to notice the fact that under this penalty of a troubling conscience, the more a man sins, the less he has to suffer. Under the operation of this descending scale, it will soon come to this that a murderer would not get so much penalty as the loss of one night's sleep. But such are the notions that men reach when they swing clear of the affirmations of an upright reason and of God's revealing Word.

- 10. Speaking now to those who have a moral sense to affirm the right as well as eyes to see the operation of law, I know you cannot deny the logical necessity of the death-penalty for the moral law of God. There is a logical clinch to every one of these propositions which you cannot escape.
- 11. No penalty less than infinite and endless can be an adequate expression of God's displeasure against sin and of his determination to resist and punish it. The penalty should run on as long as there are subjects to be affected by it--as long as there is need of any demonstration of God's feelings and governmental course toward sin.
- 12. Nothing less is the greatest God can inflict, for He certainly can inflict an endless and infinite punishment. If therefore the exigency demands the greatest penalty He can inflict, this must be the penalty--banishment from God and endless death.

But I must pass to remark that the gospel everywhere assumes the same. It holds that by the deeds of the law no flesh can be justified before God. Indeed, it not only affirms this, but builds its entire system of atonement and grace upon this foundation. It constantly assumes that there is no such thing as paying the debt and canceling obligation; and therefore that the sinner's only relief is forgiveness through redeeming blood.

Yet again, if the penalty be not endless death, what is it? Is it temporary suffering? Then how long does it last? When does it end? Has any sinner ever got through; served out his time and been taken to heaven? We have no testimony to prove such a case, not the first one; but we have the solemn testimony of Jesus Christ to prove that there never can be such a case. He tells us that there can be no passing from hell to heaven or from heaven to hell. A great gulf is fixed between, over which none shall ever pass. You may pass from earth to heaven, or from earth to hell; but these two states of the future world are wide extremes, and no man or angel shall pass the gulf that divides them.

- 13. But you answer my question--What is the penalty? by the reply--It is only the natural consequences of sin as developed in a troubled conscience. Then it follows that the more a man sins the less he is punished, until it amounts to an infinitesimal quantity of punishment, for which the sinner cares just nothing at all. Who can believe this? Under this system, if a man fears punishment, he has only to pitch into sinning with the more will and energy; he will have the comfort of feeling that he can very soon get over all his compunctions, and get beyond any penalty whatever! And do you believe this is God's only punishment for sin? You cannot believe it.

- 14. Universalists always confound discipline with penal sanctions. They overlook this fundamental distinction and regard all that men suffer here in this world as only penal. Whereas it is scarcely penal at all, but is chiefly disciplinary. They ask--what good will it do a sinner to send him to an endless hell? Is not God perfectly benevolent, and if so, how can He have any other object than to do the sinner all the good he can?

I reply, punishment is not designed to do good to that sinner who is punished. It looks to other, remoter, and far greater good. Discipline, while he was on earth, sought mainly his personal good; penalty looks to other results. If you ask, Does not God aim to do good to the universal public by penalty? I answer, even so; that is precisely what he aims to do.

- 15. Under human governments, the penalty may aim in part to reclaim. So far, it is discipline. But the death-penalty--after all suspension is past and the fatal blow comes, aims not to reclaim, and is not discipline but is only penalty. The guilty man is laid on the great public altar and made a sacrifice for the public good. The object is to make a fearful, terrible impression on the public mind of the evil of transgression and the fearfulness of its consequences. Discipline looks not so much to the support of law as to the recovery of the offender. But the day of judgment has nothing to do with reclaiming the lost sinner. That and all its issues are purely penal. It is strange that these obvious facts should be overlooked.
- 16. There is yet another consideration often disregarded; viz., that underlying any safe dispensation of discipline, there must be a moral law, sustained by ample and fearful sanctions, to preserve the law-giver's authority and sustain the majesty and honour of his government. It would not be safe to trust a system of discipline, and indeed it could not be expected to take hold of the ruined with much force, if it were not sustained by a system of law and penalty. This penal visitation on the unreclaimed sinner must stand forever, an appalling fact, to show that justice is realized, law vindicated, God honored; and to make an enduring and awful impression of the evil of sin and of God's eternal hostility against it.

REMARKS.

