

Chapter 1 : PREVAILING PRAYER by Charles G. Finney

*Power Passion And Prayer (Pure Gold Classics) [Charles Finney] on calendrierdelascience.com *FREE* shipping on qualifying offers. There are two kinds of means requisite to promote a revival: the one to influence man, the other to influence God.*

Working primarily in the northeastern part of the United States, thousands of people from all classes of society were converted. Supporting him were Daniel Nash and Abel Cleary, two great men of prayer, who would go to the towns in advance to pray. Often they would choose some of the least likely profligates to pray for, and more often than not those very people were converted, and with them a great host of others. As a result of these combined labors, entire towns were converted, resulting in great improvements in communities that continued long after. Sometimes the revivals began with the poorer classes; sometimes they started with the moneyed classes. Whatever the case, God used Finney in a great way. Like John Calvin, the great reformer who began his career as a lawyer, Finney was also trained as a lawyer, and therefore brought logic and great powers of persuasion to his meetings. You will find he does the same in these lectures. This lecture is the fifth of a twenty-three part series on revival which he gave in New York City, at a time of financial difficulty. They were published in , and then revised and republished in This is some of the clearest thinking on the prayer of faith that I have read to date. This is condensed from the original. The original has ten pages of copy at this size point; this version has seven pages of copy. I urge you to read the full lecture. The Prayer of Faith Introduction "Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them. These words have been by some supposed to refer exclusively to the faith of miracles. But there is not the least evidence of this. That the text was not designed by our Savior to refer exclusively to the faith of miracles, is proved by the connection in which it stands. Our Savior was desirous of giving his disciples instructions respecting the nature and power of prayer, and the necessity of strong faith in God. He therefore stated a very strong case, a miracle-one so great as the removal of a mountain into the sea. And he tells them, that if they exercise a proper faith in God, they might do such things. But his remarks are not to be limited to faith merely in regard to working miracles, for he goes on to say, "And when ye stand praying, forgive, if ye have aught against any: But if ye do not forgive, neither will your Father which is in heaven forgive you your trespasses. When you pray, you must forgive. Is that required only when a man wishes to work a miracle? There are many other promises in the Bible nearly related to this, and speaking nearly the same language, which have been all disposed of in this shorthand way, as referring to the faith employed in miracles. Just as if the faith of miracles was something different from faith in God! To show that faith is an indispensable condition of prevailing prayer. Show what it is that we are to believe when we pray. Show when we are bound to exercise this faith, or to believe that we shall receive the thing that we ask for, IV. That this kind of faith in prayer always does obtain the blessing sought. Explain how we are to come into the state of mind, in which we can exercise such faith. Answer several objections, which are sometimes alleged against these views of prayer. That faith is an indispensable condition of prevailing prayer, will not be seriously doubted. There is such a thing as offering benevolent desires, which are acceptable to God as such, that do not include the exercise of faith in regard to the actual reception of those blessings. But such desires are not prevailing prayer, the prayer of faith. God may see fit to grant the things desired, as an act of kindness and love, but it would not be properly in answer to prayer. I am speaking now of the kind of faith that insures the blessing. Do not understand me as saying that there is nothing in prayer that is acceptable to God, or that even obtains the blessing sometimes, without this kind of faith. But I am speaking of the faith which secures the very blessing it seeks. To prove that faith is indispensable to prevailing prayer, it is only necessary to repeat what the apostle James expressly tells us: For he that wavereth is like a wave of, the sea,, driven with the wind and. We are to inquire what we are to believe when we pray. They profess to believe in God, but deny the necessity or influence of prayer. We are to believe that we shall receive-something- what? Not something, or any thing, as it happens, but some particular thing we ask for. We are not to think that God is such a being, that if we ask a fish, he will give us a serpent, or if we ask bread, he will give us a stone. When

