



Articles and Sermons :: Whitefield Quotes

Whitefield Quotes, on: 2006/11/22 15:35

This is some research I had done about a year ago on George Whitefield. I came across it yesterday and thought it would be beneficial to share with the body of Christ.

Here is the structure of the quote arrangement:

- Quotes on Whitefield
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- World vs. Christ and the Church
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- Prayer
- The Audience of One
- Servant Hood
- Men
- Wisdom of the World
- Money
- Christian Unity

SOURCES

- 20 Centuries of Great Preaching; Volume 3 (Waco, TX: Word Books Publishing, 1974)

- George Whitefield; God's Anointed Servant in the Great Revival of the Eighteenth Century, by Arnold A. Dallimore (Wheaton, IL: Crossway Books, 1990)
- Sodom Had No Bible by Leonard Ravenhill; (Minneapolis, MN: Bethany House Publishers, 1984)
- Gaining Favor with God and Man by William Thayer; (San Antonio, TX: Mantle Ministries, 1989)
- The Journal of the Rev Charles Wesley, MA., Volume 2 (Grand Rapids, MI: Baker, 1980)
- John Greenleaf Whittier, "The Preacher," Complete Poetical Works (Boston: Houghton Mifflin, 1882)
- The World's Greatest Preachers, compiled by Ray Comfort and Kirk Cameron (New Kensington, PA: Whitaker House, 2003)
- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library).
<http://www.ccel.org/ccel/whitefield/sermons.ii.html>

"It was wonderful to see the change soon made in the manners of our inhabitants; from being thoughtless or indifferent about religion; so that one could not walk through the town in an evening without hearing psalms sung in different families of every street." Benjamin Franklin

- 20 Centuries of Great Preaching; Volume 3 (Waco, TX: Word Books Publishing, 1974) pp. 108-109.

"I happen soon after to attend one of his sermons, in the course of which I perceived he intended to finish with a collection, and I silently resolved that he should get nothing from me. I had in my pocket a handful of copper money, three or four silver dollars, and five pistols in gold. As he proceeded I began to soften, and concluded to give the coppers. Another stroke of his oratory made me ashamed of that, and determined me to give the silver; and he finished so admirably, that I emptied my pocket wholly into the collector's dish, gold and all." Benjamin Franklin

- 20 Centuries of Great Preaching; Volume 3 (Waco TX: Word Books Publishing, 1974) p. 109.

"He had a loud and clear voice, and articulated his words and sentences so perfectly that he might be heard and understood at a great distance, especially as his audience, however numerous, observed the most exact silence. He preached one evening from the middle of Market Street, and on the West Side of Second Street which crosses it at right angles. Both streets were filled with his hearers to a considerable distance. Being among the hindmost in Market Place, I had the curiosity to learn how far he could be heard, by retiring backwards down the street towards the river, and I found his voice distinct till I came near Front-Street, when some noise in that Street obscured it. Imagining then a semi-circle, of which my distance should be the radius, and that it were filled with auditors, to each of whom I allowed two square feet, I computed that he might well be heard by more than 30,000. This reconciled me to the newspaper accounts of his having preached to 25,000 people in the fields, and to the ancient histories of Generals haranguing whole armies, of which I had sometimes doubted." Benjamin Franklin

- 20 Centuries of Great Preaching; Volume 3 (Waco, TX: Word Books Publishing, 1974) pp. 111-112.

"He...urged all ministers not to be satisfied with preaching on Sundays only, but to do so seven days a week; to preach in the open-air and not to be limited to their own parishes, but to go forth wherever lost souls were found and to proclaim

aim the grace of God to them. Such actions, he assured them, would bring the opposition of authorities and the hatred of the world, but it would also witness the blessing of God.Â” Arnold A. Dallimore

- George Whitefield; God's Anointed Servant in the Great Revival of the Eighteenth Century, by Arnold A. Dallimore (Wheaton, IL: Crossway Books, 1990) p. 166.

Â”It was a brave day for England when Whitefield began field preaching.Â” C. H. Spurgeon

- George Whitefield; God's Anointed Servant in the Great Revival of the Eighteenth Century, by Arnold A. Dallimore (Wheaton, IL: Crossway Books, 1990) p. 40.

Â”What was the secret of Whitefield's success? I think three things: he preached a pure gospel, he preached a powerful gospel, he preached a passionate gospel.Â” Leonard Ravenhill

- Sodom Had No Bible by Leonard Ravenhill; (Minneapolis, MN: Bethany House Publishers, 1984) p. 188.

Â”He seldom, if ever, got through a sermon without tears.Â” Cornelius Winter

- Sodom Had No Bible by Leonard Ravenhill; (Minneapolis, MN: Bethany House Publishers, 1984) p. 188.

Â”It seemed as though he never preached in vain.Â” John Newton

- Sodom Had No Bible by Leonard Ravenhill; (Minneapolis, MN: Bethany House Publishers, 1984) p. 189.

Â”Have we read or heard of any person who called so many thousands, so many myriads of sinners to repentance? Above all, have we read or heard of anyone who has been God's blessed instrument to bring so many sinners from darkness to light and from the power of Satan unto God as Whitefield.Â” John Wesley

- Sodom Had No Bible by Leonard Ravenhill; (Minneapolis, MN: Bethany House Publishers, 1984) p. 189.

Â”Whitefield was a poor boy, and left his father early in life. To earn an honest penny for his widowed mother, he became a bootblack in the University of Oxford. To the professors and students, he was an interesting boy. His whole appearance indicated that he did not mean to black boots for a living all his days. His eyes and ears were opened to learn. Whenever he could catch up a book to read or study, his soul seemed on fire. One day a student found him poring over a Latin grammar. The student asked him how he would like to pursue a course of the study in the institution. On receiving the reply that he could wish for nothing better, the student consented to become his teacher. That was the beginning of a marvelous career. Under the discipline of close application, industry, and perseverance, his intellectual faculties developed rapidly. Nothing was too hard for him: difficulties only increased his determination. Present attainments sharpened his appetite for the highest there was. So he worked, studied, conquered. He spurned mediocrity; the best he sought and found.Â” William Thayer

- Gaining Favor with God and Man by William Thayer; (San Antonio, TX: Mantle Ministries, 1989) p. 217.

Regarding Whitefield:

Â”He loved the world that hated him: the tear
That dropped upon his Bible was sincere;
Assailed by scandal and the tongue of strife,
His only answer was a blameless life,
And he that forged and he that threw the dart,
Had each a brother's interest in his heart.Â” William Cowper

- William Cowper, "Hope," Tylerman's Whitefield, Volume 2, p 613

Regarding Whitefield:

"He now begins from every weight set free
To make full trial of his ministry;
Breaks forth on every side and runs and flies,
Like kindling flames that from the stubble rise;
Where'er the ministerial Spirit leads,
From house to house the heavenly fire he spreads,
Ranges through all the city-lanes and streets,
And seizes every prodigal he meets." Charles Wesley

- George Whitefield; God's Anointed Servant in the Great Revival of the Eighteenth Century, by Arnold A. Dallimore (Wheaton, IL: Crossway Books, 1990) p. 22.

Regarding Whitefield's Revival:

"So the flood of emotion deep and strong
Troubled the land as it swept along,
But left a result of holier lives,
Tenderer mothers and worthier wives,
The husband and father whose children fled
And sad wife wept as his drunken tread
Frightened peace from his roof-tree's shade,
And a rock of offense his hearthstone made,

In a strength that was not his own began
To rise from the brute's to the plane of man.
Old friends embraced, long held apart,
By evil counsel and pride of heart,
And penitence saw through misty tears,
On the bow of hope on its cloud of fears,
The promise of Heaven's eternal years,
The peace of God for the world's annoy,
Beauty for ashes, and oil of joy." John Greenleaf Whittier

- George Whitefield; God's Anointed Servant in the Great Revival of the Eighteenth Century, by Arnold A. Dallimore (Wheaton, IL: Crossway Books, 1990) pp. 93-94.

An Elegy of the Late Rev George Whitefield (#1):

"Though long by following multitudes admired,
No party for himself he ever desired;
His one desire to make the Saviour known,
To magnify the name of Christ alone:
If others strove who should the greatest be,
No lover of preeminence was he,
Nor envied those his Lord vouchsafed to bless,
But joyed in theirs as in his own success." Charles Wesley

- George Whitefield; God's Anointed Servant in the Great Revival of the Eighteenth Century, by Arnold A. Dallimore (Wheaton, IL: Crossway Books, 1990) p. 164.

An Elegy of the Late Rev George Whitefield (#2):

"For friendship formed by nature and by grace
(His heart made up of truth and tenderness)

Stranger to guile, unknown to deceive,
In anger, malice or revenge to live,
He lived, himself on others to bestow
A ministerial spirit here below,
Beloved by all the lovers of the Lord,
By none but Satan's synagogue abhorred." Charles Wesley

- George Whitefield; God's Anointed Servant in the Great Revival of the Eighteenth Century, by Arnold A. Dallimore (Wheaton, IL: Crossway Books, 1990) p. 174.

An Elegy of the Late Rev George Whitefield (#3)
"Such for a length of years his glorious race
He ran, nor ever looked back, or slackened his pace,
Forgetting still the things already done,
And reaching forth to those not yet begun,
Eager he pressed to his high calling's prize,
By violent faith resolved to scale the skies,
And apprehend his Lord in paradise." Charles Wesley

- George Whitefield; God's Anointed Servant in the Great Revival of the Eighteenth Century, by Arnold A. Dallimore (Wheaton, IL: Crossway Books, 1990) p. 188.

An Elegy of the Late Rev George Whitefield (#4)
"Lover of all mankind, his life he gave,
Christ to exalt, and precious souls to save:
Nor age nor sickness could abate his zeal
To feed the flock, and serve the Master's will,
Though spent with pain, and toil that never ceased,
He laboured on, nor asked to be released:
Though daily waiting for the welcome word,
Longing to be dissolved and meet his Lord,
Yet still he strangely lived, by means unknown,
In death immortal his work was done,
And wished for Christ his latest breath to spend,
That life and labour might together end." Charles Wesley

- The Journal of the Rev Charles Wesley, MA., Volume 2 (Grand Rapids, MI: Baker, 1980), pp. 418-431, lines 445-456.

Regarding Whitefield:
"Under the Church in Federal Street,
Under the tread of its Sabbath feet,
Walled about by its basement stones,
Lie the marvelous preacher's bones.
Long shall the traveller strain his eye
From the railroad car as it passes by,
And the vanishing town behind him search
For the slender spire of the Whitefield Church,
And fell for one moment the ghosts of trade,
And fashion and folly and pleasure laid,
By the thought of that life of pure intent,
That voice of warning yet eloquent,
Of one of the errands of angels sent.
And if, where he laboured, the flood of sin,
Like a tide from the harbour bar sets in,
And over a life of times and sense,

The church spires lift their vain defense...
Still, as the gem in it's civic crown,
Precious beyond the world's renown,
His memory hallows that ancient town." John Greenleaf Whittier

- John Greenleaf Whittier, "The Preacher," Complete Poetical Works (Boston: Houghton Mifflin, 1882), p. 254.

"After the end of the seventh week, after having undergone innumerable buffetings of Satan and many months inexpressible trials by night and day under the spirit of bondage, God was pleased at length to remove the heavy load, to enable me to lay hold on His dear Son by a living faith, and by giving me the spirit of adoption, to seal me, as I humbly hope, even to the day of everlasting redemption."

- 20 Centuries of Great Preaching; Volume 3 (Waco, TX: Word Books Publishing, 1974) pp. 107-108.

"When I was sixteen years of age, I began to fast twice a week for thirty-six hours together, prayed many times a day, received the sacrament every Lord's Day, fasted myself almost to death all the forty days of Lent, during which, I made it a point of duty never to go less than three times a day to public worship, besides seven times a day to my private prayers, yet I knew no more that I was to be born again in God, born a new creature in Christ Jesus, than if I was never born at all.

I had a mind to be upon the stage, but then I had a qualm of conscience; I used to ask people, "Pray can I be a player, and yet go to the sacrament and be a Christian?" "Oh," say they, "such a one, who is a player, goes to the sacrament; though according to the law of the land, no player should receive the sacrament, unless they give proof that they repent; that was Archbishop Tilotson's doctrine"; "well then, if that be the case." Said I, "I will be a player," and I thought to act my part for the devil as well as any body; but, blessed be God, he stopped me in my journey. I must bear testimony to my old friend, Mr. Charles Wesley; he put a book into my hands, called The Life of God in the Soul of Man, where by God showed me, that I must be born again or be damned. I know the place; it may be superstitious, perhaps, but whenever I go to Oxford, I cannot help running to that place where Jesus Christ first revealed himself to me, and gave me the new birth."

- 20 Centuries of Great Preaching; Volume 3 (Waco, TX: Word Books Publishing, 1974) p. 115.

"I know by sad experience what it is to be lulled asleep with a false peace; long was I lulled asleep, long did I think myself a Christian, when I knew nothing of the Lord Jesus Christ. I went perhaps farther than many of you do; I used to fast twice a-week, I used to pray sometimes none times a-day, I used to receive the sacrament constantly every Lord's-day; and yet I knew nothing of Jesus Christ in my heart, I knew not that I must be a new creature — I knew nothing of inward religion in my soul."

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon The Method of Grace
<http://www.ccel.org/ccel/whitefield/sermons.lx.html#lx-p0.2>

"It is a poor sermon that gives no offense; that neither makes the hearer displeased with himself nor with the preacher."
"

- http://www.brainyquote.com/quotes/authors/g/george_whitefield.html

“It is an undoubted truth that every doctrine that comes from God, leads to God; and that which doth not tend to promote holiness is not of God.”

- http://www.brainyquote.com/quotes/authors/g/george_whitefield.html

“Mere heathen morality, and not Jesus Christ, is preached in most of our churches.”

- http://www.brainyquote.com/quotes/authors/g/george_whitefield.html

“When I saw you from my study crowding to come in, when I saw you pushing forward, some to go up to the tabernacle, or into the vestry, some to fill the area, and others to stand at the door, I thought, “how shall I manage with myself to night? Shall I endeavor to make these weep and cry? Shall I not earnestly address so many precious souls in a practical way, to bring them not to the preacher, but to the preacher’s master?” Knowing the terrors of the Lord, we would fain persuade all to flee from the wrath to come.”

- 20 Centuries of Great Preaching; Volume 3 (Waco, TX: Word Books Publishing, 1974) p. 114.

“God alone knows how deep a concern entering the ministry and preaching was to me. I have prayed a thousand times, till the sweat has dropped from my face like rain, that God...would not let me enter the Church till he called me and thrust me into his work.”

- George Whitefield; God’s Anointed Servant in the Great Revival of the Eighteenth Century, by Arnold A. Dallimore (Wheaton, IL: Crossway Books, 1990) p. 23.

“Last Sunday...I preached my first sermon...Some few mocked, but most for the present seemed struck, and I have since heard that a complaint has been made to the Bishop that I drove fifteen mad the first sermon. The worthy Prelate...wishes that the madness might not be forgotten before next Sunday.”

- George Whitefield; God’s Anointed Servant in the Great Revival of the Eighteenth Century, by Arnold A. Dallimore (Wheaton, IL: Crossway Books, 1990) p. 24.

“God strengthened me to speak, so as not only to be heard, but felt...”

- George Whitefield; God’s Anointed Servant in the Great Revival of the Eighteenth Century, by Arnold A. Dallimore (Wheaton, IL: Crossway Books, 1990) p. 53.

“I love those that thunder out the Word. The Christian world is in a deep sleep! Nothing but a loud voice can awaken them out of it.”

- George Whitefield; God’s Anointed Servant in the Great Revival of the Eighteenth Century, by Arnold A. Dallimore (Wheaton, IL: Crossway Books, 1990) p. 67.

