

# The Great Revivals Of America!

by Keith Daniel

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**Scripture:** 2 Chronicles 7:14, Isaiah 59:16, Psalm 85:6, James 5:16, Acts 1:14

**Topics:** "Spiritual Awakening", "The Power of Prayer"

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## Description

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## Transcript

1734. 1734 marked the beginning of what has become known as the Great Awakening of America. 1734 marked the beginning of what has become known as the Great Awakening of America.

God, God laid hold of a young man, a young Congregational Church minister called Jonathan Edwards, who pastored a church in Northampton which had a population of 1,100 people in the British colony of New England, of New England. Edwards looked in despair at the godlessness of the people of New England and the ineffectiveness of the church, the ineffectiveness of the church which preached generally predestination, election, the sovereignty of God, known today as hyper reform theology. There were very few truly saved people in the whole land.

While a student at Yale he had been gloriously saved. But now five years later as a young preacher he began to groan with great concern and fear for the souls of all the godless. Five years later as a young preacher he found himself groaning in agonizing prayer and weeping before God hour upon hour for God to visit this land, for God to do something with the wicked, for God to turn them to seek him in salvation, in truth.

He groaned before God. It was at this time, 1734, as he began to groan five years into the ministry, it was at this time that he turned against the tide. He turned against the tide and preached.

He preached the message of salvation. Beginning with a series of sermons on justification by faith alone. Justification by faith alone.

He preached that through faith in Christ a man could repent. Through faith in Christ a man could repent and be truly saved from judgment and hell. He preached against sin.

He preached against sin crying out earnestly against irreverence in God's house. Irreverence in God's house. Disregard of the Sabbath.

Disregard of the Sabbath. Neglect of family prayers. Neglect of family prayers.

Disobedience to parents. Disobedience to parents. Quarreling.

Quarreling. Greediness. Sensuality.

Hatred of one's neighbor. The Holy Spirit. The Holy Spirit soon began to work deep conviction of sin in the hearts of many in the town.

Deep conviction of sin in the hearts of many that were in the town. But then in December 1734, six people were mightily saved. One being a young woman whose wickedness, whose wickedness had been the source of scandal in the town for a long, long time.

Her transformation shook the town who now flocked to hear the preaching of the young Jonathan Edwards. Then one day while he was seeking God to give him guidance of what to preach on the coming Sunday morning service, he suddenly found himself groaning and agonizing before God on his knees and weeping. He sobbed and groaned for God to please use him, to give him, to guide him, to anoint him, to give him a message from this book that would turn men from sin, that would convince men the hardest of men of the terrifying state they are in the light of eternity.

He cried out for God to give him a message that would work such repentance, such deep conviction of sin that men would turn once for all, forever from a life of sin to God to save them from sin and hell. He groaned before God and as he began to seek God he found the most astonishing thing. A tear fell on the page onto a verse that God burst into his heart.

Of the judgments of God upon the soul that does not repent, the eternal damnation, the terrifying judgments awaiting every soul the moment they're cut off from life. He read this verse and began to tremble as he wiped the tear away, and then his mind swung in the references, in the columns. He began to look through the scriptures of all the judgments Christ cried out, and he found the most staggering amount on the pages of this book of God crying out the consequences of the defiance toward him, and a choice of sin in spite of the gospel.

Oh, as he weighed all these words suddenly revelation came to his heart, deep revelation that he had never been conscious he was capable of receiving from God as he was preparing a message. Revelation of the terrifying judgments, the horror of eternity without God, the horror, the horror of judgment, God's judgment, God's judgment from the lips of God who died for every man. The judgment if any man would not receive, would not take that love of God, but choose sin.

Oh, he found himself groaning as he realized God was giving him a message he had never ever held in his hands before. He began to groan, oh God, oh God give me new England, give me new England, and

he sobbed and groaned as he cried these words for three days, for three days he did not eat, for three nights he did not sleep as he wept and groaned and wrote through the night the sermon, the revelations, the things God gave in his heart that made him tremble and weep. And then on that Sunday morning as he stood in the pulpit suddenly the most awful conviction fell upon that whole congregation as he held his notes close to his face and proceeded to read the entire sermon entitled Sinners in the Hands of an Angry God, Sinners in the Hands of an Angry God.

This sermon became the most renowned sermon in the history of the Christian church apart from the sermon on the mount which Christ gave us. Oh, this sermon became the most renowned in the Christian history on this earth. Edwards began to hold the sinner over the flames of hell.

He held the sinner over the flames of hell on a slender thread called grace. He held the sinner over the flames of hell on a slender thread called grace which God could cut off at any moment and nothing you will ever do will influence God to take you from those flames for all eternity for the hour of grace is gone forever once you die. He cries out the scriptures God had given him.

Hebrews 9 verse 27, it is appointed unto men once to die but after this, after this judgment, judgment, judgment, judgment. He cries out the words that John was given by Jesus in the revelation of mankind's destination in Revelation 20 verse 10, I saw a great white throne and him that sat on it whose face the earth and the heaven fled away and there was found no place to them. There was found no place to them and I saw the dead small and great stand.

I saw the dead small children and great grown-ups stand before God. I saw the dead small and great stand before God and the books were opened and another book was opened which is the book of life and the dead were judged out of those things which were written in the books according to their works and the sea gave up the dead which were in it and death and hell delivered up the dead which were in them and they were judged, they were judged every man, every man, every man, every man according to their works and death and hell were cast into the lake of fire. This is the second death and whosoever was not found written in the book of life was cast into the lake of fire.

He cries out, it is a fearful thing to fall into the hands of a living God. It is a fearful thing to fall into the hands that for all eternity will bear witness that he tasted death for every man. He tasted death for you but it's a fearful thing to fall into those hands that bear witness for eternity that he loved the whole world to face eternity not having prepared to meet with God before you die.

It's a fearful thing to fall into those hands of such love he died for you. There's no mercy cast, cast into the lake which burned of the fire and brimstone. That word cast, there's no further mercy ever to be shown by God for all eternity no matter how you cry or scream.