are we bound to make this prayer? When are we bound to believe that we shall have the very things we pray for? When we have evidence of it. Faith must always have evidence. A man cannot believe a thing, unless he sees something which he supposes to be evidence. He is under no obligation to believe, and has no right to believe, a thing will be done, unless he has evidence. It is the height of fanaticism to believe without evidence. The kinds of evidence a man may have are the following: Suppose that God has especially promised the thing. As for instance, God says he is more ready to give his Holy Spirit to them that ask him, than parents are to give bread to their children. Here we are bound to believe that we shall receive it when we pray for it. Where there is a general promise in the Scriptures, which you may reasonably apply to the particular case before you. If its real meaning includes the particular thing for which you pray, or if you can reasonably apply the principle of the promise to the case, there you have evidence. What promise have you? Where there is any prophetic declaration, that the thing prayed for is agreeable to the will of God. When it is plain from prophecy that the event is certainly to come, you are bound to believe it, and to make it the ground for your special faith in prayer. If the time is not specified in the Bible, and there is no evidence from other sources, you are not bound to believe that it shall take place now, or immediately. But if the time is specified, or if the time may be learned from the study of the prophecies, and it appears to have arrived, then Christians are under obligation to understand and apply it, by offering the prayer of faith. For instance, take the case of Daniel, in regard to the return of the Jews from captivity. What does he say? What does he do then? He prayed in faith. But what was he to believe? What he had learned from prophecy. There are many prophecies yet unfulfilled, in the Bible, which Christians are bound to understand, as far as they are capable of understanding them, and then make them the basis of believing prayer. When the signs of the times, or the providence of God, indicate that a particular blessing is about to be bestowed, we are bound to believe it. The Lord Jesus Christ blamed the Jews, and called them hypocrites, because they did not understand the indications of Providence. When the Spirit of God is upon you, and excites strong desires for any blessing, you are bound to pray for it in faith. You are bound to infer, from the fact that you find yourself drawn to desire such a thing while in the exercise of such holy affections as the Spirit of God produces, that these desires are the work of the Spirit. If you find yourself strongly drawn to desire a blessing, you are to understand it as an intimation that God is willing to bestow that particular blessing, and so you are bound to believe it. I will proceed to show that this kind of faith always obtains the object. The text is plain here, to show that you shall receive the very thing prayed for. That otherwise we could never know whether our prayers were answered. If we are not bound to expect the very thing we ask for, it must be that the Spirit of God deceives us. What is the meaning of this passage, "If a man ask bread, will he give him a stone? All the history of the church shows that when God answers prayer, he gives his people the very thing for which their prayers are offered. God confers other blessings, on both saints and sinners, which they do not pray for at all. He sends his rain both upon the just and the unjust. But when he answers prayer, it is by doing what they ask him to do. To be sure, he often more than answers prayer. He grants them not only what they ask, but often connects other blessings with it. Perhaps you may feel a difficulty here about the prayers of Jesus Christ. People may often ask, "Did not he pray in the garden for the cup to be removed, and was his prayer answered? The cup he prayed to be delivered from was removed. This is what the apostle refers to, when he says-"Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, was heard in that he feared. Some have supposed that he was praying against the cross, and begging to be delivered from dying on the cross! Did Christ ever shrink from the cross? He came into the world on purpose to die on the cross, and he never shrunk from it. But he was afraid he should die in the garden before he came to the cross. The burden on his soul was so great, and produced such an agony, that he felt as if he was on the point of dying. His soul was sorrowful even unto death. But after the angel appeared unto him, we hear no more of his agony of soul.

Chapter 2 : Prevailing Intercessory Prayer : Charles Finney | Prayer of Faith

Charles Grandison Finney () was a practicing lawyer who experienced dramatic conversion. He combined his oratorical skills as an attorney with his passionate love for Christ to form a powerful ministry that led more than half a million people to Christianity.

