

## Revivals And Church History :: LECTURE I - WHAT A REVIVAL OF RELIGION IS by Charles Finney

**LECTURE I - WHAT A REVIVAL OF RELIGION IS by Charles Finney - posted by sermonindex (), on: 2004/3/21 0:21**

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### LECTURE I - WHAT A REVIVAL OF RELIGION IS by

Charles Finney

TEXT. -- *O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.* --HAB. iii. 2.

IT is supposed that the prophet Habakkuk was contemporary with Jeremiah, and that this prophecy was uttered in anticipation of the Babylonish captivity. Looking at the judgments which were speedily to come upon his nation, the soul of the prophet was wrought up to an agony, and he cries out in his distress, "O Lord, revive thy work." As if he had said, "O Lord, grant that thy judgments may not make Israel desolate. In the midst of these awful years, let the judgments of God be made the means of reviving religion among us. In wrath remember mercy."

Religion is the work of man. It is something for man to do. It consists in obeying God with and from the heart. It is man's duty. It is true, God induces him to do it. He influences him by his Spirit, because of his great wickedness and reluctance to obey. If it were not necessary for God to influence men--if men were disposed to obey God, there would be no occasion to pray, "O Lord, revive thy work." The ground of necessity for such a prayer is, that men are wholly indisposed to obey; and unless God interpose the influence of his Spirit, not a man on earth will ever obey the commands of God.

A "Revival of Religion" presupposes a declension. Almost all the religion in the world has been produced by revivals. God has found it necessary to take advantage of the excitability there is in mankind, to produce powerful excitements among them, before he can lead them to obey. Men are so spiritually sluggish, there are so many things to lead their minds off from religion, and to oppose the influence of the Gospel, that it is necessary to raise an excitement among them, till the tide rises so high as to sweep away the opposing obstacles. They must be so excited that they will break over these counteracting influences, before they will obey God. Not that excited feeling is religion, for it is not; but it is excited desire, appetite and feeling that prevents religion. The will is, in a sense, enslaved by the carnal and worldly desires. Hence it is necessary to awaken men to a sense of guilt and danger, and thus produce an excitement of counter feeling and desire which will break the power of carnal and worldly desire and leave the will free to obey God.

Look back at the history of the Jews, and you will see that God used to maintain religion among them by special occasions, when there would be a great excitement, and people would turn to the Lord. And after they had been thus revived, it would be but a short time before there would be so many counteracting influences brought to bear upon them, that religion would decline, and keep on declining, till God could have time--so to speak--to convict them of sin by his Spirit and rebuke them by his providence, and thus so gain the attention of the masses to the great subject of salvation, as to produce a widespread awakening of religious interest, and consequently a revival of religion. Then the counteracting causes would again operate, and religion would decline, and the nation would be swept away in the vortex of luxury, idolatry, and pride.

There is so little principle in the church, so little firmness and stability of purpose, that unless the religious feelings are awakened and kept excited, counter worldly feeling and excitement will prevail, and men will not obey God. They have so little knowledge, and their principles are so weak, that unless they are excited, they will go back from the path of duty, and do nothing to promote the glory of God. The state of the world is still such, and probably will be till the millennium is fully come, that religion must be mainly promoted by means of revivals. How long and how often has the experiment been tried, to bring the church to act steadily for God, without these periodical excitements. Many good men have supposed, and still suppose, that the best way to promote religion, is to go along uniformly, and gather in the ungodly gradually, and without excitement. But however sound such reasoning may appear in the abstract, facts demonstrate its futility. If the c

church were far enough advanced in knowledge, and had stability of principle enough to keep awake, such a course would do; but the church is so little enlightened, and there are so many counteracting causes, that she will not go steadily to work without a special interest being awakened. As the millennium advances, it is probable that these periodical excitements will be unknown. Then the church will be enlightened, and the counteracting causes removed, and the entire church will be in a state of habitual and steady obedience to God. The entire church will stand and take the infant mind, and cultivate it for God. Children will be trained up in the way they should go, and there will be no such torrents of worldliness, and fashion, and covetousness, to bear away the piety of the church, as soon as the excitement of a revival is withdrawn.

It is very desirable it should be so. It is very desirable that the church should go on steadily in a course of obedience without these excitements. Such excitements are liable to injure the health. Our nervous system is so strung that any powerful excitement, if long continued, injures our health and unfits us for duty. If religion is ever to have a pervading influence in the world, it cannot be so; this spasmodic religion must be done away. Then it will be uncalled for. Christians will not sleep the greater part of the time, and once in a while wake up, and rub their eyes, and bluster about, and vociferate a little while, and then go to sleep again. Then there will be no need that ministers should wear themselves out, and kill themselves, by their efforts to roll back the flood of worldly influence that sets in upon the church. But as yet the state of the Christian world is such, that to expect to promote religion without excitements is unphilosophical and absurd. The great political, and other worldly excitements that agitate Christendom, are all unfriendly to religion, and divert the mind from the interests of the soul. Now these excitements can only be counteracted by religious excitements. And until there is religious principle in the world to put down irreligious excitements, it is vain to try to promote religion, except by counteracting excitements. This is true in philosophy, and it is a historical fact.

It is altogether improbable that religion will ever make progress among heathen nations except through the influence of revivals. The attempt is now making to do it by education, and other cautious and gradual improvements. But so long as the laws of mind remain what they are, it cannot be done in this way. There must be excitement sufficient to wake up the dormant moral powers, and roll back the tide of degradation and sin. And precisely so far as our own land approximates to heathenism, it is impossible for God or man to promote religion in such a state of things but by powerful excitements. This is evident from the fact that this has always been the way in which God has done it. God does not create these excitements, and choose this method to promote religion for nothing or without reason. Where mankind are so reluctant to obey God, they will not act until they are excited. For instance, how many there are who know that they ought to be religious, but they are afraid if they become pious they shall be laughed at by their companions. Many are wedded to idols, others are procrastinating repentance, until they are settled in life, or until they have secured some favorite worldly interest. Such persons never will give up their false shame, or relinquish their ambitious schemes, till they are so excited by a sense of guilt and danger that they cannot contain themselves any longer.

These remarks are designed only as an introduction to the discourse. I shall now proceed with the main design, to show,

I. What a revival of religion is not;

II. What it is; and,

III. The agencies employed in promoting it.

#### **I. A REVIVAL OF RELIGION IS NOT A MIRACLE.**

1. A miracle has been generally defined to be, a Divine interference, setting aside or suspending the laws of nature. It is not a miracle in this sense. All the laws of matter and mind remain in force. They are neither suspended nor set aside in a revival.

2. It is not a miracle according to another definition of the term miracle--something above the powers of nature. There is nothing in religion beyond the ordinary powers of nature. It consists entirely in the right exercise of the powers of nature. It is just that, and nothing else. When mankind become religious, they are not enabled to put forth exertions which they were unable before to put forth. They only exert the powers they had before in a different way, and use them for the glory of God.

3. It is not a miracle, or dependent on a miracle, in any sense. It is a purely philosophical result of the right use of the constituted means--as much so as any other effect produced by the application of means. There may be a miracle among its antecedent causes, or there may not. The apostles employed miracles, simply as a means by which they arrested attention to their message, and established its divine authority. But the miracle was not the revival. The miracle was one thing; the revival that followed it was quite another thing. The revivals in the apostles' days were connected with miracles, but

t they were not miracles.

I said that a revival is the result of the right use of the appropriate means. The means which God has enjoined for the production of a revival, doubtless have a natural tendency to produce a revival. Otherwise God would not have enjoined them. But means will not produce a revival, we all know, without the blessing of God. No more will grain, when it is sowed, produce a crop without the blessing of God. It is impossible for us to say that there is not as direct an influence or agency from God, to produce a crop of grain, as there is to produce a revival. What are the laws of nature according to which it is supposed that grain yields a crop? They are nothing but the constituted manner of the operations of God. In the Bible, the word of God is compared to grain, and preaching is compared to sowing seed, and the results to the springing up and growth of the crop. And the result is just as philosophical in the one case, as in the other, and is as naturally connected with the cause; or, more correctly, a revival is as naturally a result of the use of the appropriate means as a crop is of the use of its appropriate means. It is true that religion does not properly belong to the category of cause and effect; but although it is not caused by means, yet it has its occasion, and may as naturally and certainly result from its occasion as a crop does from its cause.