There is no grace beyond the grave. There is no second chance after life. Eternity no matter how many millions of times you plead God will never show mercy to the soul that dies.

He cries out second Thessalonians 1 verse 8, he will return, he will return in flaming fire, he will return in flaming fire taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ who shall be punished with everlasting destruction. Who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power. Suddenly as he preaches, suddenly as he preaches men became so terrified as they listened to the word of God preached as no man had ever preached it in that land.

The judgments of God with no compromise. Suddenly men began to cling to the pews and fall on their knees and begin to weep and whimper and wail. One man got up he was so fearful, so terrified of the judgment that he suddenly realized he was facing.

He fell and held on to a pillar in the church and began to cry aloud, sobbing, sobbing violently for God to have mercy on his wickedness. God to have mercy on his soul and not let him face that judgment. He cries out to God to help him not to go to that hell.

He was so convinced there was one in one moment, one moment men seeking God. A minister, an old minister sitting behind Mr. Edwards began to pull on his gown desperately crying, Mr. Edwards, Mr. Edwards, is God not a God of mercy sir? Is God not a God of mercy? But Edwards preached on and revival broke out. That day 300 souls sought God desperately to save their souls from hell and judgment.

Soon 100 towns across New England had turned to God mostly in their entirety that not one soul could be found that had not sought God with all their heart, soul, and might to save them from judgment. Soon 100 towns across New England had turned to God under his anointed and fearful preaching. But then in May 1735 the revival stopped.

In May 1735 the revival stopped. Edwards and most of the newly converted feared, they feared that the revival had ended. They sought God earnestly to continue, they feared that the revival had ended.

But beloved it was not the end, it was just the beginning. It had been the spark that lit the flame. It had been the spark that lit the flame which would eventually sweep across the greater part of this land for over 100 years.

It had been the spark that lit the flame which would eventually sweep across your land for over 100 years of revival fires. Hallelujah! Oh, a woman, a woman one night from his congregation had a dream. Edwards along with me and most balanced preachers are scared of dreams.

You find most people who rely on dreams or testify of them can't talk about being saved even. But this woman had a dream that was from God. In her earnest cry and groan before God for God to continue in their fear God had stopped this mighty movement.

This woman had a dream of the young George Whitfield whom God was using mightily in England in the old country. So vivid was that dream that she was startled, she was fearful for no vision had ever come so vividly in her life, in her imagination, in her understanding, in her heart. She was swept to find who this man was, George Whitfield.

She heard that he was preaching a young man God was moving mightily through the John Wesley and Whitfield in England. She had dreamt of someone she'd never heard of. She had seen his face.

This drove this woman prostrate to see God in such desperate earnestness to send him to New England. Send him, bring him to New England. He arrived in 1738 beginning in Philadelphia.

Beginning in Philadelphia he went on to preach against across great parts of this land. Wherever he went from the very first time he preached thousands were drawn by God the Holy Spirit. Somehow thousands gathered, tens of thousands, 40,000, 80,000 at a time.

His voice could be heard they say distinctly five miles in the cool of the night over the valleys. He had such a powerful voice, such an amazing voice that simply staggered the hearers. God gave him this gift for this moment.

There were no loud speakers but there were thousands to say. Thousands would gather to hear him preach wherever he went. Whitfield never made any open invitation or appeals for people to respond to come to seek God for salvation after his sermons.

He never ever made an open appeal or invitations. He merely preached. But what did he preach? The judgments of God.

Take note preachers why your land's in such a state and won't change until you start looking at history and at this book sincerely. Why should a man turn from sin if he doesn't know there's judgment under your ministry? Preachers answer God now. Is it love? Well let me tell you something.

If it's just love, sir, they'll think that love covers their sin without repenting. Be careful. He preached the judgments of God but they said of this man his harshest word throbbed with love.

He didn't use it as a whip as some carnal man will chew to try and make people think he's got something of a whip to lash and delight in people cowering or fearful. No the Holy Spirit doesn't use such a man that wants something. He'll grieve such a man standing in the pulpit before men if it's not out of love.

If your harshest word does not throb with love, preacher, get out of the pulpit or God will hurt you badly. God will hurt you badly. Your harshest word does not throb with love.

Whitfield preached with such love. His harshest word would make him weep. The tears would roll down this man's face, the love and the compassion throbbing behind everything.

The only reason he would cry out was because the next verse he would cry out that God loves. God will forgive. God died for you.

God longs. Why will you die? He cried. Turn ye.

I have no pleasure in the death of the wicked but the wicked turn from his evil way to live. Oh he cries out so much of the scriptures, so much of the scriptures that men could not argue with. It was God's word.

At White Clay Creek, New Jersey, thousands, thousands had gathered and waited patiently to hear him preach. But God led him, God led him to merely quote the 23rd Psalm that most of you children can quote. God led him as these multitudes waited until he arrived.

God led him to merely quote the 23rd Psalm. You work this out, brother and sister. Before he ended quoting those few verses, there was hardly one soul that was not on their faces, weeping under terrifying conviction of guilt of their sin and of the judgment coming, crying out to God and their masses that the groanings Whitfield could not preach.

Before he ended that Psalm, the masses were wailing so loud there was no sermon to be preached. Work out it's beyond comprehension how God could take those words of Psalm 23 and bring such mass repentance and seeking after God. But when God anoints a man, this word does things you've never believed it possible to your heart.

As God anointed that man, while preaching on a wagon at Baskins Ridge, also in New Jersey, Whitfield held up a weeping child. He lifted him up high and he began to weep. And he cried out aloud as he turned his face and held the child toward the crowds.

And he said, this child who has barely tasted sin weeps under conviction and fear of judgment, while you who are hardened sinners show no tears of remorse for your sins or fear of judgment. You are so hardened in your sin. And he held up this child, looked at its face weeping, and began to weep with the child.

While he did that, it is estimated, oh no, you won't believe so I won't tell you. I don't think there was a man left standing in those multitudes that wasn't suddenly on their faces crying out to God for mercy. Mercy, mercy for the hardness of their hearts.

