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Chapter 1 : R. A. Torrey on the Holy Spirit (A Day Devotional Treasury) by Lance Wubbels pdf book for free

*Charles Finney on Spiritual Power (Day Devotional Treasury) (Day Devotional Treasuries) [Charles Finney, Lance Wubbels] on calendrierdelascience.com *FREE* shipping on qualifying offers. This day Devotional Treasury is a powerful encounter with a legendary spiritual leader whose life and words profoundly impacted the church and the world.*

Charles Finney on freedom from sin and the role of faith. Throughout my ministry I have found many believers in the miserable state of the bondage described in Romans 7 "To the world, the flesh, or the devil. It is a life of sinning, then resolving to reform, then falling again. What is particularly saddening is that many ministers give perfectly false instruction upon the subject of how to overcome sin. Their advice goes like this: Set your will firmly against a relapse in sin, pray and struggle, and persist until form the habit of obedience and break all your sinful habits. All such advice is worse than useless, and often results in delusion. It has lost sight of both what really constitutes sin and of the only practical way to avoid it. In this way the outward act or habit may be overcome and avoided, while that which really constitutes the sin is left untouched. Sin is not an involuntary feeling or desire; it is a voluntary act or state of mind. Sin is that voluntary, ultimate preference or state of committal to self-pleasing out of which the volitions, the outward actions, purposes, intentions, and all the things that are commonly called sin proceed. We may suppress this or that expression or manifestation of selfishness by resolving not to do this or that, and praying and struggling against it. But to eradicate selfishness from the heart by resolution is an absurdity. Should we cloister ourselves away in a cell and crucify all our desires, so far as their indulgence is concerned, we have only avoided certain forms of sin; but the root that really constitutes sin and desires in the outward life, by the force of resolution, only ends in making us whitened sepulchres and delusional, for we cannot love God with all our heart in this manner. All self efforts to overcome sin are utterly futile and unscriptural. It is faith that works by love. Love is wrought and sustained by faith. By faith believers overcome the world, the flesh, and the devil; quench the fiery darts of the enemy; and keep the flesh and carnal desires subdued. By faith we fight the good fight, not by resolution. He sheds abroad His own love in our hearts, and thereby enkindles ours. Only the life and energy of the Spirit of Christ within us can save us from sin, and trust is the universal condition of its working within us. How long shall this fact be mistaught? How deeply rooted in the heart of man is self-righteousness and self-dependence? So deeply that one of the hardest lessons for the human heart is to renounce self-dependence and trust wholly in Christ. When we open the door by implicit trust, he enters and takes up His dwelling with us and in us. By shedding abroad His love He quickens our whole souls into sympathy with Himself and purifies our hearts through faith. He sustains our will in the attitude of devotion. He quickens and regulates our affections, desires, appetites and passions, and becomes our sanctification. The bible teaches that by trusting in Christ we receive an inward influence that stimulates and directs our activity; that by faith we receive His purifying influence into the very centre of our being; that through and by His truth revealed directly to the soul He gives life to our whole inward being into the attitude of loving obedience; and this is the way, and the only practical way, to overcome sin.

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Finney () spearheaded one of the greatest revivals in church history. This day Devotional Treasury is a powerful encounter with a legendary spiritual leader whose life and words profoundly impacted the church and the world.