“O that I could do more for Him! O that I was a flame of pure and holy fire, and had a thousand lives to spend in the dear Redeemer’s Service...The sight of so many perishing souls affects me much, and makes me long to go if possible from pole to pole, to proclaim redeeming love.”

- George Whitefield; God’s Anointed Servant in the Great Revival of the Eighteenth Century, by Arnold A. Dallimore (Wheaton, IL: Crossway Books, 1990) p. 149.

“What a pity it is that modern preachers attend no more to the method those took who were first inspired by the Holy Ghost, in preaching Jesus Christ! The success they were honored with, gave a sanction to their manner of preaching, and the divine authority of their discourses, and energy of their elocution, one would think, should have more weight with those that are called to dispense the gospel, than all modern schemes whatever. If this was the case, ministers would then learn first to sow, and then to reap; they would endeavor to plough up the fallow ground, and thereby prepare the people for God’s raining down blessing upon them.”

- 20 Centuries of Great Preaching; Volume 3 (Waco, TX: Word Books Publishing, 1974) p. 137.

“the drunkards and Sabbath-breakers, cursers and swearers, say to us, you can never preach but you preach against us: as a good man once replied to a person, who complained against us ministers for this preaching; I will put you to a way, said he, that we shall never preach against you; how is that? Why, leave off cursing and swearing, &c. Then your consciences will be clear, and the minister will look over your heads: happy they that are convinced of it!”

- 20 Centuries of Great Preaching; Volume 3 (Waco, TX: Word Books Publishing, 1974) p. 139.

“Ministers that are unconverted, may talk and declaim of Christ, and prove from books that he is the Son of God; but they cannot preach with the demonstration of the Spirit and with power, unless they preach from experience, and have had a proof of his divinity, by a work of grace wrought upon their own souls.”

- Whitefield’s Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Saul’s Conversion <http://www.ccel.org/ccel/whitefield/sermons.xliii.html#xliii-p0.2>

“It has been objected by some, who dissent from, nay, I may add, by others also, who actually are friends to the present ecclesiastical establishment, that the ministers of the Church of England preach themselves, and not Christ Jesus the Lord; that they entertain their people with lectures of mere morality, without declaring to them the glad tidings of salvation by Jesus Christ. How well grounded such an objection may be, is not my business to inquire: All I shall say at present to the point is, that whenever such a grand objection is urged against the whole body of the clergy in general, every honest minister of Jesus Christ should do his utmost to cut off all manner of occasion, from those who desire an occasion to take offense at us; that so by hearing us continually sounding forth the word of truth, and declaring with all boldness and assurance of faith, “that there is no other name given under heaven, whereby they can be saved, but that of Jesus Christ,”

- Whitefield’s Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Of Justification by Christ <http://www.ccel.org/ccel/whitefield/sermons.xlviii.html#xlviii-p0.2>

“If your souls were not immortal, and you in danger of losing them, I would not thus speak unto you; but the love of your souls constrains me to speak: methinks this would constrain me to speak unto you forever.”

- http://www.brainyquote.com/quotes/authors/g/george_whitefield.html

“You see, my brethren, my heart is full; I could almost say it is too big to speak, and yet too big to be silent, without dropping a word to you.”

- http://www.brainyquote.com/quotes/authors/g/george_whitefield.html

“O Christless sinners, I am distressed for you! The desires of my soul are enlarged. Oh, that this may be an accepted time! That the Lord may be your righteousness! For where would you flee, if death were to find you naked? Indeed, there is no hiding yourselves from His presence. The pitiful fig leaves of your own righteousness will not cover your nakedness

when God calls you to stand before Him. Adam found them ineffectual, and so will you. Oh, think of death! Oh, think of judgment! In just a little while, time will be no more. Then what will become of you, if the Lord is not your righteousness? Do you think that Christ will spare you? No, He who formed you will have no mercy on you. If you are not of Christ, if Christ is not your righteousness, Christ Himself will pronounce you damned. And can you bear to think of being damned by Christ? Can you bear to hear the Lord Jesus say to you, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matthew 25:41)? Can you live, do you think, in everlasting burnings? Is your flesh brass, and your bones iron? What if they are? Hellfire, that fire prepared for the devil and his angels, will heat them through and through. And can you bear to depart from Christ? Oh, that heart-piercing thought! Ask those holy souls-who are at any time bewailing an absent God, who walk in darkness and see no light, though for only a few days or hours-ask them what it is like to lose the light and presence of Christ. See how they seek Him sorrowing, and go mourning after Him all the day long! And if it is so dreadful to lose the sensible presence of Christ only for a day, what must it be to be banished from Him for all eternity!"

- The World's Greatest Preachers, compiled by Ray Comfort and Kirk Cameron (New Kensington, PA: Whitaker House, 2003) p.80-81.

Pleading with young Prodigals:

"Come then, O young man who is playing the Prodigal (as I acted once myself) and wandering far away from your heavenly Father's house. Come home, and leave your swine trough. Do not feed any longer on the husks of sensual delights. For the sake of Christ, arise and come home! Your heavenly Father now calls you. See yonder the best robe, even the righteousness of His dear Son, awaits you. See it, view it again and again. Consider at how dear a price it was purchased-even by the blood of God. Consider what great need you have. You are lost, undone, and damned forever without it. Come then, poor, guilty prodigals, come home."

- The World's Greatest Preachers, compiled by Ray Comfort and Kirk Cameron (New Kensington, PA: Whitaker House, 2003) p.82.

Pleading with the Young Men and Women:

"But I must speak a word to you, young maidens, as well as young men. I see many of you adorned as to your bodies, but are your souls naked? Which of you can say, "The Lord is my righteousness"? Which of you ever desired to be dressed in this robe of invaluable price, without which you are no better than whited sepulchers in the sight of God? (See Matthew 23:27.) Young maidens do not forget any longer your chief and only ornament. Oh, seek for the Lord to be your righteousness, or otherwise burning will soon be upon you instead of beauty!"

- The World's Greatest Preachers, compiled by Ray Comfort and Kirk Cameron (New Kensington, PA: Whitaker House, 2003) p.83.

Pleading with the middle aged:

"And what will I say to those of you of middle age, you busy merchants, you cumbered Martha's, who, with all your gains, have not yet gotten the Lord to be your righteousness? Alas, what profit will there be of all your labor under the sun if you do not secure this pearl of invaluable price? (See Matthew 13:46.) This one thing, so absolutely needful that it alone can stand in your place when all other things are taken from you. Therefore, do not anxiously labor any longer for the meat that perishes, but from now on seek the Lord to be your righteousness, a righteousness that will entitle you to life everlasting."

- The World's Greatest Preachers, compiled by Ray Comfort and Kirk Cameron (New Kensington, PA: Whitaker House, 2003) p.83.

Pleading with the Elderly:

"I see also many hoary heads here, and perhaps the most of them cannot say, "The Lord is my righteousness." O gray-headed sinner, I could weep over you! Your gray hairs, which ought to be your crown, and in which perhaps you glory, are now your shame. You do not know that the Lord is your righteousness. Oh, haste then, haste, aged sinners, and seek redeeming love! Alas, you have one foot already in the grave, your glass is just run out, your sun is just going down, and it will set and leave you in an eternal darkness unless the Lord is your righteousness! Flee then, oh flee for your life

s! Do not be afraid. All things are possible with God. If you come, though it be at the eleventh hour, Christ Jesus will by no means cast you out. Seek then for the Lord to be your righteousness, and beseech Him to let you know how it is that a man may be born again when he is old!Â”

- The World's Greatest Preachers, compiled by Ray Comfort and Kirk Cameron (New Kensington, PA: Whitaker House, 2003) pp.83-84.

Â”You are burning with the devil in your hearts; you are burning with foppery, with nonsense, with Â”the lust of the flesh, Â” with Â”the lust of the eye, and the pride of lifeÂ”; and if you do not get out of this state as Lot said to his sons-in-law, e Â”r long you shall be burning in hell, and not consumed: the same angel of the covenant who spake to Moses out of the bush, he shall e Â”er long descend, surrounded with millions of heavenly hosts, and sentence you to everlasting burnings .

O you frighten me! Did you think I did not intend to frighten you? Would to God I might frighten you enough! I believe it will be no harm for you to be frightened out of hell, to be frightened out of an unconverted state: O go and tell your companions that the madman said, that wicked men are the firebrands of hell: God pluck you as brands out of that burning. Blessed be God, that there is yet a day of grace: Oh! That this might prove Â”the accepted timeÂ”; oh! That this might prove Â”the day of salvation.Â”

- 20 Centuries of Great Preaching; Volume 3 (Waco, TX: Word Books Publishing, 1974) p. 136.

Â”You must be converted, or be damned, and that is plain English, but not plainer than my Master made us of, Â”He that believeth not, shall be damned.Â” I did not speak that word strong enough that says, Â”He that believeth not shall be damnedÂ”; that is the language of our Lord; and it is said of one of the primitive preachers, that used to speak the word damned so that it struck all his auditory. We are afraid of speaking the word damned for fear of offending such and such a one; at the same time they despise the minister for not being honest to his master.Â”

- 20 Centuries of Great Preaching; Volume 3 (Waco, TX: Word Books Publishing, 1974) p. 143.

Â”If you are damned for want of conversion, remember you are not damned for want of warning. Thousands that have not the gospel preached to them, may say, Lord, we never heard what conversion is; but you are gospel-proof; and if there is any deeper place in hell than another, God will order a gospel despising Methodist to be put there. You will have dreadful torments; to whom so much is given, much will be required. How dreadful to have minister after minister, preacher after preacher, say, Â”Lord God, I preached, but they would not hear.Â” Think of this, professors, and God make you possessors!Â”

- 20 Centuries of Great Preaching; Volume 3 (Waco, TX: Word Books Publishing, 1974) p. 145.

Â”O I could preach myself dead; I could be glad to preach myself dead, if God would convert you!Â”

- 20 Centuries of Great Preaching; Volume 3 (Waco, TX: Word Books Publishing, 1974) p. 146.

Â”Stop, stop, O sinner! Turn ye, turn ye, O ye unconverted men, for the end of that way you are now walking in, however right it may seem in your blinded eyes, will be death, even eternal destruction both of body and soul. Make no longer tarrying, I say: at your peril I charge you, step not one step further on in your present walk. For how knowest thou, O man, but the next step thou takest may be into hell. Death may seize thee, judgment find thee, and then the great gulf will be fixed between thee and endless glory for ever and ever. O think of these things, all ye that are unwilling to walk with God. Lay them to heart. Shew yourselves men, and in the strength of Jesus say, Farewell, lust of the flesh, I will no more walk with thee! Farewell, lust of the eye, and pride of life! Farewell, carnal acquaintance and enemies of the cross, I will no more walk and be intimate with you! Welcome Jesus, welcome thy word, welcome thy ordinances, welcome thy Spirit, welcome thy people, I will henceforth walk with you.Â”

- 20 Centuries of Great Preaching; Volume 3 (Waco, TX: Word Books Publishing, 1974) p. 158.

“You, therefore, who have been swearers and cursers, you, who have been harlots and drunkards, you, who have been thieves and robbers, you, who have hitherto followed the sinful pleasures and diversions of life, let me beseech you, by the mercies of God in Christ Jesus, that you would no longer continue therein, but that you would forsake your evil ways, and turn unto the Lord, for he waiteth to be gracious unto you, he is ready, he is willing to pardon you of all your sins; but do not expect Christ to pardon you of sin, when you run into it, and will not abstain from complying with the temptations; but if you will be persuaded to abstain from evil and choose the good, to return unto the Lord, and repent of your wickedness, he hath promised he will abundantly pardon you, he will heal your back-slidings, and will love you freely. Resolve now this day to have done with your sins for ever; let your old ways and you be separated; you must resolve against it, for there can be no true repentance without a resolution to forsake it.”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: A Penitent Heart, the Best New Year's Gift.
<http://www.ccel.org/ccel/whitefield/sermons.xxxiv.html#xxxiv-p0.2>

“I would speak, till I could speak no more, so I could but bring you to Christ.”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: A Penitent Heart, the Best New Year's Gift.
<http://www.ccel.org/ccel/whitefield/sermons.xxxiv.html#xxxiv-p0.2>

“But, poor souls! many of you, perhaps, are not hungry. You do not feel yourselves halt, or maimed, or blind, and therefore you have no relish for this spiritual entertainment. Well, be not angry with me for calling you; be not offended if I weep over you, because you know not the day of your visitation. If I must appear in judgment as a swift witness against you, I must. But that thought chills my blood! I cannot bear it; I feel that I could lay down my life for you. But I am not willing to go without you. What say you, my dear friends? I would put the question to you once more, Will you taste of Christ's supper, or will you not? You shall all be welcome. There is milk at this feast for babes, as well as meat for strong men, and for persons of riper years. There is room and provision for high and low, rich and poor, one with another; and our Savior will thank you for coming. Amazing condescension! Astonishing love! The thought of it quite overcomes me. Help me, help me, O believers, to bless and praise him.”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: The Gospel Supper.
<http://www.ccel.org/ccel/whitefield/sermons.xxxv.html#xxxv-p0.2>

“O sinners, did you but know how highly God intends to exalt those who humble themselves, and believe in Jesus, surely you would humble yourselves, at least beg of God to humble you; for it is he that must strike the rock of your hearts, and cause floods of contrite tears to flow therefrom. O that God would give this sermon such a commission, as he once gave to the rod of Moses! I would strike you through and through with the rod of his word, until each of you was brought to cry out with the poor Publican, “God be merciful to me a sinner.”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: The Pharisee and Publican.
<http://www.ccel.org/ccel/whitefield/sermons.xxxvi.html#xxxvi-p0.2>

“Would weeping, would tears prevail on you, I could wish my head were waters, and my eyes fountains of tears, that I might weep out every argument, and melt you into love. Would any thing I could do or suffer, influence your hearts, I think I could bear to pluck out my eyes, or even to lay down my life for your sakes.”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: The Marriage Of Cana. <http://www.ccel.org/ccel/whitefield/sermons.xxxviii.html#xxxviii-p0.2>

“I am willing to go to prison or death for you; but I am not willing to go to heaven without you. The love of Jesus Christ constrains me to lift up my voice like a trumpet. My heart is not full; out of the abundance of the love which I have for you

precious and immortal souls, my mouth now speaketh; and I could now not only continue my discourse until midnight, but I could speak until I could speak no more.Â”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: The Indwelling of the Spirit, the Common Privilege of All Believer <http://www.ccel.org/ccel/whitefield/sermons.xl.html#xl-p0.2>

Â”You will at death wish you had lived the life of the righteous, that you might have died his death. Be advised then; consider what is before you, Christ and the world, holiness and sin, life and death: choose now for yourselves; let your choice be made immediately, and let that choice be your dying choice.Â”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: A Penitent Heart, the Best New Year's Gift.