God used that child and that was the only sermon they got. But the masses had come to Christ. This will shock you, brother.

It's virtually unheard of that anyone who came to God through Whitfield's ministry ever backslid. You think it wasn't God? It's virtually unheard of. It was God.

It was God. It was God through a man who took this word and didn't apologize for it or fear what was in it. He feared not preaching it because the blood of every soul he preached to would be upon his hands if he didn't preach the full truth.

God would make him be accountable. At Portsmouth, New Hampshire, fire broke out suddenly on a house roof and the flames leapt into the sky of the dark night. There were thousands listening, gripped to the anointed preaching.

What was he preaching on? The return of Christ in judgment. That could happen now. Amazing.

Suddenly fire breaks out, leaps into the sky. The masses, the masses fall down on the ground screaming with such fear. It was just screams.

They thought Christ had returned in judgment. Well, after a good while, it took a good while before he was able to speak again, before everybody had dignity to stand and even be composed enough in front of each other to face a man preaching. When the quietness came eventually, Whitefield cried out one sentence, and that was his sermon.

If you are so unprepared to face Christ that a mere fire causes such fear, if you are so unprepared to face Christ that a mere fire causes such fear, where would you be now if it had been him? Where would you be now? The crowd began to seek God. The crowd began to seek God, screaming out to God in their shock and fear and self-confession by their fear of Christ's return, of their lack of preparation in truth, in truth. Oh, Whitefield preached strongly against allowing unconverted persons into the pulpits of God.

He cried out with such compassion, though. Be careful who cries it out. But this man, God was so with him and so anointed, and no one could argue God was sweeping like a tidal wave across America through him.

He cried out of the wrong, of the wrong of allowing an unconverted man to stand and minister God's Word, a blind leader of the blind, because all are blind will go where he's going to go when he falls into hell. Oh,

he cried out, as a result, as a result, preachers across your land right across the whole of America hearing of his words were crying, came under the most awful conviction of the sin of standing in this pulpit with his book as if they knew the way to God, knew what God's message was when they hadn't experienced it themselves. And multitudes of preachers came to Christ because of Whitefield's cry of the wrong, of standing in the pulpit as if you know God when you're going to hell.

But then, suddenly, great opposition. You think the devil sits back and says, fine, wait, brother, wait. Suddenly, great opposition arose against the revival and, in particular, against the preaching of George Whitefield when certain groups began to seek extreme emotionalism and outward manifestation, the gifts.

And there were all these people peaking in tongues and other languages and crowds. As he was preaching, these things started to happen. It burdened him.

It grieved him. It terrified him at times as he didn't know what to do. He didn't know how to handle this as who was now really seeking God and here were these things breaking the whole atmosphere down.

Don't blame him for what happened. He didn't know what to do and he was grieved. His grief was there.

These disorders led Harvard and Yale, colleges, the country's foremost universities, to cry out to all the churches across the land to bar him, to bar Whitefield from their pulpits. They blamed him. But then the great Jonathan Edwards rose up to defend the revival.

There's never been a man in your history that influenced America's theology as much as Jonathan Edwards. He was acknowledged from Harvard to Yale. He was acknowledged across the land as the man that God began the revival.

And his theology has affected all denominations and all persuasions to a great degree because of what God did through his life in ministry. But then this man Jonathan Edwards rose up to defend the revival. He reasoned, he reasoned the revival should not be disregarded because of anything the devil did to discredit it.

The revival should not be disregarded because of anything the devil did to discredit it. Where emotion was in religion that led to true repentance and holy living, it was of God. Where emotion was in religion that led to true repentance and holy living, it was of God.

But where extreme emotionalism led to chaos and disorder, and that anytime detracted men's attention from the centrality of the word of God being preached, it was not of God. And it must be dealt with immediately and completely. It is not unloving, he cried, to deal with such people.

It is unloving to let them take over and destroy the workings of God and place it with emotionalism and manifestations. Well, Edwards' resume was accepted by most and the revival swept ahead, hallelujah, swept ahead. Eventually, this is going to shock you, no unsaved man was allowed in any Protestant pulpit across America.

Think about it, only revival can do this. No unconverted person was tolerated in any Protestant pulpit across your land. That is beyond comprehension, even to accept.

Go to the history books if you disagree. This is stated in most of the history books of the revivals of America. It happened.

Oh, what God can do in revival, brother, none of us can do by protesting. None of us can do without protesting. Now, this revival ended in 1760.

The revival ended in 1760. George Whitefield made seven journeys across America in his lifetime, between 1738 and 1770 when he died, when blood flowed internally as a result of his preaching and pouring himself out in compassion for God to still go on in America. Wesley had warned him, you'll die, brother, if you go again, but nothing could stop him.

Oh, please, nothing could stop him. And he died for America. He died for America.

But he had journeyed across your land seven times between 1738 and 1770 in one 75-day period. In one 75-day period he preached 175 times, 175 times and traveled over 800 miles in one 75-day period. No wonder he died so young.

But this revival, this revival had fortified America, had braced, prepared. This revival fortified America against the flood of godless immigrants that was about to flow, to pour across the Atlantic from Europe mainly to the land of hope and glory. This revival had fortified America.

You think God wasn't in control when he opened this continent, when he made poverty in that continent of Europe? Most of Ireland's population came. There was such little left there to live for. Why did God allow it? To give them better living? No, brother.

No, they came to the land of hope and glory, but God had prepared a nation for them. Don't doubt it. This revival fortified, braced America, prepared America for the flood of godless immigrants that now poured across the Atlantic to this land of yours in hope of a decent life, of something better than what they had.

But they didn't know millions were going to come to Christ. That's why God, you think it just happened? You think this sovereign God wasn't in control of why this continent opened and why Whitefield came, why there was a Jonathan Edwards? Oh, brother, God, God loved the world and he knew how to reach a great amount. Hallelujah, hallelujah.

