

Articles and Sermons :: REPROBATION - God Cannot Wisely Save The Persistent Sinner, By Charles Finney**REPROBATION - God Cannot Wisely Save The Persistent Sinner, By Charles Finney - posted by bible school (), on: 200**

I would like to draw your attention to Charles Finney's sermon which is hosted on this site:

<https://www.sermonindex.net/modules/mydownloads/visit.php?lid=15055>

If you are not aware of walking in the light of God, and you also have a legal, cold religion, you may be Reprobate.

2 Corinthians 13:5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

According to the above Scripture, you may want to follow Jesus, but you are in fact, reprobate. Reprobation is the counterpart of Election. Reprobation is when God cannot wisely do anything to save you, because YOU will not let go of your sins. Therefore all things conspire for evil for a reprobate.

In Church Sermon 8 - Salvation Impossible For The Sinner, we see:

"7 1. Because it is impossible for God by any means he can wisely employ, to persuade them to desist from sinning. They are so wicked and so perverse that they abuse to greater sin the very best means God employs to bring them to repentance. Hence God cannot wisely save them. "

Let's say God does try to tell them something. Though God should send an angel, OR EVEN IF one rose from the dead to tell of the miseries of those caverns of woe, THE SINNER WOULD STILL ABUSE that person to his face, and not repent. SO God leaves that reprobate, maddened in his sin, and ripened for destruction. Where shall he appear?... look again at Sermon 8:

" 28 It is asked, where shall the ungodly appear? I answer, certainly not in heaven, nor on the heavenly side. But they must be in the judgment, for God has said, he would bring all the race into judgment, and every secret thing, whether it be good, or whether it be evil. All are to be there, but some are on the right hand and some on the left.

29 The ungodly and the sinner will appear in that day among the damned — among lost angels, doomed to the place prepared of old for their eternal abode. So Jesus has himself told us. The very words of their sentence are on record: "Then will he say to them on his left hand, Depart, from me, ye cursed, into everlasting fire, prepared for the devil and his angels." This is indeed the only place for which they are prepared; and this the only society to which their hearts are congenial. They have of choice belonged to Satan's government on earth: at least, in the sense of doing precisely what he would have them do. Now, therefore, after such a training in selfishness and sin, they are manifestly fit for no other and better society than that of Satan and his angels.

30 Let it not surprise any of you to be told that the amiable sinners of earth are preparing themselves — (remaining enemies to God and radically selfish) — for the society of the arch spirit of evil. Just observe what restraints are thrown around sinners here. Mark how obviously they feel restrained, and show that they are restive and ill at ease. It may be read out of their very hearts that they would be glad to be vastly more wicked and selfish, that is, in their external life — if they might. It is wonderful to see in how many ways God's providence has walled around the sinner's pathway and hedged him in from outbreking sin.

31 But let these walls be torn away; let all regard to his reputation among the good perish for ever from his soul; let despair of ever gaining God's favour take full possession of his heart, and rivet its iron grasp upon him, then what will he become? Take away all the restraints of civil society — of laws and customs — of Christian example, and of Christian society; let there be no more prayer made for him by pitying Christian friends, no more counsel given, or entreaty used to persuade him towards the good, then tell me, where is the sinner? How terribly will sin work out its dreadful power to corrupt and madden the soul! Bring together myriads of desperate wretches, in the madness of their despair and rage and wrath against God and all the good, and Oh what a fearful world would they make! What can be conceived more awful! Yet this is the very world for which sinners are now preparing, and the only one for which they will be found in the judgment to be prepared.

32 As this is the only world for which the sinner is prepared, so is it the only one which is appropriate and fitting, the case being viewed in respect to his influence for mischief. Here only, here in this prison-house of woe and despair, can sinners be effectually prevented from doing any further mischief in God's kingdom. Here they are cut off from all possibility of doing any more harm in God's universe.

33 In this earthly state one sinner destroys much good each and every sinner does much evil. God looks on, not unconcerned, but with amazing patience. He suffers a great deal of evil to be done, for the sake of securing an opportunity to try the power of forbearance and love upon the sinner's heart. You are abusing his love and defeating all its kind designs, but still God waits, till the point is reached where forbearance ceases to be virtue. Beyond this point, how can God wait longer?