<http://www.ccel.org/ccel/whitefield/sermons.xxxiv.html#xxxiv-p0.2>

Â”I will not let you go: I have wrestled with God for my hearers in private, and I must wrestle with you here in public.Â”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: The Holy Spirit Convincing the World of Sin, Righteousness, and Judgment

<http://www.ccel.org/ccel/whitefield/sermons.xlii.html#xlii-p0.2>

Â”Poor Christless souls! Do you know what a condition you are in? Why, you are lying in the wicked one, the devil; he rules in you, he walks and dwells in you, unless you dwell in Christ, and the Comforter is come into your hearts. And will you contentedly lie in that wicked one that devil? What wages will he give you? Eternal death. O that you would come to Christ! The free gift of God through him is eternal life. He will accept of you even now, if you will believe in him.Â”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: The Holy Spirit Convincing the World of Sin, Righteousness, and Judgment

<http://www.ccel.org/ccel/whitefield/sermons.xlii.html#xlii-p0.2>

Â”Come then, do not send me sorrowful away: do not let me have reason to cry out, O my leanness, my leanness! Do not let me go weeping into my closet, and say, Â”Lord, they will not believe my report; Lord, I have called them, and they will not answer; I am unto them as a very pleasant song, and as one that plays upon a pleasant instrument; but their hearts are running after the lust of the eye, the lust of the flesh, and the pride of life.Â” Would you be willing that I should give such an account of you, or make such a prayer before God? And yet I must not only do so here, but appear in judgment against you hereafter, unless you will come to Christ. Once more therefore I entreat you to come.Â”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: The Holy Spirit Convincing the World of Sin, Righteousness, and Judgment

<http://www.ccel.org/ccel/whitefield/sermons.xlii.html#xlii-p0.2>

Â”How know you whether Jesus will call for you any more, before he calls you by death to judgment? Linger, O linger no longer. Fly, fly for your lives. Arise quickly, and...come to Jesus.Â”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: The Resurrection of Lazarus <http://www.ccel.org/ccel/whitefield/sermons.xli.html#xli-p0.2>

Â”Come, ye dead, Christless, unconverted sinners, come and see the place where they laid the body of the deceased Lazarus; behold him laid out, bound hand and foot with grave-clothes, locked up and stinking in a dark cave, with a great stone placed on the top of it! View him again and again; go nearer to him; be not afraid; smell him, ah! How he stinketh. Stop there now, pause a while; and whilst thou art gazing upon the corpse of Lazarus, give me leave to tell thee with great plainness, but greater love, that this dead, bound, entombed, stinking carcass, is but a faint representation of thy poor soul in its natural state: for, whether thou believest it or not, thy spirit which thou bearest about with thee, sepulchered in flesh and blood, is as literally dead to God, and as truly dead in trespasses and sins, as the body of Lazarus was in the c

ave. Was he bound hand and foot with grave-clothes? So art thou bound hand and foot with thy corruptions: and as a stone was laid on the sepulcher, so is there a stone of unbelief upon thy stupid heart. Perhaps thou hast lain in this state, not only four days, but many years, stinking in God's nostrils. And; what is still more affecting, thou art as unable to raise thyself out of this loathsome, dead state, to a life of righteousness and true holiness, as ever Lazarus was to raise himself from the cave in which he lay so long. Thou mayest try the power of thy own boasted free-will, and the force and energy of moral persuasion and rational arguments (which, without all doubt, have their proper place in religion); but all thy efforts, exerted with never so much vigor, will prove quite fruitless and abortive, till that same Jesus, who said, "Take away the stone," and cried, "Lazarus, come forth," comes by his mighty power, removes the stone of unbelief, speaks life to thy dead soul, looses thee from the fetters of thy sins and corruptions, and by the influences of his blessed Spirit, enables thee to arise, and to walk in the way of his holy commandments. And O that he would now rend the heavens, and come down amongst you! O that there may be a stirring among the dry bones this day! O that whilst I am speaking, and saying, "Dead sinners, come forth," a power, an almighty power might accompany the word, and cause you to emerge into new life!"

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: The Resurrection of Lazarus <http://www.ccel.org/ccel/whitefield/sermons.xli.html#xli-p0.2>

"If the Lord should vouchsafe me such a mercy, and but one single soul in this great congregation, should arise and shake himself from the dust of his natural state; according to the present frame of my heart, I should not care if preaching this sermon here in the fields, was an occasion of hastening my death, as raising Lazarus hastened the death of my blessed Master. For methinks death, in some respects, is more tolerable, than to see poor sinners day by day lying sepulchered, dead and stinking in sin. O that you saw how loathsome you are in the sight of God, whilst you continue in your natural state! I believe you would not so contentedly hug your chains, and refuse to be set at liberty."

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: The Resurrection of Lazarus <http://www.ccel.org/ccel/whitefield/sermons.xli.html#xli-p0.2>

"O how could I weep over you, as our Lord wept over Jerusalem? For, alas! how distant must you be from God? What a prodigious work have you to finish, who, instead of praying day and night, seldom or never pray at all? And, instead of being born again of God, so as not to commit sin, are so deeply sunk into the nature of devils, as to make a mock at it? Or, instead of overcoming the world, so as not to follow or be led by it, are continually making provision for the flesh, to fulfill the lusts thereof. And, instead of being endued with the god-like disposition of loving all men, even your enemies, have your hearts full of hatred, malice, and revenge, and deride those who are the sincere followers of the lowly Jesus. But think you, O sinners, that God will admit such polluted wretches into his sight? Or should he admit you, do you imagine you could take any pleasure in him? No; heaven itself would be no heaven to you; the devilish dispositions which are in your hearts, would render all the spiritual enjoyments of those blessed mansions, ineffectual to make you happy. To qualify you to be blissful partakers of that heavenly inheritance with the saints in light, there is a meetness required: to attain which, ought to be the chief business of your lives."

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Marks of Having Received the Holy Ghost <http://www.ccel.org/ccel/whitefield/sermons.xliv.html>

"Where are the scoffers of these last days, who count the lives of Christians to be madness, and their end to be without honor? Unhappy men! you know not what you do. Were your eyes open, and had you senses to discern spiritual things, you would not speak all manner of evil against the children of God, but you would esteem them as the excellent ones of the earth, and envy their happiness: your souls would hunger and thirst after it: you also would become fools for Christ's sake. You boast of wisdom; so did the philosophers of Corinth: but your wisdom is the foolishness of folly in the sight of God. What will your wisdom avail you, if it does not make you wise unto salvation? Can you, with all your wisdom, propose a more consistent scheme to build your hopes of salvation on, than what has been now laid before you? Can you, with all the strength of natural reason, find out a better way of acceptance with God, than by the righteousness of the Lord Jesus Christ? Is it right to think your own works can in any measure deserve or procure it? If not, why will you not believe in him? Why will you not submit to his righteousness? Can you deny that you are fallen creatures? Do not you find that you are full of disorders, and that these disorders make you unhappy? Do not you find that you cannot change your own hearts? Have you not resolved many and many a time, and have not your corruptions yet dominion over you? Are you not bondslaves to your lusts, and led captive by the devil at his will? Why then will you not come to Christ for sanctification? Do you not desire to die the death of the righteous, and that your future state may be like theirs; I am persuaded you cannot bear the thoughts of being annihilated, much less of being miserable for ever. Whatever you may pretend, if you speak truth, you must confess, that conscience breaks in upon you in more sober intervals whether you will or not, and even constrains you to believe that

hell is no painted fire. And why then will you not come to Christ? He alone can procure you everlasting redemption. Haste, haste away to him, poor beguiled sinners. You lack wisdom; ask it of Christ. Who knows but he may give it you? He is able: for he is the wisdom of the Father; he is that wisdom which was from everlasting. You have no righteousness; away, therefore, to Christ: 'He is the end of the law for righteousness to every one that believeth.' You are unholy: flee to the Lord Jesus: He is full of grace and truth; and of his fullness all may receive that believe in him. You are afraid to die; let him drive you to Christ: he has the keys of death and hell: in him is plenteous redemption; he alone can open the door which leads to everlasting life.Â”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Christ, the Believer's Wisdom, Righteousness, Sanctification and Redemption <http://www.ccel.org/ccel/whitefield/sermons.xlvi.html>

Â”Whatever you may think, it is the most unreasonable thing in the world not to believe on Jesus Christ, whom God has sent. Why, why will you die? Why will you not come unto him, that you may have life? 'Ho! every one that thirsteth, come unto the waters of life, and drink freely: come, buy without money and without price.' Were these blessed privileges in the text to be purchased with money, you might say, we are poor, and cannot buy: or, were they to be conferred only on sinners of such a rank or degree, then you might say, how can such sinners as we, expect to be so highly favored? But they are to be freely given of God to the worst of sinners. 'To us', says the apostle, to me a persecutor, to you Corinthians, who were 'unclean, drunkards, covetous persons, idolaters.' Therefore, each poor sinner may say then, why not unto me?Â”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Christ, the Believer's Wisdom, Righteousness, Sanctification and Redemption <http://www.ccel.org/ccel/whitefield/sermons.xlvi.html>

Â”And as for you who Â… proclaim your sin like Sodom, and willfully and daringly live a without God in the world; I ask you, how can you think to escape, if you persist in neglecting such a great salvation. Verily, I should utterly despair of you if ever attaining the blessed privilege of being temples of the living God, did I not hear of thousands, who through the grace of God have been translated from a like state of darkness into his marvelous light. Such, says the apostle Paul, writing to these very Corinthians who were now God's living temples, (drunkards, whoremongers, adulterers, and such like) Â”such were some of you. But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.Â” O that the same blessed Spirit may this day vouchsafe to come and pluck you also as brands out of the burning! Behold, I warn you to flee from the wrath to come. Go home, and meditate on these things; and think whether it is not infinitely better, even here, to be temples of the living God, than to be bondslaves to every brutish lust, and to be led captive by the devil at his will. The Lord Jesus can, and if you fly to him for refuge, he will set your souls at liberty. He hath led captivity captive, he hath ascended up on high, on purpose to receive this gift of the blessed Spirit of God for men, Â”even for the rebellious,Â” that he might dwell in your hearts by faith here, and thereby prepare you to dwell with Him and all the heavenly host in his kingdom hereafter.Â”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Christians, Temples of the Living God <http://www.ccel.org/ccel/whitefield/sermons.lii.html#lii-p0.2>

Â”You had ten thousand times better be ignorant of all the polite diversions of the age, than to be ignorant of the spirit of Christ's being within you, and that it must be, before you are new creatures, and are in Christ; and if you have not an interest in Christ, you are lost, your damnation is hastening on. Â”He that believeth shall be saved, and he that believeth not shall be damned.Â”

If you stand out against Christ, you are fighting against yourselves. O come unto him, do not stay to bring good works with you, for they will be of no service; all your works will never carry you to heaven, they will never pardon one sin, nor give you the least comfort in a dying hour; if you have nothing more than your own works to recommend you to God, they will not prevent your sinking in that eternal abyss, where there is no bottom.

But come unto Christ, and he will give you that righteousness which will stand you in good account at the great day of the Lord, when he shall come to take notice of them that love him, and of those who have the wedding garment on.Â”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Christ the Only Preservative Against a Reprobate Spirit <http://www.ccel.org/ccel/whitefield/sermons.liii.html#liii-p0.2>

“Therefore, my brethren, I beseech you, in the bowels of love and compassion, that you would come unto Jesus: Do not go away scoffing, offended, or blaspheming. Indeed, all I say is in love to your souls; and if I could be but an instrument of bringing you to Jesus Christ, if you were to be never so much exalted, I should not envy, but rejoice in your happiness: If I was to make up the last of the train of the companions of the blessed Jesus, it would rejoice me to see you above me in glory. I do not speak out of a false humility, a pretended sanctity; no, God is my judge, I speak the truth in Christ, I lie not, I would willingly go to prison, or to death for you, so I could but bring one soul from the devil's strong holds, into the salvation which is by Christ Jesus.”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Christ the Only Preservative Against a Reprobate Spirit <http://www.ccel.org/ccel/whitefield/sermons.liii.html#liii-p0.2>

“I offer Jesus Christ, pardon, and salvation to all you, who will accept thereof. Come, O ye drunkards, lay aside your cups, drink no more to excess; come and drink of the water which Christ will give you, and then you will thirst no more: come, O ye thieves; let him that has stolen, steal no more, but fly unto Christ and he will receive you. Come unto him, O ye harlots; lay aside your lusts and turn unto the Lord, and he will have mercy upon you, he will cleanse you of all your sins, and wash you in his blood. Come, all ye liars; come, all ye Pharisees; come, all ye fornicators, adulterers, swearers, and blasphemers, come to Christ, and he will take away all your filth, he will cleanse you from your pollution, and your sins shall be done away. Come, come, my guilty brethren; I beseech you for Christ's sake, and for your immortal soul's sake, to come unto Christ: Do not let me knock at the door of your hearts in vain, but open and let the King of Glory in, and he will dwell with you, he will come and sup with you this night; this hour, this moment he is ready to receive you, therefore come unto him.”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Christ the Only Preservative Against a Reprobate Spirit <http://www.ccel.org/ccel/whitefield/sermons.liii.html#liii-p0.2>

“Do not consult with flesh and blood, let not the world hinder you from coming to the Lord of life: What are a few transitory pleasures of this life worth? They are not worth your having, but Jesus Christ is a pearl of great price, he is worth the laying out all you have, to buy.”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Christ the Only Preservative Against a Reprobate Spirit <http://www.ccel.org/ccel/whitefield/sermons.liii.html#liii-p0.2>

“Methinks I could speak till midnight unto you, my brethren; I am full of love towards you; let me beseech you to fly to Christ for succor: “Now is the accepted time, now is the day of salvation;” therefore delay not, but strive to enter in at the strait gate; do not go the broad way of the polite world, but choose to suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season: You will have a reward afterwards, that will make amends for all the taunts, jeers, and calamities you may undergo here.

And will not the presence of Christ be a sufficient reward for all you have suffered for his name's sake? Why will you not accept of the Lord of glory? Do not say you have not heard of Christ, for he is now offered to you, and you will not accept of him; do not blame my master, he is willing to save you, if you will but lay hold on him by faith; and if you do not, your blood will be required of your own heads.

But I hope that you will not let the blood of Jesus be shed in vain, and that you will not let my preaching be of no signification. Would you have me go and tell my master, you will not come, and that I have spent my strength in vain; I cannot be ar to carry so unpleasing a message unto him, I would not, indeed, I would not be a swift witness against any of you at the great day of accounts; but if you will refuse these gracious invitations, and not accept of them, I must do it: and will it not move your tender hearts to see your friends taken up into heaven, and you yourselves thrust down into hell? But I hope better things of most of you, even that you will turn unto the Lord of love, the Jesus who died for you, that in the day when he shall come to take his people to the mansions of everlasting rest, you may hear his voice, “Come, ye blessed of my Father, enter into the kingdom prepared for you before the foundation of the world.”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Christ the Only Preservative Against a Reprobate Spirit <http://www.ccel.org/ccel/whitefield/sermons.liii.html#liii-p0.2>

“Give me leave to ask you, in the presence of God, whether you know the time, and if you do not know exactly the time, do you know there was a time, when God wrote bitter things against you, when the arrows of the Almighty were within you? Was ever the remembrance of your sins grievous to you? Was the burden of your sins intolerable to your thoughts? Did you ever see that God's wrath might justly fall upon you, on account of your actual transgressions against God? Were you ever in all your life sorry for your sins? Could you ever say, My sins are gone over my head as a burden too heavy for me to bear? Did you ever experience any such thing as this? Did ever any such thing as this pass between God and your soul? If not, for Jesus Christ's sake, do not call yourselves Christians; you may speak peace to your hearts, but there is no peace. May the Lord awaken you, may the Lord convert you, may the Lord give you peace”.