Oh, at this stage, God kept on working in the most staggering ways through men who have no repute. Preachers rose up everywhere in the rural areas who had been mightily converted and for years into their old age and then younger. We find in the rural areas, the farmland and the woods, there was just people streaming to God and crowds as they came through to God with all those that had come to God under the great Whitefield's ministry.

But then in 1821, God took hold of a young man in New York called Charles Finney. In 1821, God took hold of a young man in New York called Charles Finney. While busy studying law, he wanted to be an advocate, a lawyer, so he has the law books now to study through.

While busy studying law, he was amazed at how many references were made in the law books of America to the Mosaic law of the Old Testament of the Bible. The laws were all based on the Holy Scriptures and the law of God. This led him to go out and buy himself a Bible, which gripped him.

It gripped him and immediately, it began to show him in his heart that Christianity was God's message for all mankind. How did God get hold of this young man with nobody to tutor him? Just the interest awakened by his studying. How does God do that? Well, he takes the references in his law book and he says, let me look up here.

He goes through to the Old Testament, to the law given by Moses, and he looks, and there it is, thou shalt not kill the soul that killeth Sodom. But he sees a reference. So he turns and he goes to where it is in Matthew, and he sees the Lord Jesus Christ, God, manifest in the flesh, God with us.

He sees the Lord takes this verse and throws up the standard, not a little bit, a hundred times higher than the law of the Old. What does God say? You've heard that it was said by them of old time, thou shalt not kill, and whosoever shall kill shall be in danger of the judgment. But I say unto you that whosoever is angry with his brother without a cause shall be in danger of the judgment.

And whosoever shall say to his brother, that is thy vain fellow, shall be in danger of the council. But whosoever shall say thou fool shall be in danger of hell fire. He begins to look again, and he goes through law upon law, reference upon reference.

He takes the references and goes to the New Testament. He reads, thou shalt not commit adultery. They've stolen a man in the Old Testament, at least America didn't do that, but it was there.

Now he goes to the New Testament and he says, you have heard that it was said, thou shalt not commit adultery, Jesus says. But I say unto you that whosoever looketh, whosoever looketh on a woman to lust after her hath committed adultery. Hath committed adultery with her already in his heart.

He reads on, suddenly this man is trembling. This man couldn't sleep for fear. He suddenly realized the judgments he would place upon men through the law of the land influenced by this book.

He was facing the same, he was guilty as when he was going to face God. He was guilty of so much of what God damned, damned in the Old Testament upon men. He was guilty and stood to face this God's judgment.

He came under such awful conviction he couldn't sleep. He just spent the night looking, seeking the tears. He began to fear, to tremble, to groan.

I'm going to this judgment. He looks in references where Christ made and he goes through all the judgments. Yet my God, the Holy Spirit, he is so fearful now that he knows it's eternal, eternal, eternal.

The smoke of their torment ascendeth up forever. The smoke of their torment ascendeth up forever and ever. They have no peace day or night.

There's no mercy. There's no mercy. Oh, the fear and then God miraculously in the most amazing grace and goodness takes this man's eyes to fall, being justified freely by grace through faith in his blood.

There's no condemnation to this in Christ Jesus. He looks references. He comes to the verse upon verse of God's forgiveness.

He goes from one verse back to Isaiah 53. He was wounded for our transgressions. He was bruised for our iniquities.

The testament of our peace was upon him with his stripes. We are healed. All we like sheep have gone astray.

We've turned everyone to his own way and the Lord has laid on him the iniquity of us all. He looks in the references. He tasted death for every man, every man.

He looks. He will no wise turn away any man that comes to him, anyone that comes to him. He will no wise turn away anyone who comes to him through Christ Jesus.

When thou shalt make his soul an offering for sin, he shall be satisfied. God so loved the world, he gave his only begotten son that who shall believeth on him. Oh, the man was grasping the full revelation of God as he wept and groaned.

A few nights now he hadn't slept. He was weary. He said he was numb from fear in his mind.

He could not find peace though. Knowledge of salvation doesn't give you peace, brother. He went out into the woods and he fell down on his knees groaning before God of his weariness and the state of his mind and his fear of judgment of dying and facing this God knowing now he was facing judgment.

His knowledge that God had died for him, his knowledge that God said through faith he can be saved. But his soul is still tormented in fear. I want thy peace.

I want to know. I want to know. Suddenly as he's groaning, these words flooded his mind.

Ye shall seek me and ye shall find me. When ye shall search for me with all your hearts. He cries out, but I am searching for thee God with all my heart.

I take thee at thy word and when I do this I will find thee. I take thee at thy word. Suddenly he said it was like a peace that passes all understanding.

Flooded his whole being. He tried to say God save me, but he couldn't. He just stopped and worshiped God.

There was no fear of death. He didn't know it, but the spirit beareth witness with our spirits that we are the children of God. He that believeth in the Son of God hath a witness in himself.

We know we've passed from death unto life, brother, if you don't know it. Then God's failing on his side. And can he do that? We know there's no condemnation to them which are in Christ Jesus.

Hallelujah. He knew it. He got up.

There's peace just flooding him, peace that passes all understanding. He was to write later on, joy unspeakable and full of glory. Well, he walks from the forest now with his Bible.

And as he walks down the street back towards his home, he says words that made heaven stand. Don't doubt this. Heaven stood.

Don't doubt this, brother. And hell howled. The powers of hell and demons and Satan howled.

They howled for fear of what God would do and what this man was saying. For how few sitting in this building, how few in the next thousand-mile radius did this when God gave them peace that passes. When God assured them they were saved, how few thought beyond themselves.

Moments after experiencing the witness of the Spirit and peace with God, through seeking God in desperation to be saved from hell through the shed blood of Christ, by grace through faith. Moments later, this man walking back with this peace flooding his heart, says these words, if I am converted, if I am truly converted, I shall give my life. I shall give my life to bring the world to God.

Do you think God listens and says, no, thank you? Do you think God listens and says, oh, I've heard that by millions? No. Do you think God was capable of His holiness and His perfectness and His integrity to say, it doesn't matter? Do you think heaven didn't stand at what this man was saying to God from his soul with this treasure he had found? I shall give my life to bring the whole world to God. That night, he finds himself on his knees with the Bible, just revelation coming as God, the Holy Ghost just gave him scriptures and revelation and understanding, just like waves going through his whole being.