I wish this idea to be impressed on all your minds, for there has long been an idea prevalent that promoting religion has something very peculiar in it, not to be judged of by the ordinary rules of cause and effect; in short, that there is no connection of the means with the result, and no tendency in the means to produce the effect. No doctrine is more dangerous than this to the prosperity of the church, and nothing more absurd.

Suppose a man were to go and preach this doctrine among farmers, about their sowing grain. Let him tell them that God is a sovereign, and will give them a crop only when it pleases him, and that for them to plow and plant and labor as if they expected to raise a crop is very wrong, and taking the work out of the hands of God, that it interferes with his sovereignty, and is going on in their own strength: and that there is no connection between the means and the result on which they can depend. And now, suppose the farmers should believe such doctrine. Why, they would starve the world to death.

Just such results will follow from the church's being persuaded that promoting religion is somehow so mysteriously a subject of Divine sovereignty, that there is no natural connection between the means and the end. What are the results? Why, generation after generation has gone down to hell. No doubt more than five thousand millions have gone down to hell, while the church has been dreaming, and waiting for God to save them without the use of means. It has been the devil's most successful means of destroying souls. The connection is as clear in religion as it is when the farmer sows his grain.

There is one fact under the government of God, worthy of universal notice, and of everlasting remembrance; which is, that the most useful and important things are most easily and certainly obtained by the use of the appropriate means. This is evidently a principle in the Divine administration. Hence, all the necessities of life are obtained with great certainty by the use of the simplest means. The luxuries are more difficult to obtain; the means to procure them are more intricate and less certain in their results; while things absolutely hurtful and poisonous, such as alcohol and the like, are often obtained only by torturing nature, and making use of a kind of infernal sorcery to procure the death-dealing abomination. This principle holds true in moral government, and as spiritual blessings are of surpassing importance, we should expect their attainment to be connected with great certainty with the use of the appropriate means; and such we find to be the fact; and I fully believe that could facts be known, it would be found that when the appointed means have been rightly used, spiritual blessings have been obtained with greater uniformity than temporal ones.

## **II. I AM TO SHOW WHAT A REVIVAL IS.**

It is the renewal of the first love of Christians, resulting in the awakening and conversion of sinners to God. In the popular sense, a revival of religion in a community is the arousing, quickening, and reclaiming of the more or less backslidden church and the more or less general awakening of all classes, and insuring attention to the claims of God.

It presupposes that the church is sunk down in a backslidden state, and a revival consists in the return of a church from her backslidings, and in the conversion of sinners.

1. A revival always includes conviction of sin on the part of the church. Backslidden professors cannot wake up and begin right away in the service of God, without deep searchings of heart. The fountains of sin need to be broken up. In a true revival, Christians are always brought under such convictions; they see their sins in such a light, that often they find it impossible to maintain a hope of their acceptance with God. It does not always go to that extent; but there are always, in a genuine revival, deep convictions of sin, and often cases of abandoning all hope.

2. Backslidden Christians will be brought to repentance. A revival is nothing else than a new beginning of obedience to

God. Just as in the case of a converted sinner, the first step is a deep repentance, a breaking down of heart, a getting down into the dust before God, with deep humility, and forsaking of sin.

3. Christians will have their faith renewed. While they are in their backslidden state they are blind to the state of sinners. Their hearts are as hard as marble. The truths of the Bible only appear like a dream. They admit it to be all true; their conscience and their judgment assent to it; but their faith does not see it standing out in bold relief, in all the burning realities of eternity. But when they enter into a revival, they no longer see men as trees walking, but they see things in that strong light which will renew the love of God in their hearts. This will lead them to labor zealously to bring others to him. They will feel grieved that others do not love God, when they love him so much. And they will set themselves feelingly to persuade their neighbors to give him their hearts. So their love to men will be renewed. They will be filled with a tender and burning love for souls. They will have a longing desire for the salvation of the whole world. They will be in an agony for individuals whom they want to have saved--their friends, relations, enemies. They will not only be urging them to give their hearts to God, but they will carry them to God in the arms of faith, and with strong crying and tears beseech God to have mercy on them, and save their souls from endless burnings.

4. A revival breaks the power of the world and of sin over Christians. It brings them to such vantage ground that they get a fresh impulse towards heaven. They have a new foretaste of heaven, and new desires after union with God; and the harm of the world is broken, and the power of sin overcome.

5. When the churches are thus awakened and reformed, the reformation and salvation of sinners will follow, going through the same stages of conviction, repentance, and reformation. Their hearts will be broken down and changed. Very often the most abandoned profligates are among the subjects. Harlots, and drunkards, and infidels, and all sorts of abandoned characters, are awakened and converted. The worst among human beings are softened, and reclaimed, and made to appear as lovely specimens of the beauty of holiness.

### **III. I AM TO CONSIDER THE AGENCIES EMPLOYED IN CARRYING FORWARD A REVIVAL OF RELIGION.**

Ordinarily, there are three agents employed in the work of conversion, and one instrument. The agents are God,--some person who brings the truth to bear on the mind,--and the sinner himself. The instrument is the truth. There are always two agents, God and the sinner, employed and active in every case of genuine conversion.

1. The agency of God is two-fold; by his Providence and by his Spirit.

(1.) By his providential government, he so arranges events as to bring the sinner's mind and the truth in contact. He brings the sinner where the truth reaches his ears or his eyes. It is often interesting to trace the manner in which God arranges events so as to bring this about, and how he sometimes makes every thing seem to favor a revival. The state of the weather, and of the public health, and other circumstances concur to make every thing just right to favor the application of truth with the greatest possible efficacy. How he sometimes sends a minister along, just at the time he is wanted! How he brings out a particular truth, just at the particular time when the individual it is fitted to reach is in the way to hear!

(2.) God's special agency by his Holy Spirit. Having direct access to the mind, and knowing infinitely well the whole history and state of each individual sinner, he employs that truth which is best adapted to his particular case, and then sets it home with Divine power. He gives it such vividness, strength, and power, that the sinner quails, and throws down his weapons of rebellion, and turns to the Lord. Under his influence, the truth burns and cuts its way like fire. He makes the truth stand out in such aspects, that it crushes the proudest man down with the weight of a mountain. If men were disposed to obey God, the truth is given with sufficient clearness in the Bible; and from preaching they could learn all that is necessary for them to know. But because they are wholly disinclined to obey it, God clears it up before their minds, and pours in a blaze of convincing light upon their souls, which they cannot withstand, and they yield to it, and obey God, and are saved.

2. The agency of men is commonly employed. Men are not mere instruments in the hands of God. Truth is the instrument. The preacher is a moral agent in the work; he acts; he is not a mere passive instrument; he is voluntary in promoting the conversion of sinners.

3. The agency of the sinner himself. The conversion of a sinner consists in his obeying the truth. It is therefore impossible it should take place without his agency, for it consists in his acting right. He is influenced to this by the agency of God, and by the agency of men. Men act on their fellow-men, not only by language, but by their looks, their tears, their daily deportment. See that impenitent man there, who has a pious wife. Her very looks, her tenderness, her solemn, compassionate dignity, softened and moulded into the image of Christ are a sermon to him all the time. He has to turn his mind a

way, because it is such a reproach to him. He feels a sermon ringing in his ears all day long.

Mankind are accustomed to read the countenances of their neighbors. Sinners often read the state of a Christian's mind in his eyes. If his eyes are full of levity, or worldly anxiety and contrivance, sinners read it. If they are full of the Spirit of God, sinners read it; and they are often led to conviction by barely seeing the countenance of Christians.