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon The Method of Grace
<http://www.ccel.org/ccel/whitefield/sermons.lx.html#lx-p0.2>

“My business this morning, the first day of the week, is to tell you that Christ is willing to be reconciled to you. Will any of you be reconciled to Jesus Christ? Then, he will forgive you all your sins, he will blot out all your transgressions. But if you will go on and rebel against Christ, and stab him daily — if you will go on and abuse Jesus Christ, the wrath of God you must expect will fall upon you. God will not be mocked; that which a man soweth, that shall he also reap. And if you will not be at peace with God, God will not be at peace with you. Who can stand before God when he is angry? It is a dreadful thing to fall into the hands of an angry God.”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon The Method of Grace
<http://www.ccel.org/ccel/whitefield/sermons.lx.html#lx-p0.2>

“Show them, O Father, wherein they have offended thee; make them to see their own vileness, and that they are lost and undone without true repentance; and O give them that repentance, we beseech of thee, that they may turn from sin unto thee the living and true God. These things, and whatever else thou seest needful for us, we entreat that thou wouldst bestow upon us, on account of what the dear Jesus Christ has done and suffered; to whom, with Thyself, and holy Spirit, three persons, and one God, be ascribed, as is most due, all power, glory, might, majesty, and dominion, now, henceforth, and for evermore. Amen.”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: A Penitent Heart, the Best New Year's Gift.
<http://www.ccel.org/ccel/whitefield/sermons.xxxiv.html#xxxiv-p0.2>

“Whatsoever opportunity you have, do it vigorously, do it speedily, do not defer it. If thou seest one hurrying on to destruction, use the utmost of thy endeavor to stop him in his course; show him the need he has of repentance, and that without it he is lost for ever; do not regard his despising of you; still go on to show him his danger: and if thy friends mock and despise, do not let that discourage you; hold on, hold out to the end, so you shall have a crown which is immutable, and that fadeth not away.”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: A Penitent Heart, the Best New Year's Gift.
<http://www.ccel.org/ccel/whitefield/sermons.xxxiv.html#xxxiv-p0.2>

“Tell me, ye that have been made to taste that the Lord is gracious, will you not recommend this feast to all? Are you not; whilst I am speaking, ready to cry out, Come all ye that are without, come ye, obey the call, for we have sat under the Redeemer's shadow with great delight, and his fruit has been pleasant to our taste. Whilst I am speaking, does not the fire kindle, do not your hearts burn with a desire that others may come and be blessed too? If you are Christians indeed, I

know you will be thus minded, and the language of your hearts will be, Lord, whilst he is calling, let thy Spirit compel them to come in.Â”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: The Gospel Supper.
<http://www.ccel.org/ccel/whitefield/sermons.xxxv.html#xxxv-p0.2>

Â”We should, my dear brethren, use all means and opportunities for the salvation of our own souls, and of the souls of others. We may have a great deal of charity and concern for the bodies of our fellow-creatures, when we have no thought, or concern, for their immortal souls: But O how sad is it, to have thought for a mortal, but not for the immortal part; to have charity for the body of our fellow-creatures, while we have no concern for their immortal souls; it may be, we help them to ruin them, but have no concern in the saving of them.

You may love to spend a merry evening, to go to a play, or a horse-race, with them; but on the other hand, you cannot bear the thoughts of going to a sermon, or a religious society, with them; no, you would sing the songs of the drunkard, but you will not sing hymns, with them; this is not polite enough, this is unbecoming a gentleman of taste, unfashionable, and only practiced among a parcel of enthusiasts and madmen.

Thus, you will be so uncharitable as to join hand in hand with those who are hastening to their own damnation, while you will not be so charitable as to assist them in being brought from darkness to light, and from the power of Satan unto God. But this, this, my dear brethren, is the greatest charity, as can be, to save a soul from death: this is of far greater advantage, than relieving the body of a fellow-creature: for the most miserable object as could be, death would deliver it from all. But death, to those who are not born again, would be so far from being a release from all misery, that it would be an inlet to all torment, and that to all eternity. Therefore, we should assist, as much as possible, to keep a soul from falling into the hands of Satan: for he is the grand enemy of souls. How should this excite you to watch over your own and others souls? For unless you are earnest with God, Satan will be too hard for you. Surely, it is the greatest charity to watch over one another's words and actions, that we may forewarn each other when danger is nigh, or when the enemy of souls approaches.Â”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: The Great Duty of Charity Recommended
<http://www.ccel.org/ccel/whitefield/sermons.xlix.html#xlix-p0.2>

Re: Whitefield Quotes, on: 2006/11/22 15:42

Â”And if you have once known the value of your own souls, and know what it is to be snatched as brands out of the burning fire, you will be solicitous that others may be brought out of the same state.Â”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: The Great Duty of Charity Recommended
<http://www.ccel.org/ccel/whitefield/sermons.xlix.html#xlix-p0.2>

Â”Consider, my dear brethren, that it was love for souls, that brought the blessed Jesus down from the bosom of his Father; that made him, who was equal in power and glory, to come and take upon him our nature; that caused the Lord of life to die the painful, ignominious, and accursed death of the cross. It was love to immortal souls, that brought this blessed Jesus among us. And O that we might hence consider how great the value of souls was and is: it was that which made Jesus to bleed, pant, and die. And surely souls must be of infinite worth, which made the Lamb of God to die so shameful a death.

And shall not this make you have a true value for souls? It is of the greatest worth: and this, this is the greatest charity, when it comes from love to God, and from love to souls. This will be a charity, the satisfaction of which will last to all eternity. O that this may make you have so much regard for the value of souls, as not to neglect all opportunities for the doing of them good: here is something worth having charity for, because they remain to all eternity. Therefore, let me earnestly beseech you both to consider the worth of immortal souls, and let your charity extend to them, that by your advice and admonition, you may be an instrument, in the hands of God, in bringing souls to the Lord Jesus.Â”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: The Great Duty of Charity Recommended

<http://www.ccel.org/ccel/whitefield/sermons.xlix.html#xlix-p0.2>

“We cannot be easy to see souls in the highway to destruction, and not use our utmost endeavor to bring them back from sin, and show them the dreadful consequence of running into evil. Christians cannot bear to see those souls for whom Christ died, perish for want of knowledge.”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: The Great Duty of Charity Recommended

<http://www.ccel.org/ccel/whitefield/sermons.xlix.html#xlix-p0.2>

“I believe I was never more acceptable to my Master than when I was standing to teach those hearers in the open fields. Some may censure me, but if I thus pleased men I should not be the servant of Christ.”

- George Whitefield; God's Anointed Servant in the Great Revival of the Eighteenth Century, by Arnold A. Dallimore (Wheaton, IL: Crossway Books, 1990) p. 146.

“Let not the adversaries say I have thrust myself out. No; they have thrust me out. And since the self-righteous men of this generation count themselves unworthy, I go out into the highways and hedges, and compel harlots, publicans, and sinners to come in, that my Master's house may be filled.”

- George Whitefield; God's Anointed Servant in the Great Revival of the Eighteenth Century, by Arnold A. Dallimore (Wheaton, IL: Crossway Books, 1990) p. 50.

“The whole world is not my parish. Wheresoever my Master calls me I am ready to go and preach the everlasting Gospel.”

- George Whitefield; God's Anointed Servant in the Great Revival of the Eighteenth Century, by Arnold A. Dallimore (Wheaton, IL: Crossway Books, 1990) p. 66.

“I could not bear, my brethren, to see you in the highway to destruction, and none to bring you back. It was love to your souls, it was a desire to see Christ formed in you, which brought me into the fields, the highways, and hedges, to preach unto you Jesus, a crucified Jesus as dying for you. It was charity, indeed it was charity to your souls”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: The Great Duty of Charity Recommended

<http://www.ccel.org/ccel/whitefield/sermons.xlix.html#xlix-p0.2>

“...for the Law must be preached to self-righteous sinners. We must take care of healing before we see sinners wounded, lest we should say, “peace, peace,” where there is no peace. Secure sinners must hear the thundering of Mount Sinai before we bring them to Mount Zion. Those who never preach the Law, it is to be feared, are unskillful in delivering the glad tidings of the Gospel. Every minister should be a Boanerges, a son of thunder, as well as a Barnabus, a son of consolation. There was an earthquake and a whirlwind before the small still voice came to Elijah. We must first show people they are condemned and then show them how they must be saved. But wisdom will direct how and when to preach the Law, and when to apply the promises of the Gospel.”

- The World's Greatest Preachers, compiled by Ray Comfort and Kirk Cameron (New Kensington, PA: Whitaker House, 2003) pp.71-72.

“First, we hear Moses' voice. We hear the voice of the Law. There is no going to Mount Zion but by the way of Mount Sinai. That is the right straight road. I know some say they do not know when they were converted. Those are, I believe, very few. Generally-no, I may say almost always-God deals otherwise. Some are, indeed, called sooner by the Lord than others, but before they are made to see the glory of God, they must hear the voice of the Law. So, too, you must hear the voice of the Law before you will ever be savingly called to God.”

- The World's Greatest Preachers, compiled by Ray Comfort and Kirk Cameron (New Kensington, PA: Whitaker House, 2003) p.81.

“Believe me, I have been doing no more than you allow your bodily physicians to do every day: if you have a wound, and are in earnest about a cure, you bid the surgeon probe it to the very bottom; and shall not the physician of your souls be allowed the same freedom? What have I been doing but searching your natural wounds, that I might convince you of your danger, and put you upon applying to Jesus Christ for a remedy? Indeed I have dealt with you as gently as I could; and now I have wounded, I will attempt to heal you...This, this is what I long to come to. Hitherto I have been preaching only the law; but behold I bring you glad tidings of great joy. If I have wounded you, be not afraid; behold, I now bring a remedy for all your wounds. Notwithstanding you are sunk into the nature of the beast and devil, yet, if you truly believe on Jesus Christ, you shall receive the quickening Spirit promised...and be restored to the glorious liberties of the sons of God; I say, if you believe on Jesus Christ.”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: The Indwelling of the Spirit, the Common Privilege of All Believer <http://www.ccel.org/ccel/whitefield/sermons.xl.html#xl-p0.2>

“When our Lord was conversing with the woman of Samaria, he convinced her first of her adultery: “Woman, go call thy husband. The woman answered, and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: for thou hast had five husbands, and he whom thou now hast, is not thy husband: in this saidst thou truly.” With this there went such a powerful conviction of all her other actual sins, that soon after, “she left her water-pot, and went her way into the city, and saith to the men, Come, and see a man that told me all things that ever I did: is not this the Christ?” Thus our Lord also dealt with the persecutor Saul: he convinced him first of the horrid sin of persecution; “Saul, Saul, why persecutest thou me?” Such a sense of all his other sins, probably at the same time revived in his mind, that immediately he died; that is, died to all his false confidences, and was thrown into such an agony of soul, that he continued three days, and neither did eat nor drink. This is the method the Spirit of God generally takes in dealing with sinners; he first convinces them of some heinous actual sin, and at the same time brings all their other sins into remembrance, and as it were sets them in battle-array before them.”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: The Holy Spirit Convincing the World of Sin, Righteousness, and Judgment <http://www.ccel.org/ccel/whitefield/sermons.xlii.html#xlii-p0.2>

“And if we are thus offenders against God, it follows, that we stand in need of forgiveness for thus offending Him; unless

s we suppose God to enact laws, and at the same time not care whether they are obeyed or no; which is as absurd as to suppose that a prince should establish laws for the proper government of his country, and yet let every violator of them come off with impunity. But God has not dealt so foolishly with his creatures: no, as he gave us a law, he demands our obedience to that law, and has obliged us universally and perseveringly to obey it, under no less a penalty than incurring his curse and eternal death for every breach of it: For thus speaks the scripture; “Cursed is he that continueth not in all things that are written in the law to do them;” as the scripture also speaketh in another place, “The soul that sinneth, it shall die.” Now it has already been proved, that we have all of us sinned; and therefore, unless some means can be found to satisfy God’s justice, we must perish eternally...For surely nothing can well be supposed more deplorable... but to be convicted as actual breakers of God’s law, the least breach of which justly deserves eternal damnation...O wretched men that we are! Who shall deliver us? I thank God, our Lord Jesus Christ... there is no possibility of obtaining this justification, which we so much want, but by the all-perfect obedience and precious death of Jesus Christ.”

- Whitefield’s Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Of Justification by Christ
<http://www.ccel.org/ccel/whitefield/sermons.xlviii.html#xlviii-p0.2>

“God the Father awakens a sinner by the terrors of the law, and by his Holy Spirit convinceth him of sin, in order to lead him to Christ, and show him the necessity of a Redeemer.”

- Whitefield’s Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Satan’s Devices
<http://www.ccel.org/ccel/whitefield/sermons.l.html#l-p0.2>

“The law denounces threatenings against all who do not conform to her strict commands; but the gospel is a declaration of grace, peace and mercy; here you have an account of the blood of Christ, blood which speaketh better things than that of Abel; for Abel’s blood cried aloud for vengeance, vengeance. But Jesus Christ’s crieth mercy, mercy, mercy upon the guilty sinner. If he comes to Christ, confesses and forsakes his sin, then Jesus will have mercy upon him: And if, my brethren, you are but sensible of your sins, convinced of your iniquities, and feel yourselves lost, undone sinners, and come and tell Christ of your lost condition, you will soon find how ready he is to help you.”

- Whitefield’s Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Christ the Only Preservative Against a Reprobate Spirit
<http://www.ccel.org/ccel/whitefield/sermons.liii.html#liii-p0.2>

“Before you can speak peace to your hearts, you must be made to see, made to feel, made to weep over, made to bewail, your actual transgressions against the law of God... the least deviation from the moral law, according to the covenant of works, whether in thought, word, or deed, deserves eternal death at the hand of God. And if one evil thought, if one evil word, if one evil action, deserves eternal damnation, how many hells, my friends, do every one of us deserve, whose whole lives have been one continued rebellion against God! Before ever, therefore, you can speak peace to your hearts, you must be brought to see, brought to believe, what a dreadful thing it is to depart from the living God.”

- Whitefield’s Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon The Method of Grace
<http://www.ccel.org/ccel/whitefield/sermons.lx.html#lx-p0.2>

“Conscience, conscience, conscience, thou candle of the Lord, may he help thee to light a poor sinner into a knowledge of himself. I charge thee in the name of our Lord Jesus Christ, in the name of that Savior, in whose name and by whose power, I trust I now preach; O conscience! Thou faithful monitor, let every one hear their own. Come, if conscience was to speak what would it say? Why, that if you are not acquainted with yourself and Christ, you are lost forever.”

- 20 Centuries of Great Preaching; Volume 3 (Waco, TX: Word Books Publishing, 1974) p. 125.

“The care of the soul is the one thing needful, because, “without it you cannot secure the peace of your own mind, nor avoid the upbraidings of your conscience.” That noble faculty is indeed the vicegerent of God in the soul. It is sensible of the dignity and worth of an immortal spirit, and will sometimes cry out of the violence that is offered to it, and cry so loud, as to compel the sinner to hear, whether he will or not. Do you not sometimes find it yourselves? When you labor most to forget the concerns of your soul, do they not sometimes force themselves on your remembrance? You are afraid of

the reflections of your own mind, but with all your artifice and all your resolution can you entirely avoid them? Does not conscience follow you to your beds, even if denied the opportunity of meeting you in your closets, and, though with an unwelcome voice, there warn you, "that your soul is neglected, and will quickly be lost." Does it not follow you to your shops and your fields, when you are busiest there? Nay, I will add, does it not sometimes follow you to the feast, to the club, to the dance, and perhaps, amidst all resistance, to the theater too? Does, it not sometimes mingle your sweetest draughts with wormwood, and your gayest scenes with horror? So that you are like a tradesman, who, suspecting his affairs to be in a bad posture, lays by his books and his papers, yet sometimes they will come accidentally in his way. He hardly dares to look abroad for fear of meeting a creditor or an arrest: and if he labors to forget his cares and his dangers, in a course of luxury at home, the remembrance is sometimes awakened, and the alarm increased, by those very extravagancies in which he is attempting to lose it. Such probably is the case of your minds, and it is a very painful state; and while things are thus within, external circumstances can no more make you happy, than a fine dress could relieve you under a violent fit of the stone. Whereas, if this great affair were secured, you might delight in reflection, as much as you now dread it; and conscience, of your bitterest enemy, would become a delightful friend, and the testimony of it your greatest rejoicing."

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: The Care of the Soul Urged as the One Thing Needful.
<http://www.ccel.org/ccel/whitefield/sermons.xxxiii.html#xxxiii-p0.2>

"The difference between one grain of sand and another, is not great, when it comes to be weighed against a talent of gold. Whatever it is, you had need to examine it carefully. You had need to view that commodity on all sides, of which you do in effect say, For this will I sell my soul; for this will I give up heaven, and venture hell, be heaven and hell whatever they may. In the name of God, brethren, is this the part of a man, of a rational creature? To go on with your eyes open towards a pit of eternal ruin, because there are a few gay flowers in the way: or what if you shut your eyes, will that prevent your fall?"