And he says, he cries out to God that this peace he's found through the salvation of Christ, this peace that he's found with God concerning judgment, he wants to share. Please anoint me, God. Please somehow take hold of me and equip me that I may be able to share this to the multitudes.

He cries, what happens? He said it was like waves of divine love swept over him. He couldn't pray another word. The whole room just flooded with the presence of God.

Oh, God must have loved him. The next day, he left off the law books forever and never looked back. He never, ever picked up a law book again to study it.

He had found another book. What does he do? He takes the new book that he's learning from now, a student of now, and he runs out into the streets. And this man rang from soul to soul in such a desperation, people were startled.

And he begins to weep. He begins to cry out to them of the terrifying judgments of God, of the terror he came in, the terrible fear and dread of facing this God with such verses and how he was meant to seek God and how God showed him salvation is through faith in Christ, how in the woods he was seeking, how God gave him peace that passes all understanding. He shares with soul upon soul what he's got, what he's found through faith, begging them, imploring them, weeping to people over the fences to come, listen to me, I must tell you of this, stopping soul upon soul.

Do you know within weeks, the whole community was staggered? It was staggered in shock at his compassion that no man had ever shown this desperate, this desperate plea for men to give God a chance to give themselves to seeking God for his salvation. Oh, men were staggered by this desperate cry for men to listen to the gospel of Christ coming to every soul he came near. This led his pastor to take him aside and teach him the great doctrines of the faith, step by step, teach him all he could to give him some theological understanding and safety in his zeal and fieriness.

And the way this man was there waiting at the door, the pastor eventually realized this man's ready to preach. And he puts him in the pulpit one day, praying for him. That sermon stunned that congregation to such a degree, there was shocked silence.

Shock hit that community at the anointing of God upon the compassion that they had never dreamed a man could have such anointing as this man now, the first time he preaches in his life has, leaving shocked silence at his understanding of the scriptures, his handling of the word of God. This led other doors to open for him all around New York, one after the other, as God just seemed to come and have the same effect. In one pulpit in one town, he stood up on the Sunday morning service and cries these words, the atmosphere of this town of yours is as poison to me.

It is so defiling as I walk through your streets and hear your blasphemy, your profanity, your vulgarity. It is as poison to me, I feel defiled being in your town, listening to your sinful talk. You remind me of hell

hounds.

In your brazen fearlessness of God and judgment, despite your knowledge of his judgment, your knowledge of the judgment, hell hounds determined to find his judgment, determined to go to hell. In defiance and fearlessness of God, there's no fear of God before your eyes. Oh, they were angry.

They stood up, there was nearly a revolt crying out for him. They couldn't believe this man dead. How dare he? There was anger, there was resentment, there was almost a revolt on their hands.

But the strange thing is, the next meeting, they all came back. Men are strange, aren't they? The whole lot, they couldn't miss the next thing. What is he going to do now? Well, on this next occasion, he preached on the Ten Commandments and he begins to share what God did to him.

He shares his message now. He takes it in the light of the New Testament, sowing everyone as guilty. Everyone is non-righteous, no, not one.

All we like sheep have gone astray. He tasted death for everyone sitting there trembling. When he got to the Sixth Commandment, thou shalt not commit adultery, and he begins to go over to what Christ says.

Men began to weep, sobbing violently under the conviction of God the Holy Ghost through the Word of God, not being compromised but stated as it stands. Oh, soon, within weeks, the whole town had turned to God. They could not find one soul that had not sought God to save their souls in fear of the judgments of hell and because of the love of God waiting for them to come.

Ten years later, 1,500 towns and cities across America had turned to God mostly in their entirety through his preaching. Ten years later, 1,500 towns and cities had turned to God across this land of yours, mostly in their entirety under his fearless and anointed and uncompromising and passionate preaching. It is said of him that he lived a life of ceaseless prayer by those who got close to him.

It was astonishing how as he walked, he was talking to God rather than man. What was he crying as he saw a soul? He pleaded as he looked back for God to save that soul before he left that town. He pleaded with God as he looked at groups in factories, as he looked across at dignitaries God saved.

He was speaking to God more than anything he said to man. He lived a life of ceaseless prayer. He said on one occasion before he died, I sensed that if I had lost the spirit of supplication for less than one hour, the anointing of God that should have been there was not there.

When I preached in that town, his life was consumed by prayer. No wonder God kept him, no wonder God kept him and used him so greatly. But then his health suddenly failed so badly that his ministry came to a virtual standstill and thus so grieved the masses who saw there was no other voice that God could find, though everyone was waiting.

The revival seemed to stop as he became unable to get through one sermon, let alone even travel to the towns. He was so ailing and so frail and so sickly and the suffering so took hold of him. His ministry came to a standstill, virtually standstill.

He feared, he feared, he trembled, he groaned that God seemed to have stopped, seemed to have stopped moving across America as he had been up till this point. But then God came again. In 1857, in one of the greatest revivals the world has ever witnessed and in the greatest revival America ever

witnessed in her history.

I think God allowed him to get sick so that men got their eyes off Charles Finney. Do you think God made a mistake? Why, God, this man's turning the nation to God as he goes. Why let him now become unable? You think God's lost control, Mr. Finney, preacher? God loves to get men's eyes just on him.

How does he do it? 1857, God comes again across America in her greatest moment in her history. Don't doubt it, don't doubt it. And it all started in a prayer meeting in the Fulton Street Dutch Reformed Church, Manhattan Island, New York City.

In the Fulton Street Dutch Reformed Church, Manhattan Island, New York City. It was just below those two buildings that came down, just underneath it. I was in it, thank God, before those buildings came down and destroyed so much.