1. We hear a great many cavils against future punishment. At these we should not so much wonder, but for the fact that the gospel assumes this truth, and then proposes a remedy. One would naturally suppose the mind would shrink from those fearful conclusions to which it is pressed when the relations of mere laws are contemplated; but when the gospel interposes to save, then it becomes passing strange that men should admit the reality of the gospel, and yet reject the law and its penalties. They talk of grace; but what do they mean by grace? When men deny the fact of sin, there is no room and no occasion for grace in the gospel. Admitting nominally the fact of sin, but virtually denying its guilt, grace is only a name. Repudiating the sanctions of the law of God and laboring to disprove their reality, what right have men to claim that they respect the gospel? They make it only a farce--or at least a system of amends for unreasonably severe legislation under the legal economy. Let not men who so traduce the law assume that they honour God by applauding his gospel!

2. The representations of the Bible with regard to the final doom of the wicked are exceedingly striking. Spiritual truths are revealed by natural objects: e.g., the gates and walls of the New

Jerusalem, to present the splendors and glories of the heavenly state. A spiritual telescope is put into our hands; we are permitted to point it towards the glorious city "whose builder and Maker is God;" we may survey its inner sanctuary, where the worshipping hosts praise God without ceasing. We see their flowing robes of white--the palms of victory in their hands--the beaming joy of their faces--the manifestations of ineffable bliss in their souls. This is heaven portrayed in symbol. Who supposes that this is intended as hyperbole? Who arraigns these representations as extravagant in speech, as if designed to overrate the case, or raise unwarrantable expectations? No man believes this. No man ever brings this charge against what the Bible says of heaven. What is the object in adopting this figurative mode of representation? Beyond question, the object is to give the best possible conception of the facts.

3. Then we have the other side. The veil is lifted, and you come to the very verge of hell to see what is there. Whereas on the one hand all was glorious, on the other all is fearful, and full of horrors.

There is a bottomless pit. A deathless soul is cast therein; it sinks and sinks and sinks, going down that awful pit which knows no bottom, weeping and wailing as it descends, and you hear its groans as they echo and re-echo from the sides of that dread cavern of woe!

4. Here is another image. You have a "lake of fire and brimstone," and you see lost sinners thrown into its waves of rolling fire; and they lash its burning shore, and gnaw their tongues for pain. There the worm dieth not, and their fire is not quenched, and "not one drop of water" can reach them to "cool their tongues"--"tormented in that flame."

What think you? Has God said these things to frighten our poor souls? Did He mean to play on our fears for his own amusement? Can you think so? Nay, does it not rather grieve his heart that He must build such a hell, and must plunge therein the sinners who will not honour his law--will not embrace salvation from sinning. through his grace? Ah, the waves of death roll darkly under the eye of the Holy and compassionate One! He has no pleasure in the death of the sinner! But He must sustain his throne, and save his loyal subjects if He can.

5. Turn to another scene. Here is a death-bed. Did you ever see a sinner die? Can you describe the scene? Was it a friend, a relative, dear, very dear to your heart? How long was he dying? Did it seem to you the death-agony would never end? When my last child died, the struggle was long; O, it was fearfully protracted and agonizing! Twenty-four hours in the agonies of dissolving nature! It made me sick; I could not see it! But suppose it had continued till this time. I should long since have died myself under the anguish and nervous exhaustion of witnessing such a scene. So would all our friends. Who could survive to the final termination of such an awful death? Who would not cry out, "My God, cut it short, cut it short in mercy!" When my wife died, her death-struggles were long and heart-rending. If you had been there, you would have cried mightily to God, "Cut it short! O, cut it short and relieve this dreadful agony!" But suppose it had continued, on and on, by day and by night--day after day, through its slow moving hours, and night after night--long nights, as if there could be no morning. The figure of our text supposes an eternal dying. Let us conceive such a case. Suppose it should actually occur, in some dear circle of sympathizing friends. A poor man cannot die! He lingers in the death--agony a month, a year, five years, ten years--till all his friends are broken down--and fall into their graves under the insupportable horror of the scene: but still the poor man

cannot die! He outlives one generation--then another and another; one hundred years he is dying in mortal agony and yet he comes no nearer to the end! What would you think of such a scene? It would be an illustration--that is all--a feeble illustration of the awful "second death!"

God would have us understand what an awful thing sin is and what fearful punishment it deserves. He would fain show us by such figures how terrible must be the doom of the determined sinner. Did you ever see a sinner die? And did you not cry out--Surely the curse of God has fallen heavily on this world! Ah, this is only a faint emblem of that heavier curse that comes in the "second death!"

6. The text affirms that death is the "wages of sin." It is just what sin deserves. Labour earns wages and creates a rightful claim to such remuneration. So men are conceived as earning wages when they sin. They become entitled to their pay. God deems Himself holden to give them their well-deserved wages.