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: The Care of the Soul Urged as the One Thing Needful.
<http://www.ccel.org/ccel/whitefield/sermons.xxxiii.html#xxxiii-p0.2>

"Christ came to save such as are lost; and if you are enabled to groan under the weight and burden of your sins, then Christ will ease you and give you rest. And till you are thus sensible of your misery and lost condition, you are a servant to sin and to your lusts, under the bondage and command of Satan, doing his drudgery: thou art under the curse of God, and liable to his judgment. Consider how dreadful thy state will be at death, and after the day of judgment, when thou wilt be exposed to such miseries which the ear hath not heard, neither can the heart conceive, and that to all eternity, if you die impenitent."

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: A Penitent Heart, the Best New Year's Gift.
<http://www.ccel.org/ccel/whitefield/sermons.xxxiv.html#xxxiv-p0.2>

"O be humbled, be humbled, I beseech you, for your sins. Having spent so many years in sinning, what canst thou do less, than be concerned to spend some hours in mourning and sorrowing for the same, and be humbled before God.

Look back into your lives, call to mind thy sins, as many as possible thou canst, the sins of thy youth, as well as of thy ripper years; see how you have departed from a gracious Father, and wandered in the way of wickedness, in which you have lost yourselves, the favor of God, the comforts of his Spirit, and the peace of your own consciences; then go and beg pardon of the Lord, through the blood of the Lamb, for the evil thou hast committed, and for the good thou hast omitted. Consider, likewise, the heinousness of thy sins; see what very aggravating circumstances thy sins are attended with, how you have abused the patience of God, which should have led you to repentance; and when thou findest thy heart hard, b

eg of God to soften it, cry mightily unto him, and he will take away thy stony heart, and give thee a heart of flesh.

Resolve to leave all thy sinful lusts and pleasures; renounce, forsake, and abhor thy old sinful course of life, and serve God in holiness and righteousness all the remaining part of life. If you lament and bewail past sins, and do not forsake them, your repentance is in vain, you are mocking of God, and deceiving your own soul; you must put off the old man with his deeds, before you can put on the new man, Christ Jesus.Â”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: A Penitent Heart, the Best New Year's Gift.

<http://www.ccel.org/ccel/whitefield/sermons.xxxiv.html#xxxiv-p0.2>

Â”Do not say, that your sins are too many and too great to expect to find mercy! No, be they ever so many, or ever so great, the blood of the Lord Jesus Christ will cleanse you from all sins. God's grace, my brethren, is free, rich, and sovereign. Manassah was a great sinner, and yet he was pardoned; Zaccheus was gone far from God, and went out to see Christ, with no other view but to satisfy his curiosity; and yet Jesus met him, and brought salvation to his house. Manassah was an idolater and murderer, yet he received mercy; the other was an oppressor and extortioner, who had gotten riches by fraud and deceit, and by grinding the faces of the poor: so did Matthew too, and yet they found mercy.

Have you been blasphemers and persecutors of the saints and servants of God? So was St. Paul, yet he received mercy: Have you been common harlots, filthy and unclean persons? So was Mary Magdalene, and yet she received mercy. Hast thou been a thief? The thief upon the cross found mercy. I despair of none of you, however vile and profligate you have been; I say, I despair of none of you, especially when God has had mercy on such a wretch as I am.

Remember the poor Publican, how he found favor with God, when the proud, self-conceited Pharisee, who, puffed up with his own righteousness, was rejected. And if you will go to Jesus, as the poor Publican did, under a sense of your own unworthiness, you shall find favor as he did: there is virtue enough in the blood of Jesus, to pardon greater sinners than he has yet pardoned. Then be not discouraged, but come unto Jesus, and you will find him ready to help in all thy distresses, to lead thee into all truth, to bring thee from darkness to light, and from the power of Satan to God.Â”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: A Penitent Heart, the Best New Year's Gift.

<http://www.ccel.org/ccel/whitefield/sermons.xxxiv.html#xxxiv-p0.2>

Â”If you do not make restitution here, the Lord Jesus shall make you confess your sins before men and angels, and condemn you for it, when he comes in the glory of his Father to judgment hereafter.Â”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: The Conversion of Zaccheus.

<http://www.ccel.org/ccel/whitefield/sermons.xxxvii.html#xxxvii-p0.2>

Â”Whosoever is born of God, (says St. John) sinneth not, neither can he sin, because his seed remaineth in him.Â” Neither can he sin. This expression does not imply the impossibility of a Christian's sinning: for we are told, that Â”in many things we offend all:Â” It only means thus much: that a man who is really born again of God, doth not willfully commit sin, much less live in the habitual practice of it. For how shall he that is dead to sin, as every converted person is, live any longer therein?

It is true, a man that is born again of God, may, through surprise, or the violence of a temptation, fall into an act of sin: witness the adultery of David, and Peter's denial of his Master. But then, like them, he quickly rises again, goes out from the world, and weeps bitterly; washes the guilt of sin away by the tears of sincere repentance, joined with faith in the blood of Jesus Christ; takes double heed to his ways for the future, and perfects holiness in the fear of God.Â”

And so is every one that is born again: to commit sin, is as contrary to the habitual frame and tendency of his mind, as generosity is to the inclinations of a miser; but if at any time, he is drawn into sin, he immediately, with double zeal, returns to his duty, and brings forth fruits meet for repentance.Â”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Marks of Having Received the Holy Ghost <http://www.ccel.org/ccel/whitefield/sermons.xliv.html>

“For, alas! we are mistaken if we imagine that men now commence or continue infidels, and set up corrupted reason in opposition to divine revelation merely for want of evidence, (for I believe it might easily be proved, that a modern unbeliever is the most credulous creature living;) no, it is only for want of an humble mind, of a sense of their...depravity, and a willingness to own themselves so depraved, that makes them so obstinately shut their eyes against the light of the glorious gospel of Christ. Whereas, on the contrary, were they but once pricked to the heart with a due and lively sense of their...corruption and liahness to condemnation, we should have them no more scoffing at divine revelation, and looking on it as an idle tale; but they would cry out with the trembling jailer, “What shall I do to be saved?”

- Whitefield’s Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Of Justification by Christ
<http://www.ccel.org/ccel/whitefield/sermons.xlviii.html#xlviii-p0.2>

“When we consider how heinous and aggravating our offenses are, in the sight of a just and holy God, that they bring down his wrath upon our heads, and occasion us to live under his indignation; how ought we thereby to be deterred from evil, or at least engaged to study to repent thereof, and not commit the same again?”

- Whitefield’s Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: A Penitent Heart, the Best New Year’s Gift.
<http://www.ccel.org/ccel/whitefield/sermons.xxxiv.html#xxxiv-p0.2>

“consider how hateful your ways are to God, while you continue in sin; how abominable you are unto him, while you run into evil: you cannot be said to be Christians while you are hating Christ, and his people; true repentance will entirely change you, the bias of your souls will be changed, then you will delight in God, in Christ, in his law, and in his people; you will then believe that there is such a thing as inward feeling, though now you may esteem it madness and enthusiasm; you will not then be ashamed of becoming fools for Christ’s sake; you will not regard being scoffed at; it is not then their pointing after you and crying, “Here comes another troop of his followers,” will dismay you; no, your soul will abhor such proceedings, the ways of Christ and his people will be your whole delight.”

- Whitefield’s Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: A Penitent Heart, the Best New Year’s Gift.
<http://www.ccel.org/ccel/whitefield/sermons.xxxiv.html#xxxiv-p0.2>

“Our sorrow and grief for sin, must not spring merely from a fear of wrath; for if we have no other ground but that, it proceeds from self-love, and not from any love to God; and if love to God is not the chief motive of your repentance, your repentance is in vain, and not to be esteemed true.”

- Whitefield’s Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: A Penitent Heart, the Best New Year’s Gift.
<http://www.ccel.org/ccel/whitefield/sermons.xxxiv.html#xxxiv-p0.2>

“If you were to be admitted into heaven with your present tempers, in your impenitent condition, heaven itself would be a hell to you... If you hate the ways of God, and cannot spend an hour in his service, how will you think to be easy, to all eternity, in singing praises to him that sits upon the throne, and to the Lamb for ever?”

- Whitefield’s Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: A Penitent Heart, the Best New Year’s Gift.
<http://www.ccel.org/ccel/whitefield/sermons.xxxiv.html#xxxiv-p0.2>

“If you would not choose to die in your sins, to die drunkards, to die adulterers, to die swearers and scoffers, &c. live not out this night in the dreadful condition you are in. Some of you, it may be, may say, You have not power, you have no strength: but have not you been wanting to yourselves in such things that were within your power? Have you not as much power to go to hear a sermon, as to go into a playhouse, or to a ball, or masquerade? You have as much power to read the Bible, as to read plays, novels, and romances; and you can associate as well with the godly, as with the wicked and profane: this is but an idle excuse, my brethren, to go on in your sins: and if you will be found in the means of grace, Christ hath promised he will give you strength. While Peter was preaching, the Holy Ghost fell on all that heard the word: how then should you be found in the way of your duty? Jesus Christ will then give thee strength; he will put his Spirit within thee; thou shalt find he will be thy wisdom, thy righteousness, thy sanctification, and thy redemption. Do but try what a gracious, a kind, and loving Master he is; he will be a help to thee in all thy burdens: and if the burden of sin is on thy soul, go to him as weary and heavy laden, and thou shalt find rest.”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: A Penitent Heart, the Best New Year's Gift.

<http://www.ccel.org/ccel/whitefield/sermons.xxxiv.html#xxxiv-p0.2>

“If we live like and are devils here, we must go and be with them when we die forever!”

- 20 Centuries of Great Preaching; Volume 3 (Waco, TX: Word Books Publishing, 1974) p. 121.

“What if God were to turn aside the veil between us and the invisible world, and permit the most careless sinner in the assembly to converse for a few moments with the inhabitants of it? If you were to apply yourself to a happy Spirit, that trod the most thorny road to paradise, or passed through the most fiery trial, and to ask him, “was it worth your while to labor so much, and to endure so much for what you now possess?” Surely if the blessed in heaven were capable of indignation, it would move them to hear that it should be made a question. And, on the other hand, if you could inquire of one tormented in that flame below, though he might once be “clothed in purple and fine linen, and fare sumptuously every day,” Luke 16:19. If you could ask him, “whether his former enjoyments were an equivalent for his present sufferings and despair?” What answer do you suppose he would return? Perhaps an answer of so much horror and rage, as you would not be able so much as to endure.”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: The Care of the Soul Urged as the One Thing Needful.

<http://www.ccel.org/ccel/whitefield/sermons.xxxiii.html#xxxiii-p0.2>

“You who never have truly repented of your sins, and never have truly forsaken your lusts, be not offended if I speak plain to you; for it is love, love to your souls, that constrains me to speak: I shall lay before you your danger, and the misery to which you are exposed, while you remain impenitent in sin. And O that this may be a means of making you fly to Christ for pardon and forgiveness. While thy sins are not repented of, thou art in danger of death, and if you should die, you would perish for ever. There is no hope of any who live and die in their sins, but that they will dwell with devils and damned spirits to all eternity. And how do we know we shall live much longer: we are not sure of seeing our own habitations this night in safety. What mean ye then being at ease and pleasure while your sins are not pardoned. As sure as ever the word of God is true, if you die in that condition, you are shut out of all hope and mercy for ever, and shall pass into ceaseless and endless misery.”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: A Penitent Heart, the Best New Year's Gift.

<http://www.ccel.org/ccel/whitefield/sermons.xxxiv.html#xxxiv-p0.2>

“You are lost, undone, without him; and if he is not glorified in your salvation, he will be glorified in your destruction; if he does not come and make his abode in your hearts, you must take up an eternal abode with the devil and his angels.”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: The Conversion of Zaccheus. <http://www.ccel.org/ccel/whitefield/sermons.xxxvii.html#xxxvii-p0.2>

“This is the most distressing and also-alas!- the most common evil that was ever yet seen under the sun. An evil that in any age, especially in these dregs of time in which we live, cannot sufficiently be railed against. For as it is with the people, so it is with the priests; and it is to be feared, even in those places the truth as it is in Jesus was once eminently preached, that many ministers are so sadly degenerated from their pious ancestors that the doctrines of grace, especially the personal, all-sufficient righteousness of Jesus, are too seldom and too slightly mentioned. Therefore, the love of many grows cold. I have often thought that if it were for this single consideration to raise our venerable forefathers again from their graves, they would thunder the fatal error of today's preachers in their ears.”

- The World's Greatest Preachers, compiled by Ray Comfort and Kirk Cameron (New Kensington, PA: Whitaker House, 2003) p.63.

“For why should I lean upon the broken reed, when I can have the Rock of ages that can never be moved to stand upon?”

- The World's Greatest Preachers, compiled by Ray Comfort and Kirk Cameron (New Kensington, PA: Whitaker House, 2003) p.77.

“Our Lord denounced dreadful woes against the self-righteous Pharisees; so ministers must cut and hack them, and not spare, but say wo, wo, wo to all those that will not submit to the righteousness of Jesus Christ!”

- 20 Centuries of Great Preaching; Volume 3 (Waco, TX: Word Books Publishing, 1974) p. 139.

“Hear this, all ye self-righteous, tremble, and behold your doom! a dreadful doom, more dreadful than words can express, or thought conceive! If you refuse to humble yourselves... I call heaven and earth to witness against you this day, that God shall visit you with all his storms, and pour all the vials of his wrath upon your rebellious heads; you exalted yourselves here, and God shall abase you hereafter; you are as proud as the devil, and with devils shall you dwell to all eternity. “Be not deceived, God is not mocked;” he sees your hearts, he knows all things. And, notwithstanding you may come up to the temple to pray, your prayers are turned into sin, and you go down to your houses unjustified, if you are self-righteous; and do you know what it is to be unjustified? why, if you are unjustified, the wrath of God abideth upon you; you are in your blood; all the curses of the law belong to you: cursed are you when you go out, cursed are you when you come in; cursed are your thoughts, cursed are your words, cursed are your deeds; every thing you do, say, or think, from morning to night is only one continued series of sin. However highly you may be esteemed in the sight of men, however you may be honored with the uppermost seats in the synagogues, in the church militant, you will have no place in the church triumphant. “Humble yourselves therefore under the mighty hand of God:” pull down every self-righteous thought, and every proud imagination, that now exalteth itself against the perfect, personal, imputed righteousness of the dear Lord Jesus”.

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: The Pharisee and Publican. <http://www.ccel.org/ccel/whitefield/sermons.xxxvi.html#xxxvi-p0.2>

“We all naturally are Legalists, thinking to be justified by the works of the law. When somewhat awakened by the terrors of the Lord, we immediately, like the Pharisees of old, go about to establish our own righteousness, and think we shall find acceptance with God, if we seek it with tears: finding ourselves damned by nature and our actual sins, we then think

to recommend ourselves to God by our duties, and hope, by our doings of one kind or another, to inherit eternal life. But, whenever the Comforter comes into the heart, it convinces the soul of these false rests, and makes the sinner so see that all his righteousnesses are but filthy rags; and that, for the most pompous services, he deserves no better a doom than that of the unprofitable servant, "to be thrown into outer darkness, where is weeping, and wailing, and gnashing of teeth."

And was this degree of conviction ever wrought in any of your souls? Did the Comforter ever come into your hearts, so as to make you sick of your duties, as well as your sins? Were you ever, with the great Apostle of the Gentiles, made to abhor your own righteousness which is by the law, and acknowledge that you deserve to be damned, though you should give all your goods to feed the poor? Were you made to feel, that your very repentance needed to be repented of, and that every thing in yourselves is but dung and dross? And that all the arguments you can fetch for mercy, must be out of the heart and pure unmerited love of God? Were you ever made to lie at the feet of "grace, and to say, Lord, if thou wilt, thou mayest save me; if not, thou mayest justly damn me; I have nothing to plead, I can in no wise justify myself in thy sight; my best performances, I see, will condemn me; and all I have to depend upon is thy free grace?"