The Fulton Street Dutch Reformed Church, Manhattan Island. In one final attempt to keep the church doors open, to keep the church doors from closing because of the decentralizing of the population as the office blocks rose in Manhattan and the suburbs began to rise, few houses were left and so this church was left with very few who still lived in the city, in the heart of Manhattan. And here it is, empty pews, just old men and a few young, but in one final attempt to keep those church doors from closing, the elders called the godly Jeremiah C. Lanphier who had been saved as a young man under the great Charles Finney's ministry, but now he was 49 years old.

He began by going from door to door with every little clusters of houses left between these great office blocks that were just swamping everything away. And from door to door he begged the people to come to his church, he begged for them to come and hear the word of God and to support that church with their presence. Well, he soon grew weary and discouraged, but his life though, his life though was like Finney's, consumed by prayer and this kept him from giving up.

And one day God impressed upon his heart so deeply that he didn't hesitate, he knew it was God. God impressed upon his heart so deeply that he should begin a prayer meeting, inviting the businessmen of New York City, of Manhattan to attend, to attend once a week, to unite once a week in his church in a prayer meeting to pray for God to come back and continue in the revival that seemed to have stopped when Finney became frail. It seemed to have come to a dead end.

He invited the businessmen of New York City to come once a week to his church to pray unitedly for God to come again, to continue moving across this land. He spent days handing out notices, pamphlets in all the office blocks around Manhattan, going, putting them on the board. He went around the offices begging as far as they allowed him, come, we need God again, take this, come.

Five men joined him on the first day, a Wednesday. Five men joined him and they prayed earnestly for God to come again throughout their lunch hour break. They decided at the end of that meeting that they would meet the following Wednesday.

Twenty arrived. The following Wednesday, forty men came. One week later, the 14th of October, 1857.

One week later, the 14th of October, 1857, while the men were groaning to God, and I want you to listen to what they were praying. Do anything, God. It does not matter what the cost.

Do anything to make this nation begin to seek thee again. You think God didn't hear it, brother? While the men were praying, God shook this nation to the core. The government announced that the worst financial crash in history had commenced.

While they were on their knees, do anything. The government announced, oh, within days the banks had closed their doors. This nation was shocked.

It was shaken as the banks closed their doors, and millions within days were put of work, within days put of work. You think you've got money in the bank, brother? Wait till the financial crash. You've got nothing.

You think it's yours? It's not yours if it's worth nothing. They don't give you a cent. Oh, the shock when you know you've got nothing.

The banks close their doors. Wow, they can't give another cent. It's lost every bit of value.

Oh, this nation was shaken as the banks closed their doors, and within days millions were put of work. Families began to hunger in despair across the land. Now I want you to listen carefully here.

The next Wednesday, 3,000 men gathered in that building, and around it they couldn't fit in by the by. And they unitedly groaned before God. They could hear down the blocks upon blocks upon blocks the groans of men crying out to God to have mercy on America and visit them again.

Turn this land back to seeking thee, God, to have mercy on this land whom thou art speaking to. Within six months, 10,000 men every day, not every week, were praying across Manhattan, mostly through the day, calling upon God 10,000 daily, crying, groaning in the offices, groaning in the auditoriums, groaning in the squares and the parks, groaning, voices weeping, and groaning 10,000 every day within six months. One of the first that met of those six that met in the first meeting in the Fulton Street Dutch Reformed Church in Manhattan was a young 21-year-old Philadelphian.

He returned to his hometown and announced and advertised that the same type of meetings would commence in his home church. Forty men attended the first meeting. Within four months, 150,000—now this is hard to believe—150,000 people had attended and stood in that meeting.

Within four months, they had stormed to stand with this young 21-year-old who got the vision for Philadelphia, and they cried in their thousands daily for God to come to America, for God to save the souls of the lost in their masses. Now, beloved, it is estimated as God began to move in the most amazing way across the whole land, all you heard of was souls were seeking God everywhere. It's estimated that 50,000 people were converted every week across America for a few years.

I want you to calculate that out, brother, what God did to your land. It is estimated that 50,000 people were converted to God every week in your nation. Show me a nation in history that God did that and honored that to that degree.

Show me any nation in history that God did that. You have been blessed, America. Most of those who had began praying in their masses across America had come to God under Phinney.

Don't doubt it. I heard the outrageous statement that most backslid. Brother, please, don't deny history just because you doubt his doctrine, just because you don't agree with his doctrine.

Please, you're going to face God, brother. Go a little bit further than the men of your persuasion into the history books, okay? Where do you think all those people came from? Where do you think such people, did they just happen? Brother, many didn't go through, but the bulk did. You know why many didn't? Because no man had ever been used by God to the degree he used Phinney, so forgive him if not everybody that came before, under those who were used less, that maybe they stood, you know.

Have mercy on someone who doesn't agree with you doctrinally, professor. Please, have mercy. You can't wipe out Phinney.

You might as well wipe out the whole history of America and say it didn't happen. That's how obnoxious it is, okay? Please, don't do that. It's unacceptable to someone with a conscience anyway.

Oh, Phinney was the reason there were so many masses who went to prayer earnestly once the prayer revival, and those masses, those masses, those masses were the reason God came and brought multitudes and multitudes to Christ every week across your land. Hallelujah. Phinney said that in his frailty and sickness, as these people were just praying in their thousands, everywhere he went, thousands were seeking God for hours on their faces.

He couldn't stay there for the time he was too sickly. He had to leave meeting upon meeting, gathering upon gathering of thousands, crying hour upon hour for God to come. He said when he attempted to try and preach, because everybody knew who he was and acknowledged him with great love and reverence, when he attempted to try and preach any sermon, he said the crowds didn't want him to preach.

They preferred rather to be on their faces for hours calling upon God in prayer than to hear any sermon. That's God. It's the exact opposite today in the church worldwide.

He called it a revival of prayer, and so it was named because of what Phinney said, the prayer revival of America, the prayer revival of America. And what does God honor more than prayer? When God's people start praying like Daniel, identifying with the sin of the land as if it was his, groaning for mercy, groaning for God to have mercy. Oh, God came.

Then God led Charles Phinney. He led him in spite of his frailty, and he was more frail than at any point now. I want you to understand what God was doing here.