An individual once went into a manufactory to see the machinery. His mind was solemn, as he had been where there was a revival. The people who labored there all knew him by sight, and knew who he was. A young lady who was at work saw him, and whispered some foolish remark to her companion, and laughed. The person stopped and looked at her with a feeling of grief. She stopped, her thread broke, and she was so much agitated she could not join it. She looked out at the window to compose herself, and then tried again; again and again she strove to recover her self-command. At length she sat down, overcome with her feelings. The person then approached and spoke with her; she soon manifested a deep sense of sin. The feeling spread through the establishment like fire, and in a few hours almost every person employed there was under conviction, so much so, that the owner, though a worldly man, was astounded, and requested to have the works stop and have a prayer meeting; for he said it was a great deal more important to have these people converted than to have the works go on. And in a few days, the owner and nearly every person employed in the establishment were hopefully converted. The eye of this individual, his solemn countenance, his compassionate feeling, rebuked the levity of the young woman, and brought her under conviction of sin: and this whole revival followed, probably in a great measure, from so small an incident.

If Christians have deep feeling on the subject of religion themselves, they will produce deep feeling wherever they go. And if they are cold, or light and trifling, they inevitably destroy all deep feeling, even in awakened sinners.

I knew a case, once, of an individual who was very anxious, but one day I was grieved to find that her convictions seemed to be all gone. I asked her what she had been doing. She told me she had been spending the afternoon at such a place, among some professors of religion, not thinking that it would dissipate her convictions to spend an afternoon with professors of religion. But they were trifling and vain, and thus her convictions were lost. And no doubt those professors of religion, by their folly, destroyed a soul, for her convictions did not return.

The church is required to use the means for the conversion of sinners. Sinners cannot properly be said to use the means for their own conversion. The church uses the means. What sinners do is to submit to the truth, or to resist it. It is a mistake of sinners, to think they are using means for their own conversion. The whole drift of a revival, and every thing about it, is designed to present the truth to your mind, for your obedience or resistance.

#### REMARKS.

1. Revivals were formerly regarded as miracles. And it has been so by some even in our day. And others have ideas on the subject so loose and unsatisfactory, that if they would only think, they would see their absurdity. For a long time, it was supposed by the church, that a revival was a miracle, an interposition of Divine power which they had nothing to do with, and which they had no more agency in producing, than they had in producing thunder, or a storm of hail, or an earthquake. It is only within a few years that ministers generally have supposed revivals were to be promoted, by the use of means designed and adapted specially to that object. Even in New England, it has been supposed that revivals came just as showers do, sometimes in one town, and sometimes in another, and that ministers and churches could do nothing more to produce them than they could to make showers of rain come on their own town, when they are falling on a neighboring town.

It used to be supposed that a revival would come about once in fifteen years, and all would be converted that God intended to save, and then they must wait until another crop came forward on the stage of life. Finally, the time got shortened down to five years, and they supposed there might be a revival about as often as that.

I have heard a fact in relation to one of these pastors, who supposed revivals might come about once in five years. There had been a revival in his congregation. The next year, there was a revival in a neighboring town, and he went there to preach, and staid several days, till he got his soul all engaged in the work. He returned home on Saturday, and went into his study to prepare for the Sabbath. And his soul was in an agony. He thought how many adult persons there were in his congregation at enmity with God--so many still unconverted--so many persons die yearly--such a portion of them unconverted--if a revival does not come under five years, so many adult heads of families will be in hell. He put down his calculations on paper, and embodied them in his sermon for the next day, with his heart bleeding at the dreadful picture. As I understood it, he did not do this with any expectation of a revival, but he felt deeply, and poured out his heart to his people. And that sermon awakened forty heads of families, and a powerful revival followed; and so his theory about a revival

once in five years was all exploded.

Thus God has overthrown, generally, the theory that revivals are miracles.

2. Mistaken notions concerning the sovereignty of God have greatly hindered revivals.

Many people have supposed God's sovereignty to be some thing very different from what it is. They have supposed it to be such an arbitrary disposal of events, and particularly of the gift of his Spirit, as precluded a rational employment of means for promoting a revival of religion. But there is no evidence from the Bible that God exercises any such sovereignty as that. There are no facts to prove it. But every thing goes to show that God has connected means with the end through all the departments of his government--in nature and in grace. There is no natural event in which his own agency is not concerned. He has not built the creation like a vast machine that will go on alone without his further care. He has not retired from the universe, to let it work for itself. This is mere atheism. He exercises a universal superintendence and control. And yet every event in nature has been brought about by means. He neither administers providence nor grace with that sort of sovereignty that dispenses with the use of means. There is no more sovereignty in one than in the other.

And yet some people are terribly alarmed at all direct efforts to promote a revival, and they cry out, "You are trying to get up a revival in your own strength. Take care, you are interfering with the sovereignty of God. Better keep along in the usual course, and let God give a revival when he thinks it is best. God is a sovereign, and it is very wrong for you to attempt to get up a revival, just because you think a revival is needed." This is just such preaching as the devil wants. And men cannot do the devil's work more effectually than by preaching up the sovereignty of God, as a reason why we should not put forth efforts to produce a revival.

3. You see the error of those who are beginning to think that religion can be better promoted in the world without revivals, and who are disposed to give up all efforts to produce religious awakenings. Because there are evils arising in some instances out of great excitements on the subject of religion, they are of opinion that it is best to dispense with them altogether. This cannot, and must not be. True, there is danger of abuses. In cases of great religious as well as all other excitements, more or less incidental evils may be expected of course. But this is no reason why they should be given up. The best things are always liable to abuses. Great and manifold evils have originated in the providential and moral governments of God. But these foreseen perversions and evils were not considered a sufficient reason for giving them up. For the establishment of these governments was on the whole the best that could be done for the production of the greatest amount of happiness. So in revivals of religion, it is found by experience, that in the present state of the world, religion cannot be promoted to any considerable extent without them. The evils which are sometimes complained of, when they are real, are incidental, and of small importance when compared with the amount of good produced by revivals. The sentiment should not be admitted by the church for a moment, that revivals may be given up. It is fraught with all that is dangerous to the interests of Zion, is death to the cause of missions, and brings in its train the damnation of the world.

FINALLY. --I have a proposal to make to you who are here present. I have not commenced this course of Lectures on Revivals to get up a curious theory of my own on the subject. I would not spend my time and strength merely to give you instructions, to gratify your curiosity, and furnish you something to talk about. I have no idea of preaching about revivals. It is not my design to preach so as to have you able to say at the close, "We understand all about revivals now," while you do nothing. But I wish to ask you a question. What do you hear lectures on revivals for? Do you mean that whenever you are convinced what your duty is in promoting a revival, you will go to work and practise it?

Will you follow the instructions I shall give you from the word of God, and put them in practise in your own lives? Will you bring them to bear upon your families, your acquaintance, neighbors, and through the city? Or will you spend the winter in learning about revivals, and do nothing for them? I want you, as fast as you learn any thing on the subject of revivals, to put it in practice, and go to work and see if you cannot promote a revival among sinners here. If you will not do this, I wish you to let me know at the beginning, so that I need not waste my strength. You ought to decide now whether you will do this or not. You know that we call sinners to decide on the spot whether they will obey the Gospel. And we have no more authority to let you take time to deliberate whether you will obey God, than we have to let sinners do so. We call on you to unite now in a solemn pledge to God, that you will do your duty as fast as you learn what it is, and to pray that He will pour out his Spirit upon this church and upon all the city this winter.