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: The Holy Spirit Convincing the World of Sin, Righteousness, and Judgment
<http://www.ccel.org/ccel/whitefield/sermons.xlii.html#xlii-p0.2>

"Think not...to dress yourselves up in the ornaments of a good nature, and civil education, and say with Agag, "surely the bitterness of death is past;" For God's justice, notwithstanding that, like Samuel, shall hew you to pieces. However you may be highly esteemed in the sight of men, yet, in the sight of God, you are but like the apples of Sodom, dung hills covered over with snow, mere whited sepulchres, appearing a little beautiful without, but inwardly full of corruption and of all uncleanness: and consequently will be dismissed at the last day with a "Verily, I know you not."

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Marks of Having Received the Holy Ghost <http://www.ccel.org/ccel/whitefield/sermons.xliv.html>

"It is true, such men are almost good; but almost to hit the mark, is really to miss it. God requires us "to love him with all our hearts, with all our souls, and with all our strength." He loves us too well to admit any rival; because, so far as our hearts are empty of God, so far must they be unhappy. The devil, indeed, like the false mother that came before Solomon, would have our hearts divided, as she would have had the child; but God, like the true mother, will have all or none. "My Son, give me thy heart," thy whole heart, is the general call to all: and if this be not done, we never can expect the divine mercy."

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: The Almost Christian.
<http://www.ccel.org/ccel/whitefield/sermons.xlv.html>

"Build not on your own faithfulness, but on God's unchangeableness"

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Christ, the Believer's Wisdom, Righteousness, Sanctification and Redemption <http://www.ccel.org/ccel/whitefield/sermons.xlvi.html>

Re:, on: 2006/11/22 15:43

"Christianity includes morality, as grace does reason; but if we are only mere Moralists, if we are not inwardly wrought upon, and changed by the powerful operations of the Holy Spirit, and our moral actions, proceed from a principle of a new nature, however we may call ourselves Christians, we shall be found naked at the great day, and in the number of those, who have neither Christ's righteousness imputed to them for their justification in the sight, nor holiness enough in their souls as the consequence of that, in order to make them meet for the enjoyment, of God."

-Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: On Regeneration
<http://www.ccel.org/ccel/whitefield/sermons.li.html#li-p0.2>

"A little acquaintance with the world will furnish us with instances, of no small number of persons, who, perhaps, were before openly profane; but seeing the ill consequences of their vices, and the many worldly inconveniencies it has reduced them to, on a sudden, as it were, grow civilized; and thereupon flatter themselves that they are very religious, because

they differ a little from their former selves, and are not so scandalously wicked as once they were: whereas, at the same time, they shall have some secret darling sin or other, some beloved Delilah or Herodias, which they will no part with; some hidden lust, which they will not mortify; some vicious habit, which they will not take pains to root out. But wouldst thou know, O vain man! Whoever thou art, what the Lord thy God requires of thee? Thou must be informed, that nothing short of a thorough sound conversion will fit thee for the kingdom of heaven. It is not enough to turn from profaneness to civility; but thou must turn from civility to godliness. Not only some, but “all things must become new” in thy soul. It will profit thee but little to do many things, if yet some one thing thou lackest. In short, thou must not only be an almost, but altogether a new creature, or in vain thou boastest that thou art a Christian.”

-Whitefield’s Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: On Regeneration
<http://www.ccel.org/ccel/whitefield/sermons.li.html#li-p0.2>

“Awake therefore, ye deceived formalists, awake; who, vainly puffed up with your model of performances, boastingly cry out, “The temple of the Lord, the temple of the Lord, the temple of the Lord we are.” Awake, ye outward-court worshippers: ye are building on a sandy foundation: take heed lest you also go to hell by the very door of heaven.”

- Whitefield’s Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Christians, Temples of the Living God <http://www.ccel.org/ccel/whitefield/sermons.lii.html#lii-p0.2>

“We may flatter ourselves with being good Christians, because we are good moralists, and lead civil, moral, decent lives, yet if we live and die, my brethren, in this way, we are only flattering ourselves into hell.”

- Whitefield’s Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Christ the Only Preservative Against a Reprobate Spirit <http://www.ccel.org/ccel/whitefield/sermons.liii.html#liii-p0.2>

“O if you do not take care, a form of religion will destroy your soul; you will rest in it, and will not come to Jesus Christ at all; whereas, these things are only the means, and not the end of religion; Christ is the end of the law for righteousness to all that believe. O, then, awake, you that are settled on your lees; awake you Church professors; awake you that have got a name to live, that are rich and think you want nothing, not considering that you are poor, and blind, and naked; I counsel you to come and buy of Jesus Christ gold, white raiment, and eye-salve. But I hope there are some that are a little wounded; I hope God does not intend to let me preach in vain; I hope God will reach some of your precious souls, and awaken some of you out of your carnal security; I hope there are some who are willing to come to Christ, and beginning to think that they have been building upon a false foundation. Perhaps the devil may strike in, and bid you despair of mercy; but fear not, what I have been speaking to you is only out of love to you — is only to awaken you, and let you see your danger. If any of you are willing to be reconciled to God, God the Father, Son, and Holy Ghost, is willing to be reconciled to you. O then, though you have no peace as yet, come away to Jesus Christ; he is our peace, he is our peace-maker — he has made peace betwixt God and offending man. Would you have peace with God? Away, then, to God through Jesus Christ, who has purchased peace; the Lord Jesus has shed his heart's blood for this. He died for this; he rose again for this; he ascended into the highest heaven, and is now interceding at the right hand of God.”

- Whitefield’s Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon The Method of Grace
<http://www.ccel.org/ccel/whitefield/sermons.lx.html#lx-p0.2>

“Jesus Christ must be your whole wisdom, Jesus Christ must be your whole righteousness, Jesus Christ must be your whole sanctification, or he will never be your eternal redemption.”

- Whitefield’s Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: A Penitent Heart, the Best New Year’s Gift.
<http://www.ccel.org/ccel/whitefield/sermons.xxxiv.html#xxxiv-p0.2>

“Come, all of you, come, and behold him stretched out for you; see his hands and feet nailed to the cross. O come, come, my brethren, and nail your sins thereto; come, come and see his side pierced; there is a fountain open for sin, and for uncleanness: O wash, wash and be clean: come and see his head crowned with thorns, and all for you. Can you think of a panting, bleeding, dying Jesus, and not be filled with pity towards him? He underwent all this for you. Come unto him by faith; lay hold on him: there is mercy for every soul of you that will come unto him. Then do not delay; fly unto the arms of this Jesus, and you shall be made clean in his blood.”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: A Penitent Heart, the Best New Year's Gift.
<http://www.ccel.org/ccel/whitefield/sermons.xxxiv.html#xxxiv-p0.2>

“There, there, by faith, O mourners in Zion, may you see your Savior hanging with arms stretched out, and hear him, as it were, thus speaking to your souls; “Behold how I have loved you! Behold my hands and my feet! Look, look into my wounded side, and see a heart flaming with love: love stronger than death. Come into my arms, O sinners, come wash your spotted souls in my heart's blood. See here is a fountain opened for all sin and all uncleanness! See, O guilty souls, how the wrath of God is now abiding upon you: come, haste away, and hide yourselves in the clefts of my wounds; for I am wounded for your transgressions; I am dying that you may live for evermore. Behold, as Moses lifted up the serpent in the wilderness, so am I here lifted up upon a tree. See how I am become a curse for you: the chastisement of your peace is upon me. I am thus scourged, thus wounded, thus crucified, that you by my stripes may be healed. O look unto me, all ye trembling sinners, even to the ends of the earth! Look unto me by faith, and you shall be saved: for I came thus to be obedient even unto death, that I might save that which was lost.”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: The Conversion of Zaccheus.
<http://www.ccel.org/ccel/whitefield/sermons.xxxvii.html#xxxvii-p0.2>

“Your friends and carnal acquaintance, and, above all, your grand adversary the devil, will be persuading you to determine not to know any thing, but how to lay up goods for many years, and to get a knowledge and taste of the pomps and vanities of this wicked world; but do you determine not to follow, or be led by them; and the more they persuade you to know other things, the more do you “determine not to know any thing, save Jesus Christ, and him crucified.” For, this knowledge never faileth; but whether they be riches, they shall fail; whether they be pomps, they shall cease; whether they be vanities, they shall fade away: but the knowledge of Jesus Christ, and him crucified, abideth for ever.”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon The Knowledge of Jesus Christ the Best Knowledge.
<http://www.ccel.org/ccel/whitefield/sermons.xlvii.html#xlvii-p0.2>

“we are freely justified by the death and obedience of Jesus Christ, let us here pause a while; and as before we have reflected on the misery of a fallen, let us now turn aside and see the happiness of the believing, soul. But alas! how am I lost to think that God the Father, when we were in a state of enmity and rebellion against Him, should notwithstanding yearn in his bowels towards us his fallen, his apostate creatures: And because nothing but an infinite ransom could satisfy an infinitely offended justice, that should send his only and dear Son Jesus Christ (who is God, blessed for ever, and who had lain in his bosom from all eternity) to fulfill the covenant of works, and die a cursed, painful, ignominious death, for us and for our salvation! who can avoid crying out, at the consideration of his mystery of godliness. “Oh the depth of the riches of God's love” to us his wretched, miserable and undone creatures!”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Of Justification by Christ
<http://www.ccel.org/ccel/whitefield/sermons.xlviii.html#xlviii-p0.2>

“As we admire the Father sending, let us likewise humbly and thankfully adore the Son coming, when sent to die for man. But O! what thoughts can conceive, what words express the infinite greatness of that unparalleled love, which engaged the Son of God to come down from the mansions of his Father's glory to obey and die for sinful man! The Jews, when he only shed a tear at poor Lazarus' funeral, said, “Behold how he loved him.” How much more justly then may we cry out, Behold how he loved us! When he not only fulfilled the whole moral law, but did not spare to shed his own most precious blood for us.”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Of Justification by Christ
<http://www.ccel.org/ccel/whitefield/sermons.xlviii.html#xlviii-p0.2>

“Can any poor truly-convicted sinner...despair of mercy? What, can they see their Savior hanging on a tree, with arms stretched out ready to embrace them, and yet, on their truly believing on him, doubt of finding acceptance with him? No, away with all such dishonorable, desponding thoughts. Look on his hands, bored with pins of iron; look on his side, pierced with a cruel spear, to let loose the sluices of his blood, and open a fountain for sin, and for all uncleanness; and then despair of mercy if you can! No, only believe in Him, and then, though you have crucified him afresh, yet will he abundantly pardon you.”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Of Justification by Christ
<http://www.ccel.org/ccel/whitefield/sermons.xlviii.html#xlviii-p0.2>

“Now as man had sinned, and a satisfaction was demanded, it was impossible for a finite creature to satisfy him, who was a God of so strict purity as not to behold iniquity: And man by the justice of God would have been sent down into the pit, which was prepared of old for the devil and his angels; but when justice was going to pass the irrevocable sentence, then the Lord Jesus Christ came and offered himself a ransom for poor sinners. Here was admirable condescension of the Lord Jesus Christ! That he who was in the bosom of his father, should come down from all that glory, to die for such rebels as you and I are, who if it lay in our power, would pull the Almighty from his throne: Now can you think that if there was no need of Christ's death, can you think that if there could have been any other ransom found, whereby poor sinners might have been saved, God would not have spared his only begotten Son, and not have delivered him up for all that believe in him?”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Christ the Only Preservative Against a Reprobate Spirit
<http://www.ccel.org/ccel/whitefield/sermons.liii.html#liii-p0.2>

“O, my friend! We can make no atonement to a violated law – we have no inward holiness of our own – the Lord Jesus is the Lord our righteousness.

Cling not to such beggarly elements – such filthy rags – mere cob webs of Pharisaical pride – but look to him who has wrought out a perfect righteousness for his people.

You find it a hard task to come naked and miserable to Christ...But if you come at all you must come thus...There must be no conditions – Christ and Christ alone must be the only Mediator between God and sinful men – no miserable performances may be placed between the sinner and the Saviour. Let the eye of faith be ever directed to the Lord Jesus Christ; and I beseech him to bring every thought of your heart into captivity to the obedience of our Great High Priest.”

- George Whitefield; God's Anointed Servant in the Great Revival of the Eighteenth Century, by Arnold A. Dallimore (Wheaton, IL: Crossway Books, 1990) p. 161.

“An unapplied Christ is no Christ at all.”

- The World's Greatest Preachers, compiled by Ray Comfort and Kirk Cameron (New Kensington, PA: Whitaker House, 2003) p.78.

“What will you do without Christ's righteousness? If you go out of the world unjustified, you must remain so for ever.”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: The Pharisee and Publican.
<http://www.ccel.org/ccel/whitefield/sermons.xxxvi.html#xxxvi-p0.2>

“Whoever know themselves and God, must acknowledge, that “Jesus Christ is the end of the law for righteousness, (and perfect justification in the sight of God) to every one that believeth,” and that we are to be made the righteousness

of God in him. This, and this only, a poor sinner can lay hold of, as a sure anchor of his hope. Whatever other scheme of salvation men may lay, I acknowledge I can see no other foundation whereon to build my hopes of salvation, but on the rock of Christ's personal righteousness, imputed to my soul.Â”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: The Holy Spirit Convincing the World of Sin, Righteousness, and Judgment

<http://www.ccel.org/ccel/whitefield/sermons.xlii.html#xlii-p0.2>

Â”When therefore the Spirit has hunted the sinner out of all his false rests and hiding-places, taken off the pitiful fig-leaves of his own works, and driven him out of the trees of the garden (his outward reformation) and place him naked before the bar of a sovereign, holy, just, and sin-avenging God; then, then it is, when the soul, having the sentence of death within itself because of unbelief, has a sweet display of Christ's righteousness made to it by the Holy Spirit of God. Here it is, that he begins more immediately to act in the quality of a Comforter, and convinces the soul so powerfully of the reality and all-sufficiency of Christ's righteousness, that the soul is immediately set a hungering and thirsting after it. Now the sinner begins to see, that though he has destroyed himself, yet in Christ is his help; that, though he has no righteousness of his own to recommend him, there is a fullness of grace, a fullness of truth, a fullness of righteousness in the dear Lord Jesus, which, if once imputed to him, will make him happy for ever and ever.Â”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: The Holy Spirit Convincing the World of Sin, Righteousness, and Judgment

<http://www.ccel.org/ccel/whitefield/sermons.xlii.html#xlii-p0.2>

Â”They are enabled to lay hold on Christ by faith, and God the Father blots out their transgressions, as with a thick cloud: their sins and their iniquities he remembers no more; they are made the righteousness of God in Christ Jesus, 'who is the end of the law for righteousness to every one that believeth'. In one sense, God now sees no sin in them; the whole covenant of works is fulfilled in them; they are actually justified, acquitted, and looked upon as righteous in the sight of God; they are perfectly accepted in the beloved; they are complete in him; the flaming sword of God's wrath, which before moved every way, is not removed, and free access given to the tree of life; they are enabled to reach out the arm of faith, and pluck, and live for evermore. Hence it is that the apostle, under a sense of this blessed privilege, breaks out into this triumphant language; 'It is Christ that justifies, who is he that condemns?' Does sin condemn? Christ's righteousness delivers believers from the guilt of it: Christ is their Savior, and is become a propitiation for their

sins: who therefore shall lay any thing to the charge of God's elect? Does the law condemn? By having Christ's righteousness imputed to them, they are dead to the law, as a covenant of works; Christ has fulfilled it for them, and in their stead. Does death threaten them? They need not fear: the sting of death is sin, the strength of sin is the law; but God has given them the victory by imputing to them the righteousness of the Lord Jesus.Â”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Christ, the Believer's Wisdom, Righteousness, Sanctification and Redemption <http://www.ccel.org/ccel/whitefield/sermons.xlvi.html>

Â”For it is not the greatness or number of our crimes, but impenitence and unbelief, that will prove our ruin: No, were our sins more in number than the hairs of our head, or of a deeper die than the brightest scarlet; yet the merits of the death of Jesus Christ are infinitely greater, and faith in his blood shall make them white as snow.Â”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Satan's Devices

<http://www.ccel.org/ccel/whitefield/sermons.l.html#l-p0.2>

Â”Before we can ever have peace with God, we must be justified by faith through our Lord Jesus Christ, we must be enabled to apply Christ to our hearts, we must have Christ brought home to our souls, so as his righteousness may be made our righteousness, so as his merits may be imputed to our souls. My dear friends, were you ever married to Jesus Christ? Did Jesus Christ ever give himself to you? Did you ever close with Christ by a lively faith, so as to feel Christ in your hearts, so as to hear him speaking peace to your souls? Did peace ever flow in upon your hearts like a river? Did you ever feel that peace that Christ spoke to his disciples? I pray God he may come and speak peace to you.Â”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon The Method of Grace

<http://www.ccel.org/ccel/whitefield/sermons.lx.html#lx-p0.2>

“When our Lord says, we must be converted and become as little children, I suppose he means also, that we must be sensible of our weakness, comparatively speaking, as a little child.”