He takes the men who are most greatly used and sometimes makes them and the world know they have nothing, not even the strength to preach again, let alone the right. Apart from God's grace, Charles Phinney, you can do nothing. But God led this man in spite of his frailty to go back to Manhattan, to New York City.

And he announced what God seemed to have impressed upon his heart, that he would give a series of sermons in one of the great auditoriums in Manhattan, sermons on the revivals of America. Who could give with greater authority than Phinney? People crossed the Atlantic with any discernment. They crossed in their masses.

They crossed the nation. They cancelled life. They stood outside.

There was no room. People were just turned away in their masses. The auditorium was throbbing with souls, wanting to listen to this man.

Why did God so come to America? So anointed was those sermons as he shared right from Jonathan Edwards' first groan to God, give me New England, and shared how God brought as a result of the groans of those converts the great, great Whitfield. Hallelujah! He might have been not exactly doctrinal with him, but the main part was intact. And that's when you're a man of God, brother, when you can accommodate someone that isn't as perfect as you.

You're carnal if you can't. If you're just there to defend the faith of the four walls, you're in the denomination or the culture, heaven help you. You're a grief to God.

If you're not there in the pulpit for souls, brother, get out of it. If you're there for doctrine, you'll have no compassion. You'll even prove people a need to go to hell and think it's justifying God's state and sovereignty.

You'll miss the mark. You'll do anything, but you won't have a throbbing cry to God when you're carnal. You'll just have a throbbing cry to defend doctrine at the cost of souls being put into darkness and blaming God.

Phineas cried out, man's responsibility. Heaven help the poor preacher who does that. Phineas cried out beyond salvation, the church's responsibility that God waits for, because God tells us he's waiting.

And he brings this book and says, the eyes of the Lord run to and fro throughout the whole earth, seeking to show himself strong in the behalf of them whose heart is perfect toward him. Can I find a man? I sought for a man, God seeking for something he couldn't find. Can you imagine? Do you think he didn't want to find it, brother? He's God.

Do you think he's that deranged? Is that sacrilege? It's sacrilege to think of it that God seeks you something that he knew he couldn't find and didn't want because it was his will. Rather, it wasn't his will that he found none. I found none.

I sought for a man to stand in the gap before me for the land like Moses when I was in judgment coming upon the wickedness of those people. I sought for such a man to plead that I wouldn't have to come in terrifying judgment upon those people, but I found none in that generation. What about this generation written in the annals of heaven by the hand of God about us? What preacher in your nation has prayed and groaned like Jonathan Edwards, America? Have you, before you condemn me, sir, go to your knees and answer God.

What preacher dared to get up and go against the tide now? Do it in your denomination, sir. I dare you, you might bring America to God. He did it in his whole denomination, didn't until he began.

There's stepping stones God places for his people. If my people are called by my name, shall humble themselves. And then he went on a whole throb of what it means for God's people to humble themselves.

Rend your hearts, not your garments. Don't make sacrifices and offering a sacrifice of righteousness is what I wait for. Turn, turn, break up the fallow ground.

Prepare the way for me to come, prepare the way for me to come, and I'll come. I'll come, but you've got to dig deep, deep into your hearts and lies for me to come like that. If my people which are called by my name shall humble themselves like that and pray earnestly and confess their sins and turn from their wicked ways, their compromises, they're embracing the world so that the world doesn't even know the

difference between the church and the world anymore.

The world sits in comfort in the church because the church is comfortably sitting in the world. Oh, that they would break up the fallow ground that I could render heavens and pour out righteousness, rain righteousness upon them. Oh, the verses this man brought stirred the hearts of all theologians who have a conscience left that doctrine hasn't numbed, that it can't respond to.

Am I grieving you, sir, with these statements? Tell me something, sir. Are you grieving God, being angry with it? Because I'm quoting scriptures in case you don't know, brother. So if you're angry, you're angry with God, not me.

Work it out. Put it off. Who you're putting off, God or me? So anointed, so anointed was these sermons on revival that they were immediately printed, published, 80,000 copies selling in London alone in one smack.

The world had heard. You think the world didn't know what was going on in America? The world was trembling, brother. Anybody with a conscience knew there was a land for a hundred years weeping, seeking God desperately for his blessings upon their land.

Oh, this book became the means that God used to bring 90-something percent of every recorded revival in the world's history that we understand as true revival, where it isn't men's meetings being organized. It's God sweeping that no man can stop him. You just sweep into the kingdom under the power of God because God rends the heavens and comes down, but why? He founds a man that desperately requires to be used of God to win the world to God.

You think he despises that, theologians? That's not God's way? Your understanding of sovereignty is a grief if you make him static. When he saw those people in Nineveh repent, he repented of the evil that he had thought to do unto them, and he did it not. He had to find a man, though.

It took him quite something to find a man he could trust that would be honest to what God wanted him to preach without any hesitation or restraint. Oh, do you remember what he prayed the day he was converted minutes later as he walked from the woods back to his home? If I am truly converted, I shall give my life to bring the whole world to God. Now, Phinney, you brought America to God as no man ever, ever in history has, not even Moody, could come near what happened to Phinney, trust me, as greatly used as he was, but you never brought the world to God.

You're too sick to go anywhere else. You're too sick to get past these series. You probably won't last too long giving these series.

It costs. So now his conscience is hot, crying out, God honored me for this land. He took my prayer and answered above my expectations.

1,500 towns and cities turned to God. But listen to what God did, because he's perfectly holy, and that means he has perfect integrity when a soul cries such words to God and means it with no ulterior motives. He took this book, and he shook the world's history.

Every revival, 95, close to 95 percent of every recorded known revival, movement of God, the Holy Spirit, where land's history changed, was the direct result of that book. I want you to think about that, including South Africa's only revival in our history that turned our history as a nation. That book came to a man called Andrew Murray in South Africa.

Andrew Murray Sr., Dutch Reformed Church, which is about 80 to 90 percent of the entire religious population of South Africa, dominates. Well, this Andrew Murray Sr. had put aside every Friday night to get in his face before God and weep, weep, weep for God to do in South Africa what he was doing in America, to do it for my land, God. He was weeping.