**Re: LECTURE I - WHAT A REVIVAL OF RELIGION IS by Charles Finney - posted by sermonindex (), on: 2004/3/21 0:30**

I have committed myself to reading the "revival lectures" or also known as "LECTURES ON REVIVALS OF RELIGION" by Charles G. Finney. Aproximately 2 years ago I read the "revival lectures" up the end of the third lecture and I read this portion:

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"4. And now, finally, will you break up your fallow ground? Will you enter upon the course now pointed out, and **persevere till you are thoroughly awake?** If you fail here, if you do not do this, and get prepared, you can go no further with me in this course of lectures. I have gone with you as far as it is of any use to go, until your fallow ground is broken up. Now, you must make thorough work upon this point, or all I have further to say will do you little good. Nay, **it will only harden and make you worse.** If, when next Friday night arrives, it finds you with unbroken hearts, you need not expect to be refitted by what I shall say. If you do not set about this work immediately, I shall take it for granted that you do not mean to be revived, that you have forsaken your minister, and mean to let him go up to battle alone. If you do not do this, I charge you with having forsaken Christ, with refusing to repent and do your first work. But if you will be prepared to enter upon the work, I propose, God willing, next Friday evening, to lead you into the work of saving sinners."

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I truly felt convicted and felt I was not ready to go on in this serious call to pray and seek after genuine revival in my heart and the hearts of others. I was scared of God using me in such a powerful way and closed the book and put it back on the shelf, thinking to myself that I would pray and when ready continue the book. Well 2 years have passed and the Lord has been freshly dealing with my heart in such a powerful way and what has recently come into my mind was this book, "revival lectures." I have endeavored to start it again, and I am reading lecture by lecture. I am posting each lecture in the forums and will share some things that convicted and challenged me. If anyone else wants to read through at the same time that would be interesting. This is a very solemn moment for me and I pray that I can fully listen to the leading of the Spirit of God as I pray and seek Him in this time.

**Re: revival lectures - posted by InTheLight (), on: 2004/3/21 10:49**

This is a great idea, these lectures are outstanding, I have read through several of them but not all 22.

It's interesting that you mentioned lecture III on breaking up fallow ground. This lecture had a profound impact on me as well, the Lord used it for some serious heart work.

I will follow along reading these lectures. Also, if anyone wants to read them at their leisure you can find them online at ([http://www.gospeltruth.net/1868Lect\\_on\\_Rev\\_of\\_Rel/index68revlec.html](http://www.gospeltruth.net/1868Lect_on_Rev_of_Rel/index68revlec.html)) Lectures on Revival of Religion

In Christ,

Ron

**Re: Beginning of obedience. - posted by Christian (), on: 2004/3/24 7:57**

Key to the book, to revival..... to personal revival.....outstanding!

"A revival is nothing else than a new beginning of obedience to God. " Finney

Cowardice and disobedience to the leader's command are counted among the Turks the most damning sins; and shall they be thought peccadillos, little ones, by us that have Christ for our Captain to serve, and sin and the devil for enemies to fight? W.Gurnall.

c.merlino



Re: - posted by RobertW (), on: 2004/3/24 9:28

Beloved,

Where the sovereignty of God comes in- is when God has to bring a "root out of dry ground" and raise up that person who will sow the seeds and preach the message. If everyone is asleep in a barracks and the enemy were approaching (by analogy) God will wake up one person (or so) to wake everyone else up. In my life revival has come almost exactly as Finney describes it. We had 3 Sunday services cancelled in 5 weeks! That shook me out of my slumber. That has never happened (3 cancellations) in the history of our church! I was fully awake after the second week, but God really rocked my world when we shut down a consecutive week after that. I was sorely fired up! That is what led me to THIS SITE. I was looking for some material on repentance and revival because I knew that the "Time was at hand!" God also used some shocking dreams of major judgment and destruction to wake me and several other people up even more. This is not flakey stuff! This is a call to REPENT or ELSE! It is so sore that I have not watched TV since the Super Bowl -period! I caught a few minutes of some sports games before that, etc. I had been a year weaning myself off the thing. Now, my friends, I barely even know what's going on in the world by way of newspaper or anything- I know only what I need to know. I'm just focused on God period. That may seem a little extreme to you, but when you are used to looking at the news and current events and being bogged down by the lewd materials on TV and the NET- it was feeding my flesh into a MONSTER. The flesh is pretty much starved to death right now and SIN IS MANAGEABLE. Before it was trying to Manage me!

Off my soapbox.

God Bless and much love in Christ!

-Robert

Whosoever is born of God doth not commit sin - posted by Christian (), on: 2004/3/24 15:17

John(Jack)Wesley  
The Marks of the New Birth

4. An immediate and constant fruit of this faith whereby we are born of God, a fruit which can in no wise be separated from it, no, not for an hour, is power over sin; power over outward sin of every kind; over every evil word and work; for whosoever the blood of Christ is thus applied, it "purgeth the conscience from dead works;" and over inward sin; for it purifieth the heart from every unholy desire and temper. This fruit of faith St. Paul has largely described, in the sixth chapter of his epistle to the Romans. "how shall we," saith he, "who" by faith "are dead to sin, live any longer therein?" "our old man is crucified with Christ, that the body of sin might be destroyed, that henceforth we should not serve sin." "Likewise, reckon ye yourselves to be dead unto sin, but alive unto God, through Jesus Christ our Lord. Let not sin therefore reign" even "in your mortal body," "but yield yourselves unto God, as those that are alive from the dead." "For sin shall not have dominion over you. God be thanked, that ye were the servants of sin, but being made free," the plain meaning is, God be thanked that though ye were, in time past, the servants of sin, yet now "being free from sin, ye are become the servants of righteousness."

5. The same invaluable privilege of the sons of God is as strongly asserted by St. John; particularly with regard to the former branch of it, namely, power over outward sin. After he had been crying out, as one astonished at the riches of the goodness of God, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God! Beloved, now are we the sons of God: And it doth not yet appear what we shall be; but we know, that when he shall appear, we shall be like him; for we shall see him as he is;" (1 John 3:1) he soon adds, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: And he cannot sin, because he is born of God." (1 John 3:9.) But some men will say, "True: Whosoever is born of God doth not commit sin habitually." habitually! Whence is that? I read it not. It is not written in the Book. God plainly saith, "He doth not commit sin;" and thou addest, habitually! Who art thou that mendest the oracles of God? that "addest to the words of this book?" Beware, I beseech thee, lest God "add to thee all the plagues that are written therein!" especially when the comment thou addest is such as quite swallows up the text: So that by this methodic planes, artful method of deceiving, the precious promise is utterly lost; by this kybeia anthropon, tricking and shuffling of men, the word of God is made of none effect. O beware, thou that thus takest from the words of this book, that, taking away the whole meaning and spirit from them, leavest only what may indeed be termed a dead letter, lest God take away thy part out of the book of life!

6. Suffer we the Apostle to interpret his own words, by the whole tenor of his discourse. In the fifth verse of this chapter, he had said, Ye know that he, Christ, was manifested to take away our sins; and in him is no sin. What is the inference?



e draws from this? Whosoever abideth in him sinneth not. Whosoever sinneth hath not seen him, neither known him. (1 John 3:6.) To his enforcement of this important doctrine, he premises an highly necessary caution: "Little children, let no man deceive you;" (1 John 3:7; ) for many will endeavor so to do; to persuade you that you may be unrighteous, that you may commit sin, and yet be children of God! "he that doeth righteousness is righteous, even as he is righteous. he that committeth sin is of the devil; for the devil sinneth from the beginning." Then follows, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: And he cannot sin, because he is born of God. In this," adds the Apostle, "the children of God are manifest, and the children of the devil." By this plain mark (the committing or not committing sin) are they distinguished from each other. To the same effect are those words in his fifth chapter, "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." (1 John 3:18.)

c.r.merlino

**Re: Whosoever is born of God doth not commit sin - posted by sermonindex (), on: 2004/3/24 17:35**

Quote:  
-----This is a great idea, these lectures are outstanding, I have read through several of them but not all 22. I will follow along reading these lectures.  
-----

Praise God, thats great Ron! I am really praying the Lord will deal with my heart and revive me as I am meditating on these lectures and my relationship with God in contrast. Oh Lord work in the innermost of our being, reveal the secrets of our hearts, let us lay it plainly before you.