THE last lecture referred principally to the confession of sin. To-night my remarks will be chiefly confined to the subject of intercession, or prayer. There are two kinds of means requisite to promote a revival; one to influence men, the other to influence God. The truth is employed to influence men, and prayer to move God. But prayer produces such a change in us and fulfils such conditions as renders it consistent for God to do as it would not be consistent for him to do otherwise. When a sinner repents, that state of mind makes it proper for God to forgive him. God has always been ready to forgive him on that condition, so that when the sinner changes his mind towards God, it requires no change of feeling in God to pardon him. So when Christians offer effectual prayer, their state of mind renders it proper for God to answer them. He was always ready to bestow the blessing, on the condition that they felt right, and offered the right kind of prayer. Whenever this change takes place in them, and they offer the right kind of prayer, then God, without any change in himself, can answer them. When we offer effectual fervent prayer for others, the fact that we offer such prayer renders it consistent for him to do what we pray for, when otherwise it would not have been consistent. Prayer is an essential link in the chain of causes that lead to a revival; as much so as truth is. Some have zealously used truth to convert men, and laid very little stress on prayer. They have preached, and talked, and distributed tracts with great zeal, and then wondered that they had so little success. And the reason was, that they forgot to use the other branch of the means, effectual prayer. They overlooked the fact, that truth by itself will never produce the effect, without the Spirit of God, and that Spirit is given in answer to earnest prayer. Sometimes it happens that those who are the most engaged in employing truth, are not the most engaged in prayer. This is always unhappy. Probably in the day of judgment it will be found that nothing is ever done by the truth, used ever so zealously, unless there is a spirit of prayer somewhere in connection with the presentation of truth. Others err on the other side. Not that they lay too much stress on prayer. But they overlook the fact that prayer might be offered for ever, by itself, and nothing would be done. Because sinners are not converted by direct contact of the Holy Ghost, but by the truth, employed as a means. To expect the conversion of sinners by prayer alone, without the employment of truth, is to tempt God. I propose to show what is effectual or prevailing prayer. State some of the most essential attributes of prevailing prayer. Give some reasons why God requires this kind of prayer. Show that such prayer will avail much. I proceed to show what is prevailing prayer. Effectual, prevailing prayer, does not consist in benevolent desires merely. Benevolent desires are doubtless pleasing to God. Such desires pervade heaven, and are found in all holy beings. But they are not prayer. Men may have these desires as the angels and glorified spirits have them. But this is not the effectual, prevailing prayer, spoken of in the text. Prevailing prayer is something more than this. Prevailing, or effectual prayer, is that prayer which obtains the blessing that it seeks. It is that prayer which effectually moves God. The very idea of effectual prayer is, that it effects its object. I will state some of the most essential attributes of prevailing prayer. I cannot detail in full all the things that go to make up prevailing prayer. But I will mention some things that are essential to it; some things which a person must do in order to prevail in prayer. He must pray for a definite object. He need not expect to offer such prayer, if he prays at random, without any distinct or definite object. He must have an object distinctly before his mind. I speak now of secret prayer. Many people go away into their closets, because they must say their prayers. The time has come that they are in the habit of going by themselves for prayer, in the morning, or at noon, or at whatever time of day it may be. And instead of having any thing to say, any definite object before their mind, they fall down on their knees, and pray for just what comes into their minds, for everything that floats in their imagination at the time, and when they have done, they could not tell hardly a word of what they have been praying for. This is not effectual prayer. What should we think of any body who should try to move a legislature so, and should say, "Now it is winter, and the legislature is in session, and it is time to send up petitions," and should go up to the legislature