- http://www.brainyquote.com/quotes/authors/g/george_whitefield.html

“What is conversion?... man must be a new creature, and converted from his own righteousness to the righteousness of the Lord Jesus Christ; conviction will always precede spiritual conversion: and therefore the Protestant divines make this distinction, you may be convinced and not converted, but you cannot be converted without being convinced; and if we are truly converted we shall not only be turned and converted from sinful self, but we shall be converted from righteousness self; that is the devil of devils”.

- 20 Centuries of Great Preaching; Volume 3 (Waco, TX: Word Books Publishing, 1974) p. 139.

“In vain we may talk of being converted till we are bought out of ourselves; to come as poor lost undone sinners, to the Lord Jesus Christ; to be washed in his blood; to be clothed in his glorious imputed righteousness: the consequence of this imputation, or application of a Mediator’s righteousness to the soul, will be a conversion from sin to holiness.”

- 20 Centuries of Great Preaching; Volume 3 (Waco, TX: Word Books Publishing, 1974) p. 140.

“They that are truly converted to Jesus, and are justified by faith in the Son of God, will take care to evidence their conversion, not only by the having grace implanted in their hearts, but by that grace diffusing itself through every faculty of the soul, and making an universal change in the whole man.”

- 20 Centuries of Great Preaching; Volume 3 (Waco, TX: Word Books Publishing, 1974) p. 140.

“The heart once touched with the magnet of divine love, ever after turns to the pole. I think it is said of a sun-flower, though I question whether it will always hold true, that it turns to the sun; I am sure it is true of the Redeemer’s flower that grow in his garden, they not only look to the sun, but they find fresh life, warmth, and transforming influence from him who is their all in all.”

- 20 Centuries of Great Preaching; Volume 3 (Waco, TX: Word Books Publishing, 1974) p. 141.

“God convert you from lying a bed in the morning; God convert you from your conformity to the world; God convert you from lukewarmness; God convert us from ten thousand things which our own hearts must say we want to be converted from; then you will have the Spirit of the living God. Do not get into a cursed Antinomian way of thinking, and say, I thank God, I have the root of the matter in me: I thank God, that I was converted twenty or thirty years ago; and once in Christ all ways in Christ; and though I can go to a public house and play at cards, or the like yet, I bless God, I am converted. Whether you were converted formerly or not, you are perverted now; and may God convert you all to close Christianity with God!”

- 20 Centuries of Great Preaching; Volume 3 (Waco, TX: Word Books Publishing, 1974) p. 146.

“You do not love Christ, because you do not know him; you do not come to him, because you do not feel your want of him: you are whole, and not broken hearted; you are not sick, at least not sensible of your sickness; and, therefore, no wonder you do not apply to Jesus Christ, that great, that almighty physician. You do not feel yourselves lost, and therefore do not seek to be found in Christ. O that God would wound you with the sword of his Spirit, and cause his arrows of conviction to stick deep in your hearts! O that he would dart a ray of divine light into your souls! For if you do not feel yourselves lost without Christ, you are of all men most miserable: your souls are dead; you are not only an image of hell, but in some degree hell itself: you carry hell about with you, and you know it not. O that I could see some of you sensible of this, and hear you cry out, “Lord, break this hard heart; Lord, deliver me from the body of this death; draw me, Lord, make me willing to come after thee; I am lost; Lord, save me, or I perish!”

- Whitefield’s Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: The Conversion of Zaccheus. <http://www.ccel.org/ccel/whitefield/sermons.xxxvii.html#xxxvii-p0.2>

“O what a privilege is this! to be changed from beasts into saints, and from a devilish, to be made partakers of a divine nature; to be translated from the kingdom of Satan, into the kingdom of God’s dear Son! To put off the old man, which is corrupt, and to put on the new man, which is created after God, in righteousness and true holiness! O what an unspeakable blessing is this! I almost stand amazed at the contemplation thereof. Well might the apostle exhort believers to rejoice in the Lord; indeed they have reason always to rejoice, yea, to rejoice on a dying bed; for the kingdom of God is in them; they are changed from glory to glory, even by the Spirit of the Lord: well may this be a mystery to the natural, for it is a mystery even to the spiritual man himself, a mystery which he cannot fathom. Does it not often dazzle your eyes, O ye children of God, to look at your own brightness, when the candle of the Lord shines out, and your redeemer lifts up the light of his blessed countenance upon your souls? Are not you astonished, when you feel the love of God shed abroad in your hearts by the Holy Ghost, and God holds out the golden scepter of his mercy, and bids you ask what you will, and it shall be given you? Does not that peace of God, which keeps and rules your hearts, surpass the utmost limits of your understandings? And is not the joy you feel unspeakable? Is it not full of glory? I am persuaded it is; and in your secret communion, when the Lord’s love flows in upon your souls, you are as it were swallowed up in, or, to use the apostle’s phrase, “filled with all the fullness of God”. Are not you ready to cry out with Solomon, “And will the Lord, indeed, dwell thus with men!” How is it that we should be thus thy sons and daughters, O Lord God Almighty!”

- Whitefield’s Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Christ, the Believer’s Wisdom, Righteousness, Sanctification and Redemption <http://www.ccel.org/ccel/whitefield/sermons.xlvi.html>

“Let each of us therefore seriously put this question to our hearts: Have we received the Holy Ghost since we believed? Are we new creatures in Christ, or no? At least, if we are not so yet, is it our daily endeavor to become such? Do we constantly and conscientiously use all the means of grace required thereto? Do we fast, watch and pray? Do we, not lazily seek, but laboriously strive to enter in at the strait gate? In short, do we renounce our own righteousness, take up our crosses and follow Christ? If so, we are in that narrow way which leads to life; the good seed is sown in our hearts, and will, if duly watered and nourished by a regular persevering use of all the means of grace, grow up to eternal life. But on the contrary, if we have only heard, and know not experimentally, whether there be any Holy Ghost; if we are strangers to fasting, watching and prayer, and all the other spiritual exercises of devotion; if we are content to go in the broad way, merely because we see most other people do so, without once reflecting whether it be the right one or not; in short, if we are strangers, nay enemies to the cross of Christ, by lives of worldly-mindedness, and sensual pleasure, and thereby make others think, that Christianity is but an empty name, a bare formal profession; if this be the case, I say, Christ is as yet dead in vain, to us; we are under the guilt of our sins; and are unacquainted with a true and thorough conversion.”

-Whitefield’s Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: On Regeneration <http://www.ccel.org/ccel/whitefield/sermons.li.html#li-p0.2>

“Indeed, was there no other reward attended a thorough conversion, but that peace of God, which is the unavoidable consequence of it, and which, even in this life, “passeth all understanding,” we should have great reason to rejoice. But when we consider, that this is the least of those mercies God has prepared for those that are in Christ, and become ne

w creatures; that, this is but the beginning of an eternal succession of pleasures; that the day of our deaths, which the unconverted, unrenowned sinner must so much dread, will be, as it were, but the first day of our new births, and open to us an everlasting scene of happiness and comfort; in short, if we remember, that they who are regenerate and born again, have a real title to all the glorious promises of the gospel, and are infallibly certain of being as happy, both here and here after, as an all-wise, all-gracious, all-powerful God can make them; methinks, every one that has but the least concern for the salvation of his precious and immortal soul, having such promises, such an hope, such an eternity of happiness set before him, should never cease watching, praying, and striving, till he find a real, inward, saving change wrought in his heart, and thereby doth know of a truth, that he dwells in Christ, and Christ in him; that he is a new creature, therefore a child of God; that he is already an inheritor, and will ere long be an actual possessor of the kingdom of heaven.

-Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: On Regeneration
<http://www.ccel.org/ccel/whitefield/sermons.li.html#li-p0.2>

“And if you are but zealous for the Lord, and seek unto Jesus, if your zeal be according to godliness, and you pray unto him for his Spirit, you shall certainly have an answer of peace; you shall find it is good to seek unto the Lord, you will be adopted into his family, and by his spirit be enabled to cry, ‘Abba, Father.’ O then do not leave, but be continually waiting at wisdom's gate, and you shall find all her ways to be ways of pleasantness, and all her paths are peace; then, you shall find that it is worth waiting on the Lord Jesus; and when you have got his Spirit within you, all the power of men or devils cannot make you forsake the ways of the Lord Jesus Christ.

If you do but once taste of his pardoning love, it will be so delightful unto you, that you will cry for more and more thereof; you will be as full as you can hold, and still not be satisfied; you will desire more and more of this love of Jesus, you will hunger and thirst, and hunger and thirst again, and never be satisfied till you come to that rest which is prepared for the people of God, where all hungering and thirsting will cease, and will be turned into songs and hallelujahs, and that for ever and ever.”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: An Exhortation to the People of God Not to Be Discouraged in Their Way, by the Scoffs and Contempt of Wicked Men <http://www.ccel.org/ccel/whitefield/sermons.lviii.html#lviii-p0.2>

“Before you can speak peace to your hearts, you must not only be troubled for the sins of your life, the sin of your nature, but likewise for the sins of your best duties and performances. When a poor soul is somewhat awakened by the terrors of the Lord, then the poor creature, being born under the covenant of works, flies directly to a covenant of works again. And as Adam and Eve hid themselves among the trees of the garden, and sewed fig leaves together to cover their nakedness, so the poor sinner, when awakened, flies to his duties and to his performances, to hide himself from God, and goes to patch up a righteousness of his own. Says he, I will be mighty good now — I will reform — I will do all I can; and then certainly Jesus Christ will have mercy on me. But before you can speak peace to your heart, you must be brought to see that God may damn you for the best prayer you ever put up; you must be brought to see that all your duties — all your righteousness — as the prophet elegantly expresses it — put them all together, are so far from recommending you to God, are so far from being any motive and inducement to God to have mercy on your poor soul, that he will see them to be filthy rags, a menstruous cloth — that God hates them, and cannot away with them, if you bring them to him in order to recommend you to his favor.”

Once more then: before you can speak peace to your heart, you must not only be convinced of your actual and original sin, the sins of your own righteousness, the sin of unbelief, but you must be enabled to lay hold upon the perfect righteousness, the all-sufficient righteousness, of the Lord Jesus Christ; you must lay hold by faith on the righteousness of Jesus Christ, and then you shall have peace. ‘Come,’ says Jesus, ‘unto me, all ye that are weary and heavy laden, and I will give you rest.’ This speaks encouragement to all that are weary and heavy laden; but the promise of rest is made to them only upon their coming and believing, and taking him to be their God and their all.

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon The Method of Grace
<http://www.ccel.org/ccel/whitefield/sermons.lx.html#lx-p0.2>

“Learn hence the great mistake of those writers and clergy, who, notwithstanding they talk of sanctification and inward holiness, (as indeed sometimes they do, though in a very loose and superficial manner,) yet they generally make it the cause, whereas they should consider it as the effect, of our justification.”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Christ, the Believer's Wisdom, Righteousness, Sanctification and Redemption <http://www.ccel.org/ccel/whitefield/sermons.xlvi.html>

“By sanctification I mean a total renovation of the whole man: by the righteousness of Christ, believers come legally, by sanctification they are made spiritually, alive; by the one they are entitled to, by the other they are made meet for, glory. They are sanctified, therefore, throughout, in spirit, soul, and body.

Their understandings, which were dark before, now become light in the Lord; and their wills, before contrary to, now become one with the will of God; their affections are now set on things above; their memory is now filled with divine things; their natural consciences are now enlightened; their members, which were before instruments of uncleanness, and of iniquity into iniquity, are now new creatures; ‘old things are passed away, all things are become new’, in their hearts: sin has now no longer dominion over them; they are freed from the power, though not the indwelling of being, of it; they are holy both in heart and life, in all manner of conversation: they are made partakers of a divine nature, and from Jesus Christ, they receive grace; and every grace that is in Christ, is copied and transcribed into their souls; they are transformed into his likeness; he is formed within them; they dwell in him, and he in them; they are led by the Spirit, and bring forth the fruits thereof; they know that Christ is their Emmanuel, God with and in them; they are living temples of the Holy Ghost. And therefore, being a holy habitation unto the Lord, the whole Trinity dwells and walks in them; even here, they sit together with Christ in heavenly places, and are vitally united to him, their Head, by a living faith; their Redeemer, their Maker, is their husband; they are flesh of his flesh, bone of his bone; they talk, they walk with him, as a man talketh and walketh with his friend; in short, they are one with Christ, even as Jesus Christ and the Father are one.”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Christ, the Believer's Wisdom, Righteousness, Sanctification and Redemption <http://www.ccel.org/ccel/whitefield/sermons.xlvi.html>

“we may talk of Christ's righteousness, and exclaim against legal preachers, yet, if we be not holy in heart and life, if we be not sanctified and renewed by the Spirit in our minds, we are self-deceivers, we are only formal hypocrites: for we must not put asunder what God has joined together; we must keep the medium between the two extremes; not insist so much on the one hand upon Christ without, as to exclude Christ within, as an evidence of our being his, and as a preparation for future happiness; nor, on the other hand, so depend on inherent righteousness or holiness wrought in us, as to exclude the righteousness of Jesus Christ without us.”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Christ, the Believer's Wisdom, Righteousness, Sanctification and Redemption <http://www.ccel.org/ccel/whitefield/sermons.xlvi.html>

“The grace of Christ is as rich, as free, and as powerful as ever. He is ‘the same yesterday, today, and for ever.’ He is full of grace and truth, and out of his fullness, all that come to him may receive grace for grace. He giveth liberally, and upbraideth not. He willeth not the death of a sinner, but rather that he should believe and live. Come then, all ye halt, poor, maimed, and blind sinners; take comfort, the Lord Jesus has sent his servant to call you. It is now supper-time, and a day of uncommon grace. The day may be far spent. Haste, therefore, and away to the supper of the Lamb. If you do not come, I know the master will be angry. And who can stand before him when he is angry? ‘Harden not therefore your hearts, as in the day of provocation, as in the day of temptation in the wilderness.’ Do not provoke the Lord to say, ‘None of those that were bidden shall taste of my supper.’ O dreadful words! Much more is implied in them than is expressed. It is the same with that in the psalms, ‘I swear in my wrath, that they should not enter into my rest.’ And if you do not enter into God's rest, nor taste of Christ's supper, you must lift up your eyes in torments, where you will have no rest, and must sup with the damned devils for ever more.”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: The Gospel Supper.
<http://www.ccel.org/ccel/whitefield/sermons.xxxv.html#xxxv-p0.2>

“Christ would receive even the devil's castaways.”