Quote:  
-----Key to the book, to revival..... to personal revival.....outstanding!

"A revival is nothing else than a new beginning of obedience to God. " Finney  
-----

Brother Christian, yes its remarkable and outstanding that finney had such an understanding of what revival is and an earnestness to portray it to us. I pray and hope the Lord works in your heart as you read through these lectures. Your comments and prayers are always coveted.

Quote:  
-----I was sorely fired up! That is what led me to THIS SITE. i was looking for some material on repentance and revival because I knew that the "Time was at hand!" This is a call to REPENT or ELSE! It is so sore that I have not watched TV since the Super Bowl -period!  
-----

Brother Robert, I praise God that you found this site. I personally want to thank you for being willing to do the audio readings for these lectures. You will note at the top of this post there is a link to an audio file of *Robert Wurtz II* reading the lecture word for word. I **encourage** you to listen and read along for each lecture as they are posted. I am really praying the Lord will revive our hearts through these lectures and we will get serious with God.

**Re: - posted by RobertW (), on: 2004/3/25 8:57**

Bro. Greg,

I was beginning to work on lecture II last night and could not help but wonder the great impact that these lectures will have on Christian lives. They are convicting just reading them. I was thinking about how Paris Reidhead said Wesley would preach until the people fell out utterly unconscious. If you were to use some sermons like these lectures and then preach the enormity of people sins it is very believable that this could happen. This is a taking seriously of the Word of God that he likes of which we do not see in our times. People see the Bible as a book of suggestions compared to the way these men viewed it.

Sin is not an option to these men. Sin effects everything about us as Christians and revival is the **ONLY** real solution. You can tell when a person has secret sin in their life because it effects them in an obvious way to a person who is walking in the Spirit.

I recall my pastor saying before Jimmy Swaggert fell that he had told his fellow pastors to pray for Jimmy. They said "Who, for Jimmy?" Why? "He's in trouble." How do you know that? "I detected it in his preaching." It took an 18 tape series to uncover it piece by piece, but he told us plainly that he had detected a problem with him in his preaching.

Brother Greg, why can't we have revival? Can I suggest that it is because their needs to be a revival among our ministers first? Would I be out of line to say that if the message is weak the minister is weak and needs revival? In an age of such apostasy would not a Finney or Wesley come on the scene with such fire and preaching that hell would once again open up underneath the people as they sat in their benches? What would John the Baptist say to this generation? Would he come teaching the "commanded blessing?"

Would it be as Leonard Ravenhill said that Jesus would not cleanse the Temple he would cleanse the pulpit? Who is responsible in the end for mass apostasy? How much of a road block are we as ministers required to be? Are the people simply mirroring the life of their leadership?

Every pastor in America should read these lectures for themselves. They would be called to the carpet. God have mercy on us!

God Bless and Best Regards in Christ,

-Robert

Re: - posted by sermonindex (), on: 2004/3/26 8:20

Quote:  
-----I was beginning to work on lecture II last night and could not help but wonder the great impact that these lectures will have on Christian lives. They are convicting just reading them. I was thinking about how Paris Reidhead said Wesley would preach until the people fell out utterly unconscious. If you were to use some sermons like these lectures and then preach the enormity of people's sins it is very believable that this could happen. This is a taking seriously of the Word of God the likes of which we do not see in our times. People see the Bible as a book of suggestions compared to the way these men viewed it.  
-----

Brother Robert, I am very excited in the possibilities of how God can use these lectures for His glory. In our day and age there is much light preaching, people are scared to preach on sin and directly apply it to the congregation simply because they do not want to cause **offence** and have everyone comfortable in their pews. I just watch this video last night: (<https://www.sermonindex.net/modules/mydownloads/singlefile.php?lid3907>) The Canadian Revival (video) by Bill McLeod. He was used powerfully in a revival in Canada in the 70's in Saskatoon. He recalls revival events where there was such strong convictions of sin in the congregation, **this is a GOOD thing!**, and many were falling on their faces and running up to the front of the church to weep and cry between the porch and the altar.

In the video also he states that where people are not seeking after revival, revival will not usually come. But where there are a small remnant praying surely revival will tarry not long.

Quote:  
-----2. Backslidden Christians will be brought to repentance. A revival is nothing else than a new beginning of obedience to God. Just as in the case of a converted sinner, the first step is a deep repentance, a breaking down of heart, a getting down into the dust before God, with deep humility, and forsaking of sin.  
-----

This is a perfect picture that Finney paints of Christians getting right with God. And dare I say that God will not move amongst the unregenerate world until his people get right with Him with deep cryings of repentance. Judgement begins in the house of God, the church is sleeping and needs to be roused once again to full-hearted obedience to the Master.

Re: - posted by RobertW (), on: 2004/3/26 8:41

Quote:  
----- Judgement begins in the house of God, the church is sleeping and needs to be roused once again to full-hearted obedience to the Master.  
-----

Praise the Lord! If there is a consistent criticism that people have of me that I endure is that everyone seems to characterize me as always being "TOO SERIOUS."

Finney in "God Cannot Please Sinners" talks about how the impenitent sinner will find comfort around a backslidden preacher, but the sinners conscience is continually warning the sinner about the backslidden preacher's ways. When it comes time that the impenitent sinners conscience takes over- that backslidden pastor will have no part in the conversion- for the sinners awakened conscience does not trust him!

I thought about how Finney says that there were some teachers (?) of the Gospel who were acting "flippant" and the woman who went to see them was under great Holy Ghost conviction. When she left from seeing them in their flip ways, the conviction left her and she died without God. That stirred my soul into a vortex brother! I had to repent of some of the things I said afterwards (no they were not cuss words thank God). I was upset! Why? Because I SEE IT ALL THE TIME where I am! BUT before revival hit, I might have just reacted "Oh, how terrible" or "That's too bad." Now I feel like I'll just let God deal with it. Truly brother, as Finney said, God cannot please sinners and the Church has to realize this.

God Bless You Greg! Hope all is well with you today!

-Robert

Re: - posted by sermonindex (), on: 2004/3/28 14:36

Quote:  
----- Truly brother, as Finney said, God cannot please sinners and the Church has to realize this.  
-----

Brother Robert, This is so very true Sinners are enemies of God! they sit ready for Judgement, if they are enemies of God why do we act as friends of the world?

**James 4:4-5** - You adulterous people, don't you know that friendship with the world is hatred toward God? Anyone who chooses to be a friend of the world becomes an enemy of God. Or do you think Scripture says without reason that the spirit he caused to live in us envies intensely?

Holy Ghost conviction where is it? That place where you feel conviction of sin even over the small matters and trifles in sin. We are so de-sensitized to God's promoting of the Holy Spirit. And surely as Finney states this will be dampened as we fellowship with false professors that have no conviction of sin and speak lightly of serious spiritual matters. We need to feel uncomfortable in pillow padded pews, God show us the depravity of our hearts.

Re: - posted by sermonindex (), on: 2004/3/28 20:38

As I have been re-reading this lecture I started to break down the structure of it to the main points that I thought he was trying to get through to his audience. I am studying these lectures for I believe there is much to be learnt from this fellow saint Charles Finney, he meant business and took heaven by force, so may it be said of us.

-----

*When Revival...*

"A 'Revival of Religion' **presupposes** a declension." -This main point shows the need for revival when the church is slumped down in despair and powerlessness. It can easily be said in our day that we need revival for we are without life.

*Why Revival...*

"and leave the will free to **obey** God" - God's method of keeping men in obedience to Him is to 'raise an excitement among them' so we once again stand in awe of God and the religion he has instituted. So revival is necessary to keep use full y free to obey God as He should be obeyed.