As I have often said, I would not say one word in this direction to distress your souls, if there were no hope and no mercy possible. Would I torment you before the time? God forbid! Would I hold out the awful penalty before you, and tell you there is no hope? No. I say these things to make you feel the need of escaping for your life.

Think of this: "the wages of sin is death!" God is aiming to erect a monument that shall proclaim to all the universe--Stand in awe and sin not! So that whenever they shall look on this awful expression, they shall say--What an awful thing sin is! People are wont to exclaim--O, how horrible the penalty! --They are but too apt to overlook the horrible guilt and ill-desert of sin! When God lays a sinner on his death-bed before our eyes, He invites us to look at the penalty of sin. There he lies, agonizing, groaning, quivering, racked with pain, yet he lives, and lives on. Suppose he lives on in this dying state a day, a week, a month, a year, a score of years, a century, a thousand years, a thousand ages, and still he lives on, "dying perpetually, yet never dead:" finally, the universe passes away; the heavens are rolled together as a scroll--and what then? There lies that sufferer yet. He looks up and cries out, "How long, O HOW LONG?" Like the knell of eternal death, the answer comes down to him, "Eternally, ETERNALLY." Another cycle of eternal ages rolls on, and again he dares to ask, how long? and again the answer rolls back, "Eternally, ETERNALLY!" O how this fearful answer comes down thundering through all the realms of agony and despair

7. We are informed that in the final consummation of earthly scenes, "the judgment shall sit and the books shall be opened." We shall be there, and what is more, there, to close up our account with our Lord and receive our allotment. Which will you have on that final settlement day? The wages of sin? Do you say, "Give me my wages--give me my wages; I will not be indebted to Christ?" Sinner, you shall have them. God will pay you without fail or stint. He has made all the necessary arrangements, and has your wages ready. But take care what you do! Look again before you take your final leap. Soon the curtain will fall, probation close: and all hope will have perished. Where then shall I be?--And you, where? On the right hand or on the left?

The Bible locates hell in the sight of heaven. The smoke of their torment as it rises up forever and ever, is in full view from the heights of the Heavenly City. There, you adore and worship; but as you cast your eye afar off toward where the rich man lay, you see what it costs to sin. There, not one drop

of water can go to cool their burning tongues. Thence the smoke of their torment rises and rises for evermore. Take care what you do to-day!

Suppose you are looking into a vast crater, where the surges of molten lava boil and roll up, and roll and swell, and ever and anon belch forth huge masses to deluge the plains below. Once in my life, I stood in sight of Etna, and dropt[sic.] my eye down into its awful mouth. I could not forbear to cry out "tremendous, TREMENDOUS!" There, said I, is an image of hell! O, sinner, think of hell, and of yourself thrust into it. It pours forth its volumes of smoke and flame forever, never ceasing, never exhausted. Upon that spectacle the universe can look and read--"The wages of sin is death! O, sin not, since such is the doom of the unpardoned sinner!" Think what a demonstration this is in the government of God! What an exhibition of his holy justice, of his inflexible purpose to sustain the interests of holiness and happiness in all his vast dominions! Is not this worthy of God, and of the sacredness of his great scheme of moral government?

Sinner, you may now escape this fearful doom. This is the reason why God has revealed hell in his faithful Word. And now shall this revelation, to you, be in vain and worse than in vain?

What would you think if this whole congregation were pressed by some resistless force close up to the very brink of hell: but just as it seemed that we are all to be pushed over the awful brink, an angel rushes in, shouting as with seraphic trump, "Salvation is possible--Glory to God, GLORY TO GOD, GLORY TO GOD!"

You cry aloud--Is it possible? Yes, yes, he cries, let me take you up in my broad, loving arms, and bear you to the feet of Jesus, for He is mighty and willing to save!

Is all this mere talk? Oh, if I could wet my lips with the dews of heaven, and bathe my tongue in its founts of eloquence, even then I could not describe the realities.

Christian people, are you figuring round and round to get a little property, yet neglecting souls? Beware, lest you ruin souls that can never live again! Do you say--I thought they knew it all? They reply to you--"I did not suppose you believed a word of it yourselves. You did not act as if you did. Are you going to heaven? Well, I am going down to hell! There is no help for me now. You will sometimes think of me then, as you shall see the smoke of my woe rising up darkly athwart the glorious heavens. After I have been there a long, long time, you will sometimes think that I, who once lived by your side, am there. O remember, you cannot pray for me then; but you will remember that once you might have warned and might have saved me."

O methinks, if there can be bitterness in heaven, it must enter through such an avenue and spoil your happiness there!

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)*.