and petition at random, without any definite object? Do you think such petitions would move the legislature? A man must have some definite object before his mind. He cannot pray effectually for a variety of objects at once. The mind of man is so constituted that it cannot fasten its desires intensely upon many things at the same time. All the instances of effectual prayer recorded in the Bible were of this kind. Wherever you see that the blessing sought for in prayer was attained, you will find that the prayer which was offered was prayer for that definite object. Prayer, to be effectual, must be in accordance with the revealed will of God. To pray for things contrary to the revealed will of God, is to tempt God. By express promises or predictions in the Bible, that he will give or do certain things. Either by express promises in regard to particular things, or promises in general terms, so that we may apply them to particular things. For instance, there is this promise: Sometimes God reveals his will by his providence. When he makes it clear that such and such events are about to take place, it is as much a revelation as if he had written it in his word. It would be impossible to reveal every thing in the Bible. But God often makes it clear to those who have spiritual discernment, that it is his will to grant such and such blessings. Where there is no particular revelation, and providence leaves it dark, and we know not what to pray for as we ought, we are expressly told, that "the Spirit also helpeth our infirmities," and "the Spirit itself maketh intercession for us with groanings that cannot be uttered. It is objected, that this doctrine implies a new revelation. I answer, that, new or old, it is the very revelation that Jehovah says he makes. It is just as plain here, as if it were now revealed by a voice from heaven, that the Spirit of God helps the people of God to pray according to the will of God, when they themselves know not what things they ought to pray for. When neither the word nor providence enables them to decide, then let them be filled with the Spirit, as God commands them to be. He says, "Be ye filled with the Spirit. To pray effectually, you must pray with submission to the will of God. Do not confound submission with indifference. No two things are more unlike. I once knew an individual come where there was a revival. He himself was cold, and did not enter into the spirit of it, and had no spirit of prayer; and when he heard the brethren pray as if they could not be denied, he was shocked at their boldness, and kept all the time insisting on the importance of praying with submission; when it was as plain as any thing could be, that he confounded submission with indifference. So again, do not confound submission in prayer with a general confidence that God will do what is right. It is proper to have this confidence that God will do what is right in all things. But this is a different thing from submission. What I mean by submission in prayer, is, acquiescence in the revealed will of God. To submit to any command of God is to obey it. Submission to some supposable or possible, but secret decree of God, is not submission. To submit to any dispensation of Providence is impossible till it comes. For we never can know what the event is to be, till it takes place. David, when his child was sick, was distressed, and agonized in prayer, and refused to be comforted. He took it so much to heart, that when the child died, his servants were afraid to tell him the child was dead, for fear he would vex himself still worse. But as soon as he heard that the child was dead, he laid aside his grief, and arose, and asked for food, and ate and drank as usual. While the child was yet alive, he did not know what was the will of God, and so he fasted and prayed, and said, "Who can tell whether God will be gracious to me, that my child may live? He thought that if he humbled himself and entreated God, perhaps God would spare him this blow. He seemed not only to acquiesce, but actually to take a satisfaction in it. He reasoned correctly in the case. But when he had a revelation of the will of God, he submitted. While the will of God is not known, to submit, without prayer, is tempting God. Perhaps, and for aught you know, the fact of your offering the right kind of prayer, may be the thing on which the event turns. In the case of an impenitent friend, the very condition on which he is to be saved from hell, may be the fervency and importunity of your prayer for that individual. Effectual prayer for an object implies a desire for that object commensurate with its importance. If a person truly desires any blessing, his desires will bear some proportion to the greatness of the blessing. The desires of the Lord Jesus Christ for the blessing he prayed for, were amazingly strong, and amounted even to agony. If the desire for an object is strong, and is a benevolent desire, and the thing not contrary to the will and providence of God, the presumption is, that it will be granted.

Charles Grandison Finney was a leader in the Second Great Awakening. He has been called The Father of Modern Revivalism. Finney was best known as an innovative revivalist, an opponent of Old School Presbyterian theology, an advocate of Christian perfectionism, a pioneer in social reforms in favor of.

Chapter 4 : Power, Passion and Prayer by Charles Grandison Finney

Charles Finney has been called the greatest revivalist in America. He had the power of the Holy Spirit, and his convicting message turned many sinners to Jesus. Power, Passion and Prayer includes 11 of Finney's most famous sermons on prayer and revival.

Chapter 5 : Prayer | Christian Assemblies International

If looking for the ebook Power Passion And Prayer (Pure Gold Classics) by Charles Finney in pdf form, in that case you come on to faithful website.

Chapter 6 : Power, Passion, & Prayer by Charles Finney

Charles Grandison Finney () has been called one of the greatest American revivalists. He brought the Word of God forth with clarity and power. Formerly an attorney, Finney experienced a dramatic conversion to Christ.