*What is **not** Revival...*

"revival is the result of the right use of the appropriate means" - Therefore it is not a miracle or something that God gives at His will without men's action. God always burdens men to pray and seek after reviving of religion and when appropriate means are established there will result a revival in due course. It should be noted that God is the one that gives the desire and burden for revival, but the means of prayer and men's hearts are the means to bend the heart of God to pour out an heaven-sent revival.

"Why, generation after generation has gone down to hell. No doubt more than five thousand millions have gone down to hell, while the church has been dreaming, and waiting for God to save them without the use of means. It has been the devil's most successful means of destroying souls." - This is such a clear and devastating picture of how the devil has followed many well meaning Christians into not been burdened for the lostness of men and the powerless of the church to save them. What is the biggest reason why we don't have revival? its because we don't want to sacrifice anything for it.

*What is Revival?..*

"revival consists in the **return** of a church from her backslidings" - We have to re-discover the power of the early church. To come into a place of utter and total commitment to God's power and to realize the inability of our efforts. Revival is a return to reality for the Church, as we see the true condition of our hearts and actions in the light of eternity.

*How does Revival work?..*

"The whole drift of a revival, and every thing about it, is designed to present the truth to your mind, for your obedience or resistance." - The three things involved in revival are: God, men and sinners. The action of God is two-fold in His providential government and special agency by his Holy Spirit. The agency of men is commonly employed, and the agency of the sinner himself. "Men are not mere instruments in the hands of God. Truth is the instrument." So therefore God uses one or more agencies to bring truth before the minds of sinners.

*Revival Theories?..*

"We understand all about revivals now, while you do nothing." - Knowledge about the need for revival does you no good unless it is put into practice. To be in a pit and merely think of how to get out will not get you out of the pit. But rather knowing how to get out, you must use the appropriate means. "Do you mean that whenever you are convinced what your duty is in promoting a revival, you will **go to work and practise it?**"

"I want you, as fast as you learn any thing on the subject of revivals, to **put it in practice**, and go to work and see if you cannot promote a revival among sinners here."

**Re:Revival Lectures - posted by CJaKfOrEsT (), on: 2004/3/31 3:54**

Wow!!! This is awesome. God challenged me to read Lectures back in 2000. I too had to put the book down after Chapter 3, as I didn't want to become hard to the message within. Approximately 2 months ago, i was challenged to live out genuine christianity, whilst watching Mel Gibson's The Passion.

I'm trying to ween the "idiot box" of my life, setting a year to do so. Also, I am setting a goal to be praying 3 hours a day, consistantly, by the end of year. Being a sales rep, God has given me a unique opportunity, with several hours a day alone in my car. In God's strength, I have been able to completely eliminate listening to the radio during the day, only listening to Leonard Ravenhill sermons on revival (downloaded from this site) and an audio book of "Pilgrims Progress", when not praying.

Smith Wigglesworth prophesied that Melbourne Australia (which is where I'm from) will host the last great revival before the second coming of Christ. Whether that's right or not, I have a goal that each year, I will disciple 1 person to the ministry of intercession, with the aim for them to multiply themselves also.

Obviously, this must begin with wholehearted repentance, and the other principles in this book. I felt lead to pick Lectures, and Winkie Pratney's "Youth Aflame" (another excellent book on the subject) about a week ago, so it is refreshing to see that you're releasing an audio version.

Thank you for giving me someone to share this journey with. :-D

Yours in Christ,

Aaron

Re: - posted by sermonindex (), on: 2004/4/6 21:21

Quote:  
-----Wow!!! This is awesome. God challenged me to read Lectures back in 2000. I too had to put the book down after Chapter 3, as I did n't want to become hard to the message within. Approximately 2 months ago, i was challenged to live out genuine christianity  
-----

Brother Aaron! Praise God for you and that you were led to this site. Thats really amazing how you had the similar exper ience as myself with the finney lectures. I hope you are able to comment on the lectures and listen to the audio versions. I am very encouraged to hear your commitment to get serious with God and give yourself to discipleship and prayer. Leo nard Ravenhill has been such an extreme blessing to my spiritual growth, I am glad to hear you are listening to his serm ons also.

Re: - posted by RobertW (), on: 2004/4/7 8:52

Beloved,

When I began work on this lecture I was not prepared for the effect that it has had on me. It was an unexpected effect I s uppose. I have sat down and allowed God to deal with me to begin to break up the fallow ground of my heart. The result has been unexpected. I see things a lot different now. I see how short I have actually come in serving God.

As we look to this lecture #3 I pray that everyone will take it to a personal level. Some of the tone is quite sharp and dire ct at times- but the overall message is very much needed. I found that after working on that sermon I could not get to an gry at other peoples sins anymore or their faults; because mine were so glaring in my face. What a Pharisee I have been at times and didn't even realize it. I know now that I stand ONLY in God's grace. He should have struck me dead for a lot of dumb things I have done over the years. T remble and fear to say anything on God's behalf now. I seek the Lord for a pproval of every word of my text in lessons. i didn't realize I was talking to God's children. God forgive me such a vile sin ner! What a brute viper!

I was like Peter who wanted to rain fire from heaven on peoples heads- without the good sense to know I also would hav e been consumed. Jesus said "Peter, you know not what spirit you are of." My sin was worse than the sinners because I knew better. I was taken to Romans 2 when Paul asked the question "Thou teachest thou shalt not steal... dost thou ste al?" (and the like) He continues and asks a riviting question "Do you think that by teaching- that will allow you to escape God's judgment?" (paraphrase).

Weeping is the state that it took me to beloved, weeping and more weeping. Sorrow and brokenness beyond measure. I h ave even wept bitterly before my children and wife as the brokenness is so deep. I love them more and I love life more my friends. I appreciate my life.

I have a new revelation of Galatians 6:1. I had been so self-righteous as to not realize I was a stinch in God's nostrils. W hen the fallow ground starts getting broken up we will all get into the right spirit to prepare ourselves for revival. I submit, that a person who will not allow God to break their fallow ground is not fit for what God is doing in this last days revival. How can we teach and preach brokenness from our own hard hearts? A self-righteous spirit will quench everything God is doing. I know, He has already shut me down on some stuff. What spirit was I preaching in before? Was it the fires of hell ?

Friends I have every intention to preach repentance with great boldness and revere of God in the up and coming months and years. The difference, will be the spirit with which I do it. God has for now strait shut me down! And that, until I get th e right spirit about me to be able to preach such a message. I would tremble and fear now after that lecture to get up an d light the place up with a repentance message and have even the faintest sin in my own heart. Or if the fruit of the Spirit is not there, we need not look for the anointing. I actually believe it could be fatal for me. Thats how that lecture effected me. Its as if I hear God saying... Come up to spank my kids with sin in your own life son? Spank my kids in my house? I rebuke and chasten... not you. You say what I say- say and NOTHING else! I fear the Lord now in a profound way friend s. I pray to God- He has mercy on me for the spirit of the words of my mouth. God have mercy on me- for I wist not what spirit I was of.

Please mull over this 3rd lecture and let God get you ready for revival. Let Him destroy our preconceived ideas about rev ival and do what He wants to do. We live in a different day than Finney, Wesley, etc. And God has an anointing and strat

egy for us that will be different than these men. They taught us some great truths to get us ready- now we have to give God the wheel and do His work. We have to get into the trunk- hand the keys to the Lord Jesus and say "now you drive." That will be the character of this revival. As Paris Reidhead said... God will be at the wheel. The anointing will be the "fuel" in the tank. And we will be along for the ride! I understand what he meant now.

God Bless and much love in Christ,

-Robert

**Re: - posted by moreofHim (), on: 2004/4/7 9:14**

Robert,

All I can say is Amen!

What kind of heart does God revive? A broken and contrite one. Sounds like you've got it- or are on your way.