No doubt, some secrets of Mr. But are we to stand afar off, and view his devotion to God and to souls, with an awe that dismisses all thought of imitation or emulation? If so, that life has left its print upon the living leaves of history, largely in vain. Finney shows us, on a grand scale, what one life may be and do; and were he here, he would say, with Paul, "Be ye followers of me, even as I also am of Christ. As a man, Mr. Finney was specially marked by Candor, Courage, Conscientiousness, and Consecration. Candor is no common virtue. Few men are honest with themselves; they evade and avoid convictions which would compel them to condemn their past course and reform their present practices. He was habitually honest with himself, with God, and with men. His was a candid mind that rejoices in the truth, even when it rebukes, and that must deal honestly, whether in searching self, praying to God, or speaking to men. His frankness surprised and sometimes offended; but a second sober thought led men to feel that he who told them the plain truth was the man to go to, when they sought salvation or sanctification. His Courage was not of that physical type which is often only the consciousness and confidence of brute-force; but it was moral intrepidity. It made him bold to face and fight wrong doctrine or bad practice; decisive and incisive in dealing with souls; regardless of conventional restraints; daring in his blows at popular idols; brave in the use of any means which he believed right and effective. Such courage came from that conscious fellowship with God, which made Luther bold as a lion before the Diet of Worms, gave Knox his motto, "One with God is a majority,; Emptying himself of selfish ambition, he held up the emptied vessel to be filled with the grace of God. But may we attain unto his great Faith? How did that faith come to be so great? Was it conferred outright, as a gift of God, or was it cultivated? We answer, that faith fed and grew upon the Word of God. He searched his Bible on his knees, and grouped its promises, till unbelief fell, smitten, before the combined blaze of their testimony. It grew, again, by the experience of prayer. Experiment is the most convincing argument. God bids the doubting soul, "Enter into thy closet;" there "handle me and see! Here again we note four imitable qualities: His simplicity was seen in his singleness of aim, his sacred zeal to glorify God in saving and sanctifying souls. To reach and touch that which is deepest and most abiding in man was what he sought; not to play on transient sensibilities and emotions, but to mould lasting convictions, affections, resolutions. Hence he avoided dogmatism, substituted argument for authority, assumed nothing, and led the mind on, step by step, to the embrace of truth. Then he struck for the Will. While the iron was at white heat, he brought down the hammer to give it shape; with awful emphasis on personal responsibility and the obligation at once to choose life, he insisted on instant, decisive, visible action! His singleness of aim begat simplicity of matter and manner. His words did not hide his thought; his illustrations did not call attention to themselves, for they were windows to let in light, and the elaborate frame-work and stained glass which adorn the window, make the light dim. He dared not interpose his greatness between dying souls and the cross, and desired to be nothing but the finger, pointing, and the voice saying, "Behold the Lamb of God! He bade his pupils preach only what was bathed in their own rich, personal experience. This intense sincerity lent authority and majesty to his searching exposures of deceptive experiences and false hopes, such as rest upon the Ritualism which has the form, without the power, of godliness, or upon the Pharisaism which lacks the spirit and motive of a holy morality, or upon the dead past which is contradicted by the living present. It fitted him to rebuke the dishonest toward God, which appears even in self-examination and in prayer, asking for what we neither expect nor will to receive, and in habitual disregard of the voice of conscience and of the Spirit. His preaching was Scriptural. The Bible was his constant and devout study, with the arrangement and adaptation of its truths to human souls. It was the armory where he found weapons, defensive and offensive, and took unto him the panoply of God; the treasure, whence, as a householder, he brought forth things new and old. He preached the whole Gospel. The Law, with

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its stern demand and perfect standard, he used as a plough to sweep away refuges of lies and tear up false hopes by the roots; then he followed it with the love of God, as the sower gently drops into the furrow the seed steeped in his tears. The sword of the Spirit is two-edged. Warning, or invitation, alone, like a scimitar, may strike effective blows in one direction; but when the two keen edges meet in the point, they prepare us for the thrust that pierces to the joints and marrow. Finney begat deep conviction of sin. As Socrates sought to lead men "from ignorance unconscious to ignorance conscious," he aimed to produce that consciousness of guilt and peril without which there can be no deep sense of need or of obligation. How spiritual, too, was the tone of his preaching! With what ardor and fervor he besought men to be justified and sanctified by faith. With what burning, glowing zeal, did he assail the sectarianism which cares for sect more than for Christ; the conventionalism whose "awful respectability" hampers ministers and churches by a false fastidiousness, and dares not break through the bonds of custom, and adopt a new measure, even to save a soul! With what scathing rebuke he exposes the idle neglect that leaves generations to die without the Gospel, though for each disciple to win one soul each year to Christ, would be to convert the world within the lifetime of a single generation! His preaching was spiritual in power as well as tone. He depended on the Spirit, whose blessed unction alone fits us to plead with men, or even to understand the Gospel. With the agony of Jacob at Jabbok, he sought the power to witness. If any one secret of Mr. Finney flung his own heart forward to the feet of God--over and across this world, with its hollow treasures and shallow pleasures, into the spiritual and eternal! Then he followed his heart, till, as a redeemed and perfected saint, he reached the goal where his affections had long been lodged! Give yourself, with such sublime simplicity of aim, to God and His service; empty yourself as completely of worldly and selfish ambition; seek as devoutly to be filled and moved by the Spirit; and God will be as willing to use you as a chosen vessel for His glory!

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