34 Here you find ample room for doing mischief. Many are around you whom you influence to evil and urge on towards hell. Some of them would be converted but for your influence to hold them back and ensnare their souls. If this were the place, I could name and call out some of you who are exerting a deadly influence upon your associates. Ah, to think of the souls you may ruin for ever! God sees them, and sees how you are playing into the devil's hands to drag them down with you to an eternal hell. But ere long he will take you away from this sphere of doing evil. He will for ever cut off your connection with those who can be influenced to evil, and leave around you only those associates who are ruined, despairing, and maddened in sin, like yourself. There he will lock you up, throw away the key, and let you rave on, and swear on, and curse on, and madden your guilty soul more and more for ever! Oh! what inmates are those in this prison-house of the guilty and the lost! Why should not God fit up such a place for such beings, so lost to all good, and so given up to all the madness and guilt of rebellion?"

Is Hell A Useful Place For Sinners? Yes.

"35 There alone can sinners be made useful. They refused to make themselves useful by their voluntary agency on earth; now God will make use of them in hell for some good. Do you ask me if I talk about sin being made useful? Yes, to be sure I do. God never permits anything to occur in his universe but he extracts some good from it, overruling its influence, or making the correction and punishment of it a means of good. This is a great consolation to the holy, that no sinner can exist from whom God will not bring out some good. This principle is partially developed in society here, under civil government. The gallows is not the greatest evil in the world, nor the most unmixed evil. Murder is much worse. States' prisons are not the greatest earthly evils. Government can make great use of those men who will not obey law. It can make them examples and lift them up as beacons of warning, to show the evil of disobeying wholesome laws. A great many men have had strong and useful impressions made on their minds, as, riding through Auburn on the railroad, they have marked those lofty frowning walls and battlements which enclose and guard the culprits immured within. Many a hard heart has quailed before those walls, and the terrors of those cells behind. If the outside view does not avail to awe the spirit of transgression, give them the inside view and some of its heart-desolating experience. These things do good. They tame the passion for evil-doing, and impress a salutary fear on the hardened and reckless. If so under all the imperfection of human government, how much more under the perfect administration of the divine!

36 God cannot afford to lose your influence in his universe. He will rejoice to use you for the glory of his mercy, if you will; Oh yes! He will put away your sins far as the East is from the West, and will put a robe of beauty and glory upon you, and a sweet harp in your hands, and a song of praise on your lips, and the melody of heaven's love in your heart, all these, if you will. But if you will not, then he has other attributes besides mercy that need to be illustrated. Justice will come in for its claim, and to illustrate this he will make you an example of the bitter misery of sinning. He will put you deep in hell; and the holy, beholding you there, will see that God's kingdom is safe and pure, and in their everlasting song they will shout, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thy judgments are made manifest."

37 This is the only way in which God can make you useful in his kingdom, if you will not repent. He has tried every means of bringing you to repentance, but all in vain; he cannot get your consent. Of course there is no alternative but to make you an example to deter all other moral agents from sinning.

38 There is no other way for God to meet the demands of the public weal, but to make you an example to show his abhorrence of sin. God is most thoroughly economical of his resources. He husbands everything to the very best account. Everything must, under his hand, be made conducive in some way to the general good. Even of your misery he will be as e

conomical as he can, and will carefully turn it all to the very best account. Every groan and every throb and pang of your agonised soul will be turned to use. Yes, rely upon it; all this agony, which does you no good, but is to you only unmingled and unalleviated woe, will be a warning beacon, under God's hand, crying out in tones of thunder, Stand away! stand away! lest you come into this place of torment; stand afar from sin— fear this awful sin— watch against it, for it is an awful thing to sin against Jehovah. I have tried it and here I am in woe unutterable! Oh what a testimony, when all hell shall roll up one mighty accumulated groan! a groan whose awful voice shall be, Stand in awe and sin not, for God is terrible in his judgments upon the guilty."

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