Thanks for being honest and transparent. There are too many people who try to put on appearances to look like they are "wise" or "spiritual". This is not Christ- like. It is pride. I have been guilty many times, especially when things are going good and going the way you think they "should". Then God pulls the rug out from underneath you and says "you can't stand on your own two feet."

If we are not leaning on him 100% of the time and listening for Him, then we run the risk of doing things in the flesh. And we run the risk of getting the glory instead of Him. All things should point to Him and not any of ourselves.

Yes, the Lord is doing something. Many people can feel it brewing. I am waiting on Him with anticipation and faith and trust that He is going to knock our socks off. But I will let Him do it His way and in His timing. He is God and we are not. In the mean time, we have to "occupy" until He comes. There is so much to do (while it is yet day).

I pray that what we do is only done out of a listening heart- one that has been sitting at His feet. If not, it will all be done in vain.

Just like my dream the other night- if we try to build "it" with our own hands, the Lord will send a tornado to destroy it. No flesh can glory in His presence.

Satisfied in Him alone, Chanin

**Re: - posted by RobertW (), on: 2004/4/7 9:58**

Chanin,

All I can really ask myself is- is what if God had allowed me to not read that lecture and keep on acting as I was. Would I not be treasuring up wrath against the day of wrath? I wonder who was angrier- me in some of my teaching or preaching or God in how I was acting.

Sister, this may sound strange to you, but there was a time when I was actually edified (or thought I was) by hearing preachers tearing people up. Notice I said "tear people up." I never saw those messages as applying to me. Never. It was always the man or woman that I saw acting up and thought "He really told them." I used to even teach and would have pictures of peoples faces in my mind as I would speak something as though I was directing it at them. I have to believe that is near wickedness! God forgive me!

The only thing that has saved me was my ignorance. That's it. God's mercy for my ignorance. Plain and simple. I don't even have an unction to preach repentance since that lecture. And that is a real paradox. Leonard Ravinhill's message on weeping is very powerful. And when a person sees that meekness and brokenness it changes their life a lot more than just ripping them. A word of correction spoken softly from a broken and contrite vessel will cut to the bone when a harsh message may have only hardened the people. I look at the tone of what God has given me to teach on Sunday AM and I thought "God this would strait put a Revival Fire Out." its like God is saying "Maybe yours, but not Mine."

God Bless,



-Robert

**Re: - posted by moreofHim (), on: 2004/4/7 10:32**

Robert,

As I read your reply this morning I felt and still feel your brokenness. My heart cries for you as you see yourself as you were. Are we not monsters ourselves when we don't even know it.

I am rejoicing for you and for your family and for everyone who is going to be affected by your words. What a wonderful and marvelous work God has done in you! You may never know how many others who are steeped in the anger and judgement doctrine that you will make an impact on.

May God use your brokenness for so much good. Even now I hear Him saying "Your brokenness brings Me glory."

I am reminded now of when Christ was getting ready to go to be crucified He said "Now I must go glorify my Father". When we go to the cross to be broken as Christ was, we glorify the Father.

In Christ, Chanin

**Re: - posted by crsschk (), on: 2004/4/7 12:47**

You guys are creeping me out!

I mean that in the most profound and sincere way, sometimes you just need different ways of expressing things...

This is all just resonating in my spirit...

Had just wrote to Robert a bit on all this, the uncanny way that the Lord will work simultaneously in each others hearts. Brethren this is all could be describing what is happening inside of me in recent days, strange thing is I haven't read or listened to any of this **Yet!**. Just these replies that I have still yet to get through all of them...

Quote:  
-----Friends I have every intention to preach repentance with great boldness and reverence of God in the up and coming months and years. The difference, will be the spirit with which I do it. God has for now strait shut me down! And that, until I get the right spirit about me to be able to preach such a message. I would tremble and fear now after that lecture to get up and light the place up with a repentance message and have even the faintest sin in my own heart. Or if the fruit of the Spirit is not there, we need not look for the anointing. I actually believe it could be fatal for me. That's how that lecture effected me. Its as if I hear God saying... Come up to spank my kids with sin in your own life son? Spank my kids in my house? I rebuke and chasten... not you. You say what I say- say and NOTHING else! I fear the Lord now in a profound way friends. I pray to God- He has mercy on me for the spirit of the words of my mouth. God have mercy on me- for I wist not what spirit I was of.  
-----

The right spirit...Oh Lord forgive me, this has and can be our undoing. So easy to get it wrong...

How to be loving and hate sin?

Zac Poonen has really challenged me in this whole area..how do we take the hard words that must be said and not compromise or water them down nor become self righteous Pharisees, heaping condemnation that is borne out of our flesh?

Just touching the edges of this..

You all have said it much better already, all of you! After I get done meditating on all the wisdom here, might just have to follow up by checking out the lectures themselves!

Truly, these replies have been a blessing.

Thank you all.



**Re: - posted by RobertW (), on: 2004/4/7 13:30**

Bro Mike,

Let me put it like this; **when I was young in the Lord** I would preach against my pet peeves and it did not work God's righteousness.

Imagine this; you come to Church with your bible gun loaded to kill one of the goats because you have an axe to grind- you fire the gun and the bullet missed them and ricochets off the horn and kills a good sheep or a lamb at that. What a travesty!

This is why we HAVE to pray and hear from God on our messages. We could come in and literally drown several little ewe lambs with a message in anger. The bible can be preached very topically.

Here is a good rule my pastor always said "Live it as strong as you preach it." We have all been guilty of sins. Maybe not these; but we have sinned. I have to keep that in my mind as we head into revival. I'm not trying to destroy some of God's little ewe lambs with a message that I didn't seek God for. With God's help- if it has happened--it will never happen again.

God Bless,

-Robert

**Re: - posted by sermonindex (), on: 2004/4/15 22:15**

This first lecture has covered a lot of ground and its amazing the forceful language God gave Charles Finney in writing it. Here are some of the main topics addressed in the 1st lecture:

- When Revival...
- Why Revival...
- What is not Revival...
- What is Revival?..
- How does Revival work?..
- Revival Theories?..

I encourage everyone to read and re-read and listen along to the audio recording of this message and as God leads you go to the 2nd lecture: ([https://www.sermonindex.net/modules/newbb/viewtopic.php?topic\\_id1633&forum40](https://www.sermonindex.net/modules/newbb/viewtopic.php?topic_id1633&forum40)) LECTURE I I - WHEN A REVIVAL IS TO BE EXPECTED

**Re: - posted by CJaKfOrEsT (), on: 2004/4/17 1:26**

Bro Robert,

Let me put it like this; when I was young in the Lord I would preach against my pet peeves and it did not work God's righteousness.

Imagine this; you come to Church with your bible gun loaded to kill one of the goats because you have an axe to grind- you fire the gun and the bullet missed them and ricochets off the horn and kills a good sheep or a lamb at that. What a travesty!

Firstly, thank you for the recordings, they are of immense benefit to me, as I can listen in the car, and go through a lecture several times a day. Secondly, I must say, that I have been deeply touched by reading your posts, and seeing the evident softening of your heart. It seems that modern day Evangelical/Pentacostals seem to think that to soften is to compromise on the standards that Christ spelt out. It is refreshing to be amongst people who do not fall for that snare.

Softness comes from seeing our own state and having a willingness to change. The two extremes of this state are, legalism and complacency.

Legalism seeks to look at others state and desire to change. I have many times fallen for this state in previous attempts to get revived. It's almost like I look at my life, behold my sin and decide that it's too hard to change (although I'd never allow myself to admit it), so I go back to being an adviser without being an agoniser in prayer, as Bro Ravenhill put it. From this state we focus on the judgement of God without beholding His mercy.