So how does God get Jonathan Edwards' influence, Whitefield's influence, all these things? Suddenly, this book was sent to him from England. He receives it. He opens it up, this man weeping for years before God, groaning now for God to come, and he opens this book, *The Sermons on Revival*, by Charles Finney, and he begins to read.

He couldn't stop. He wept. He sobbed.

He cries out, calling for a conference to be arranged in Worcester, in the great Dutch Reformed Church. I've preached in it. He called for a conference upon all ministers of all denominations who have a burden for their nation to seek God and revival has happened in America to come.

He has something to share of why that revival came. They came, 374 ministers, Dutch Reformed, Methodist, and Presbyterian mainly. The big denominations in our country were.

They came. He stood in the pulpit. He opened up where he had marked extracts that broke his heart, that built up his whole being.

He starts to read. At some point, he begins to sob. He couldn't read further.

He's overwhelmed. This is what God can do if we do our part. God's waiting for a man like Jonathan Edwards to grow like that, and so his head bowed into this book, sobbing, overcome by what God did for America when he's reading it.

His son, Andrew Murray, Jr., just ordained, sitting beside his brother John, both of them young, just into the ministry. His son, Andrew Murray, looking at his father, listening to the words, looking at his brokenness. He falls on his knees, and he begins to cry to God with such agony.

It is doubted that any man was ever heard to pray with such grief. It was like he was in suffering as he groaned and cried in pain for God to visit South Africa, sobbing, and then prostrate. That didn't happen in the conservative South Africa.

The whole convention was stunned to silence. No other man could pray. They were shocked, but they knew it was God.

Fifty-five days later, God came, beginning in a town called Montague, on to Worcester, Heidelberg, just sweeping from town to town, a great, great part of South Africa, turned to God. Our history changed. The greatest black tribe of my land is the Zulu nation.

So many were won, not by Andrew Murray directly, but the revival was mainly the result of his preaching, as others just stirred, ran to souls, ran down the streets to souls. That happens when revival comes, brother. Hundreds of thousands and hundreds and hundreds of thousands of Zulus every night.

You could hear the groans over the valleys, crying out to God to visit this land. Oh, God did something remarkable. Later on, his writings and preaching and teachings were revered among, I would say, the two most revered writers in the Christian history.

Go anywhere on earth, you'll find the godly have Andrew Murray's books. God so honored him. It was Moody, I think, who said when Murray preached and Keswick, no man ever brought us into the consciousness of the presence of God to the degree that we became aware of as Andrew Murray when he preached.

Keswick never recovered. For years it was like dead with the world's greatest preachers. They just walked out stone cold and longed for him to come back.

But Murray said, no, my land is where I preach. That was his call. God continued to sweep across America in an amazing way, but this time not in the revival way.

In organized meetings of masses where people all came and many got shaved in their multitudes across the world through D. R. Moody, who I regard as one of the greatest men of God that ever lived. And I actually read a book opposing his doctrine. Brother, you're never going to find a man in your own denomination that honestly will say, I agree with everything you agree with.

Be careful. When you won one thousand, no, one millionth of what he won to God in truth, please bury him. But until then, bury your words, brother.

You're doing damage. No one else on earth is going to say this. So forgive me if I dare to.

Forgive me. Don't judge me for what I say. Judge me if I don't.

Someone has to say something. Someone has to say something. Before we're buried by our doctrine of any hope of God sparing your land and the world again by coming as he did to these men we are shamed of now because they're not doctrinally like us.

No. I stagger at this Moody, who later was used in Scotland to bring Scotland back to God. John Knox brought Scotland out of the Rome, Roman theology, in the Reformation to the Protestant cause.

John Knox brought them into the Reformation, but D. R. Moody, an American, brought that nation to God as no other man in history, as no other man in history. Don't doubt it. They streamed to God through your American D. R. Moody.

And Scotland today has never recovered that little that remains of vital realities attributed a great deal of it anyway to what commenced under that man's anointed life and ministry. Hallelujah. But I have attempted tonight to share with you the revivals of your land, America, and their subsequent influence upon the whole earth including my nation that never experienced a thousandth of what God did in your land, in his love for this land, in his longing to use this land to influence the entire world to seek God.

America, when you sought God, the world began to seek God. Wales, they sought God through Finney's book, through Evan Roberts. China, through Jonathan Goforth.

You think it just happened through persecution that millions came to God? No, no, no. If it's a phone, put it off, brother. Ireland, and land upon land.

It started when that book was put and Christians obeyed God through what God had proven through man he would do. Ninety-five percent of them, swept nations, sweeping to God, sweeping to God through America. When America sought God, the world began to, through you, you're so influential.

When you began to seek evil and sin, the world embraced it as much as you could give out. America, when will you seek God again? Why won't you seek God again? The world waits, don't doubt it. America is looked upon as the greatest nation on earth.

I want to tell you, any greatness America has, any greatness America has, is not because of your military might, sir. It's because of the way your forefathers sought God. Full stop.

And all the greatness you have, I guarantee you, America, you will lose. And this is my great fear of this land. I've come to show love because I love the godly of the Bible belts, the conservative, those who haven't bowed the knee to ball and entertainment to replace the gospel of Christ.

All your greatness that's left, I fear, will in one horrifying moment be taken away from you if you don't start seeking God again, beginning with God's people who are called by God's name. Desperately seeking God to get right with God that their prayers can move heaven and heal their land. That doesn't mean financially.

In every aspect you can think of good, God will heal through the salt of the earth when the salt of the earth is restored to vital reality and its effectiveness by the Holy Ghost coming through their lives and prayers, through their lives as they walk from soul to soul, and their prayers as they bow in their thousands. God waits. This sovereign divine God, sir, waits for you.

But would you stoop to believing it? Believing, he cries out, I'm seeking, I'm waiting. I can't see one yet, but I'm wanting to find one whose heart is perfect toward me that I can show my strength, my might in answer to his prayers in life and groan.

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