Complacency seeks to get off the hook of sin without doing the hard yards of prayer and repentance. It's when we focus on John 3:16, while ignoring the rest of the chapter. I usually err on the side of judgement more than this, but one I am in this state, it's more like an ignorant "I'll start praying tomorrow ... or next year ... or wait until that intercessor guy is coming

g to preach at church." I just leave off my daily habit of seeking God for a day .. week ... month(s). I have an intercessor friend who refers to this as wanting a kind of greasy grace

Anyway, what I'm saying is that God has been dealing with me from both fronts. Once upon a day I used to rejoice when an unrepentant sinner fell under conviction. Now I rejoice when I see someone fall into the hands of God, who can help us to deal with sin at the source, without becoming hard (very rare these days).

That's what I've been seeing when I look in the mirror. And the best thing is that I know that it's nothing in me that is working this change in me. If I don't spend the morning in prayer, and leave it til the afternoon, or evening. I may as well be unregenerate. I'm moody, prone to angry outbursts. But when I spend time "putting to death the misdeeds of the body..by the spirit", man it's hard to sin. I've got the Holy Ghost prompting me in the moments before I sin, so I know that I have no one else to blame for my actions.

Anyway, I'll to now before I feel the urge to give an altar call :-D. But one last thought toward this comment:

Brother Greg, why can't we have revival? Can I suggest that it is because their needs to be a revival among our ministers first? Would I be out of line to say that if the message is weak the minister is weak and needs revival? In an age of such apostasy would not a Finney or Wesley come on the scene with such fire and preaching that hell would once again open up underneath the people as they sat in their benches?

I am reminded that Finney never saw eye to eye with his mentor, Rev Gale & Samuel served faithfully under Eli. In an ideal world, it would be good to have revived leadership, however may I suggest that God is waiting to see if we will be revived in spite of our leaders?

Keep up the good work, yours in Christ

Aaron

**Re: LECTURE I - WHAT A REVIVAL OF RELIGION IS by Charles Finney - posted by CJaKfOrEsT (), on: 2004/4/17 2:30**

A "Revival of Religion" presupposes a declension.

The first thing that we need to accept when we approach the subject of revival, is that the church is backslidden. As Tozer puts it:

"The church is made up of individuals"

If the church is made up of individuals, then individuals in the church are backslidden. If individuals in the church are backslidden, there's a good chance that I am backslidden. If I am to see revival in my time, I have to take responsibility for seeing it come to pass.

..it is necessary to awaken men to a sense of guilt and danger, and thus produce an excitement of counter feeling and desire which will break the power of carnal and worldly desire and leave the will free to obey God.

Everywhere around us, there is an overwhelming push towards ungodliness. In the words of a church sign I read once: The problem of sin is that it starts out as fun.

We need to accept the fact that without being revived, we will never be able to do away with sin. As long as we live in sin, we give the devil foothold to hold us back from serving him wholeheartedly. It's the old paradox, sin stops us praying, but we can't stop sinning without prayer. Our sin overwhelms us so we don't repent, but we can't be cleansed of sin without repentance.

..revival is the result of the right use of the appropriate means.

Without the means, trust in & obedience toward God, we will never see revival. Jesus said to pray so we pray. Jesus said to repent, so we repent. Jesus said show mercy, ...etc.

It is the renewal of the first love of Christians, resulting in the awakening and conversion of sinners to God.

A good sign that we're on the right track with this journey we are undertaking. Is our love, awe, and fear of God deepening? Is our love for man growing? Do we show mercy in spite of persecution? Do we pray and study more? Unless this is happening, why are we doing it?

I've never been one to buy into the "carnal christian" debate, but one thing I know, is that it's better for you to be a "carnal christian" than to abandon God and church altogether. Fair enough, it will be worse for you in the judgement to be lukewarm, than cold, but at least you are in a place where God can get through to you. My purpose in saying this is that I think it is better to be a hard, unmerciful, sinful believer (now how's that for an oxymoron :-)) who puts into practice the means that will lead to revival, in desire to change, than to be a faithful compassionate church attender, who is content to live without God's reality in your life. One has a chance to change, the other is doomed.

That's all I have time to comment on for now. For some good thoughts on the subject I recommend Tozer's "How to get out of a Religious Rut" series. Thank you for allowing me to join you in this journey. You guys are awesome.

Yours in Christ

Aaron

**Re: LECTURE I - WHAT A REVIVAL OF RELIGION IS by Charles Finney - posted by Taximan (), on: 2005/4/23 8:07**

Oh boy! Do I feel excited by this message or what?

For so long now I have been hearing, and hoping, and praying for revival here in the UK. I have begun to experience the journey back to my first love in Christ, and have marvelled at the beauty to be found there. How I have longed for others to feel the same way. How I have longed for God to pour out His Spirit, and revive His Church.

Yet all along I have been missing the point! I have been waiting for God to move, when He already has! I have been waiting for God to start the revival, when He has already done so in my own heart. It is up to me to take this burning heart, and set fire to others in the Church.

I remember the first time I turned to Christ, and even though I was such a shy person, I went into a crowded room full of people I didn't know, and just couldn't shut up about my new found Love! I have often looked back at that time with tears, wishing and longing to be back there.

Well now I know where to look! I will waste no more time waiting for a revival to break out, I will bury my face in the dust until God has no choice! I will cast off all that I have considered valuable, and enter into his presence again as naked and vulnerable as the day I was born into this world. Oh Lord! Forgive me for all this wasted time! Restore me, restore this nation, and restore Your Body!

**Re: - posted by RobertW (), on: 2005/4/23 18:28**

Quote:  
-----Well now I know where to look! I will waste no more time waiting for a revival to break out, I will bury my face in the dust until God has no choice! I will cast off all that I have considered valuable, and enter into his presence again as naked and vulnerable as the day I was born into this world. Oh Lord! Forgive me for all this wasted time! Restore me, restore this nation, and restore Your Body!  
-----

Finney believed that revival came by God's Holy Spirit and by the means of preaching the word and men rightly responding to that word. If revival begins it must begin with me turning back to the love I had at first for God. When I cease to forget that I was once purged from my old sins. When I reallocate my affections to the God who so deserves them- I will feel the winds of revival.

God Bless,

-Robert

**Re: - posted by Taximan (), on: 2005/4/25 16:20**

Quote:  
-----Finney believed that revival came by God's Holy Spirit and by the means of preaching the word and men rightly responding to that word. If revival begins it must begin with me turning back to the love I had at first for God. When I cease to forget that I was once purged from my old sins. When I reallocate my affections to the God who so deserves them- I will feel the winds of revival.  
-----

I don't know if my words came across unclearly, or if I am misunderstanding your comment. But I would just like to make my point clear.

I have no doubt whatsoever where Revival comes from. All power is from and through the Holy Spirit, for the salvation of souls, to the glory of Jesus Christ! If my words hinted at anything else forgive me.

My main thrust was toward the fact that it is often overlooked on my part that God chooses to display His Glory through the lives of those who have committed their lives to Him. As the Bible tells us in Mark's gospel, "With God all things are possible." All I wish to do is emphasize the WITH!

My point is that many Christians seem to kick their heels waiting for this revival to come. Many times we hear the message preached about the promises of God for health and prosperity, whilst ignoring the flipside of the cost involved in following Him.

As John Wesley commented to his brother Charles; "If salvation by faith is preached, along with a call to holiness, a blessing will always follow."

I have been guilty of grasping the first, whilst ignoring the latter.

God bless,

John.

**Re: - posted by RobertW (), on: 2005/4/25 16:33**

Hi Taximan,

No misunderstandings. I was simply throwing some thoughts out as well.

Quote:  
-----My point is that many Christians seem to kick their heels waiting for this revival to come. Many times we hear the message preached about the promises of God for health and prosperity, whilst ignoring the flipside of the cost involved in following Him.

As John Wesley commented to his brother Charles; "If salvation by faith is preached, along with a call to holiness, a blessing will always follow."

I have been guilty of grasping the first, whilst ignoring the latter.  
-----

How true this is. I have also ignored the latter. It is very easy to get out of balance.

I pray that God would use Finney's timeless revival lectures to again stir the hearts of His people.

God Bless,

-Robert