- George Whitefield; God's Anointed Servant in the Great Revival of the Eighteenth Century, by Arnold A. Dallimore (Wheaton, IL: Crossway Books, 1990) p. 162.

“Let me exhort you... to consider the love of the Lord Jesus Christ. O do not forget this love. Consider, I beseech you, how great it has been unto you, and do not slight this his grace, the riches, the love, the kindness of your dear Redeemer, the Lord Jesus Christ, who hath prepared this eternal rest for you; he also laid down his life for your sakes: what great love was here! that while you were enemies to the Lord of glory, he died for you, to redeem you from sin, from hell and wrath, that you might live and reign with him, world without end.”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: An Exhortation to the People of God Not to Be Discouraged in Their Way, by the Scoffs and Contempt of Wicked Men <http://www.ccel.org/ccel/whitefield/sermons.lviii.html#lviii-p0.2>

“O the folly and madness of this sensual world; sure if there were nothing in sin but present slavery, it would keep an ingenuous spirit from it. But to do the devils drudgery! And if we do that, we shall have his wages, which is eternal death and condemnation; O consider this, my guilty brethren, you that think it no crime to swear, whore, drink, or scoff and jeer at the people of God; consider how your voices will then be changed, and you that counted their lives madness, and their end without honor, shall howl and lament at your own madness and folly, that should bring you to so much woe and distress. Then you will lament and bemoan your own dreadful condition; but it will be of no signification: for he that is not your merciful Savior, will then become your inexorable Judge. Now he is easy to be entreated; but then, all your tears and prayers will be in vain: for God hath allotted to every man a day of grace, a time of repentance, which if he doth not improve, he neglects and despises the means which are offered to him, he cannot be saved.”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: A Penitent Heart, the Best New Year's Gift.
<http://www.ccel.org/ccel/whitefield/sermons.xxxiv.html#xxxiv-p0.2>

“but then thou wouldst give ten thousand worlds for one moment of that merciful time of grace which thou hast abused; then you will cry for a drop of that precious blood which now you trample under your feet; then you will wish for one more offer of mercy, for Christ and his free grace to be offered to you again; but your crying will be in vain: for as you would not repent here, God will not give you an opportunity to repent hereafter: if you would not in Christ's time, you shall not in your own.”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: A Penitent Heart, the Best New Year's Gift.
<http://www.ccel.org/ccel/whitefield/sermons.xxxiv.html#xxxiv-p0.2>

“I am content to wait till the judgment day for the clearing up of my reputation; and after I am dead I desire no other epitaph then this, “Here lies G.W. What sort of man he was the great day will discover.”

- George Whitefield; God’s Anointed Servant in the Great Revival of the Eighteenth Century, by Arnold A. Dallimore (Wheaton, IL: Crossway Books, 1990) p. 154.

“What horror and astonishment will possess your souls? Then all thy lies and oaths, thy scoffs and jeers at the people of God, all thy filthy and unclean thoughts and actions, thy misspent time in balls, plays, and assemblies, thy spending whole evenings at cards, dice, and masquerades, thy frequenting of taverns and alehouses, thy worldliness, covetousness, and thy uncharitableness, will be brought at once to thy remembrance, and at once charged upon thy guilty soul. And how can you bear the thoughts of these things? Indeed I am full of compassion towards you, to think that this should be the portion of any who now hear me. These are truths, though awful ones; my brethren, these are the truths of the gospel; and if there was not a necessity for thus speaking, I would willingly forbear: for it is no pleasing subject to me, any more than it is to you; but it is my duty to show you the dreadful consequences of continuing in sin. I am only now acting the part of a skillful surgeon, that searches a wound before he heals it: I would show you your danger first, that deliverance may be the more readily accepted by you.”

- Whitefield’s Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: A Penitent Heart, the Best New Year’s Gift.

<http://www.ccel.org/ccel/whitefield/sermons.xxxiv.html#xxxiv-p0.2>

“Consider, that however you may be for putting the evil day away from you, and are now striving to hide your sins, at the day of judgment there shall be a full discovery of all; hidden things on that day shall be brought to light; and after all thy sins have been revealed to the whole world, then you must depart into everlasting fire in hell, which will not be quenched night and day; it will be without intermission, without end. O then, what stupidity and senselessness hath possessed your hearts, that you are not frightened from your sins. The fear of Nebuchadnezzar’s fiery furnace, made men do any thing to avoid it; and shall not an everlasting fire make men, make you, do any thing to avoid it? O that this would awaken and cause you to humble yourselves for your sins, and to beg pardon for them, that you might find mercy in the Lord.”

- Whitefield’s Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: A Penitent Heart, the Best New Year’s Gift.

<http://www.ccel.org/ccel/whitefield/sermons.xxxiv.html#xxxiv-p0.2>

“Let me beseech you to cast away your transgressions, to strive against sin, to watch against it, and to beg power and strength from Christ, to keep down the power of those lusts that hurry you on in your sinful ways. But if you will not do any of these things, if you are resolved to sin on, you must expect eternal death to be the consequence; you must expect to be seized with horror and trembling, with horror and amazement, to hear the dreadful sentence of condemnation pronounced against you: and then you will run and call upon the mountains to fall on you, to hide you from the Lord, and from the fierce anger of his wrath. Had you now a heart to turn from your sins unto the living God, by true and unfeigned repentance, and to pray unto him for mercy, in and through the merits of Jesus Christ, there were hope; but at the day of judgment, thy prayers and tears will be of no signification; they will be of no service to thee, the Judge will not be entreated by thee: as you would not hearken to him when he called unto thee, but despised both him and his ministers, and would not leave your iniquities; therefore, on that day he will not be entreated, notwithstanding all thy cries and tears; for God himself hath said, “Because I have called, and you refused; I have stretched out my hand, and no man regarded, but ye have set at nought all my counsel, and would have one of my reproof; I will also laugh at your calamity, and mock when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you, then shall they call upon me, but I will not answer, they shall seek me early, but they shall not find me.” Now you may call this enthusiasm and madness; but at that great day, if you repent not of your sins here, you will find, by woeful experience, that your own ways were madness indeed; but God forbid it should be left undone till then: seek after the Lord while he is to be found; call upon him while he is near, and you shall find mercy: repent this hour, and Christ will joyfully receive you.”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: A Penitent Heart, the Best New Year's Gift.

<http://www.ccel.org/ccel/whitefield/sermons.xxxiv.html#xxxiv-p0.2>

Re:, on: 2006/11/22 15:43

"I may never see your faces again; but at the Day of Judgment I will meet you: there you will either bless God that ever you were moved to repentance; or else this sermon, though in a field, will be as a swift witness against you. Repent, repent therefore, my dear brethren, as John the Baptist, and as our blessed Redeemer himself earnestly exhorted, and turn from your evil ways, and the Lord will have mercy on you."

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: A Penitent Heart, the Best New Year's Gift.

<http://www.ccel.org/ccel/whitefield/sermons.xxxiv.html#xxxiv-p0.2>

"What difference is there between the king on the throne, and the beggar on the dunghill, when God demands their breaths? There is no difference, my brethren, in the grave, nor will there be any at the day of judgment. You will not be excused because you have had a great estate, a fine house, and lived in all the pleasures that earth could afford you; no, these things will be one means of your condemnation; neither will you be judged according to the largeness of your estate, but according to the use you have made of it."

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: The Great Duty of Charity Recommended

<http://www.ccel.org/ccel/whitefield/sermons.xlix.html#xlix-p0.2>

"Let me beseech you to consider, which will stand you best at the day of judgment, so much money expended at a horse-race, or a cockpit, at a play or masquerade, or so much given for the relief of your fellow-creatures, and for the distressed members of Jesus Christ."

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: The Great Duty of Charity Recommended

<http://www.ccel.org/ccel/whitefield/sermons.xlix.html#xlix-p0.2>

"Methinks I see the poor wretches dragged out of their graves by the devil; methinks I see them trembling, crying out to the hills and rocks to cover them. But the devil will say, Come, I will take you away; and then they shall stand trembling before the judgment-seat of Christ. They shall appear before him to see him once, and hear him pronounce that irrevocable sentence, 'Depart from me, ye cursed.' Methinks I hear the poor creatures saying, Lord, if we must be damned, let some angel pronounce the sentence. No, the God of love, Jesus Christ, will pronounce it. Will ye not believe this? Do not think I am talking at random, but agreeably to the Scriptures of truth. If you do not, then show yourselves men, and this morning go away with full resolution, in the strength of God, to cleave to Christ. And may you have no rest in your souls till you rest in Jesus Christ!"

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon The Method of Grace

<http://www.ccel.org/ccel/whitefield/sermons.lx.html#lx-p0.2>

"Some talk of being justified at the Day of Judgment; that is nonsense; if we are not justified here, we shall not be justified there."

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: The Good Shepherd: A Farewell Sermon <http://www.ccel.org/ccel/whitefield/sermons.lxi.html#lxi-p0.2>

“And are any of you afraid of death? Do any of you carry about with you a body that weighs down your immortal soul? I am sure a poor creature is preaching to you, that every day drags a crazy load along. But come, believers, come, ye children of God, come, ye aged decrepit saints, come and trample upon that monster death. As thou goest over yonder church-yard, do as I know an old excellent Christian in Maryland did; go, sit upon the grave, and meditate on thine own dissolution. Thou mayest, perhaps, have a natural fear of dying: the body and the soul do not care to part without a little sympathy and a groan; but O look yonder, loon up to heaven, see there thy Jesus, thy Redeemer”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Christ's Transfiguration.
<http://www.ccel.org/ccel/whitefield/sermons.xxxii.html#xxxii-p0.2>

“Have you never seen a gay, thoughtless creature, surprised in the giddy round of pleasures and amusements, and presently brought not only to seriousness, but terror and trembling, by the near views of death? Have you never seen the man of business and care interrupted, like the rich fool in the parable, in the midst of his schemes for the present world? And have you not heard one and the other of them owning the vanity of those pleasures and cares, which but a few days ago were every thing to them? Confessing that religion was the one thing needful, and recommending it to others with an earnestness, as if they hoped thereby to atone for their own former neglect? We that are ministers, frequently are witnesses to such things as these”.

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: The Care of the Soul Urged as the One Thing Needful.
<http://www.ccel.org/ccel/whitefield/sermons.xxxiii.html#xxxiii-p0.2>

“Thus was the King and the Lord of glory judged by man's judgment, when manifest in flesh: far be it from any of his ministers to expect better treatment.”

- http://www.brainyquote.com/quotes/authors/g/george_whitefield.html

“But he is unworthy the name of a minister of the gospel of peace, who is unwilling, not only to have his name cast out as evil, but also to die for the truths of the Lord Jesus.”

- http://www.brainyquote.com/quotes/authors/g/george_whitefield.html

“Dare, dare, my dear brethren in Christ, to follow the Captain of your salvation, who was made perfect through sufferings.”

- http://www.brainyquote.com/quotes/authors/g/george_whitefield.html

“I know we had more comfort in Morfields, on Kennington Commons, especially when the rotten eggs, the cats and dogs were thrown upon me, and my gown was filled with clods of dirt that I could scarce move it; I have had more comfort in this burning bush than when I had been at ease.

I remember when I was preaching at Exeter, a stone came and made my forehead bleed, I found at that very time the word came with double power to a laborer that was gazing at me, who was wounded at the same time by another stone. I felt for the lad more than for myself, went to a friend, and the lad came to me. “Sir”, says he, “the man gave me a wound but Jesus healed me; I never had my bonds broke til I had my head broke.

I appeal to you whether you were not better when it was colder than now, because your nerves were braced up; you have a day like a dog-day, now you are weak, and are obliged to fan yourselves: thus it is prosperity lulls the soul, and I fear Christians are spoiled by it,Â”

- 20 Centuries of Great Preaching; Volume 3 (Waco, TX: Word Books Publishing, 1974) p. 114.

Â”There I was honored with having stones, dirt, rotten eggs, and pieces of dead cats thrown at me.Â”

- Sodom Had No Bible by Leonard Ravenhill; (Minneapolis, MN: Bethany House Publishers, 1984) p. 187.

Â”Now the furnace is a hot place, and they that are tried in the furnace must be burnt surely. Now what must the Christian burn with? With tribulation and persecution.

I heard a person not long ago say, I have no enemies. Bishop Latimer came to a house one day, and the man of the house said, he had not met with a cross in all his life; give me my horse, says the good bishop, I am sure God is not here where no cross is.Â”

- 20 Centuries of Great Preaching; Volume 3 (Waco, TX: Word Books Publishing, 1974) pp. 131-132.

Â”If there is an Isaac in the family, I warrant there is an Ishmael to mock at him.Â”

- 20 Centuries of Great Preaching; Volume 3 (Waco, TX: Word Books Publishing, 1974) p. 132.

Â”If you laugh at me, I know Jesus smiles.Â”

- 20 Centuries of Great Preaching; Volume 3 (Waco, TX: Word Books Publishing, 1974) p. 145.

Â”Now we have many enemies, but at death they are all lost; they cannot follow us beyond the grave: and this is a great encouragement to us not to regard the scoffs and jeers of the men of this world.Â”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: A Penitent Heart, the Best New Year's Gift.

<http://www.ccel.org/ccel/whitefield/sermons.xxxiv.html#xxxiv-p0.2>

Â”There is no seeing Christ in Glory, unless we run before the multitude, and are willing to be in the number of those despised few, who take the kingdom of God by violence. The broad way, in which so many go, can never be that strait and narrow way which leads to life. Our Lord's flock was, and always will be, comparatively a little one; and unless we dare to run before the multitude in a holy singularity, and can rejoice in being accounted fools for Christ's sake, we shall never see Jesus with comfort, when he appears in glory.Â”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: The Conversion of Zaccheus.

<http://www.ccel.org/ccel/whitefield/sermons.xxxvii.html#xxxvii-p0.2>

Â”And if after our work is over, our Lord should call us to lay down our lives for the brethren, and to seal the truth of our doctrine with our blood, it would certainly be the highest honor that can be put upon us. Â”To you it is given not only to believe, but also to suffer,Â” says the apostle to the Philippians.Â”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: The Resurrection of Lazarus

<http://www.ccel.org/ccel/whitefield/sermons.xli.html#xli-p0.2>

“There is an irreconcilable enmity between the seed of the woman, and the seed of the serpent. And if we are not of the world, but show by our fruits that we are of the number of those whom Jesus Christ has chosen out of this world, for that very reason the world will hate us. As this is true of every particular Christian, so it is true of every Christian church in general. For some years past we have heard but little of a public persecution: Why? Because but little of the power of godliness has prevailed amongst all denominations. The strong man armed has had full possession of most professors hearts, and therefore he has let them rest in a false peace. But we may assure ourselves, when Jesus Christ begins to gather in his elect in any remarkable manner, and opens an effectual door for preaching the everlasting gospel, persecution will flame out, and Satan and his emissaries will do their utmost (though all in vain) to stop the work of God. Thus it was in the first ages, thus it is in our days, and thus it will be, till time shall be no more...Christians and Christian churches must then expect enemies.”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Saul's Conversion <http://www.ccel.org/ccel/whitefield/sermons.xliii.html#xliii-p0.2>

“he that will not contentedly suffer great things for preaching Christ, is not worthy of him. Suffering will be found to be the best preferment, when we are called to give an account of our ministry at the great day.”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Saul's Conversion <http://www.ccel.org/ccel/whitefield/sermons.xliii.html#xliii-p0.2>

“The scourge of the tongue, is generally the first cross we are called to bear for the sake of Christ.”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Saul's Conversion <http://www.ccel.org/ccel/whitefield/sermons.xliii.html#xliii-p0.2>

“Opposition never yet did, or ever will hurt a sincere convert: Nothing like opposition to make the man of God perfect. Not one but a hireling, who careth not for the sheep, will be affrighted at the approach or barking of wolves. Christ's ministers are as bold as lions: it is not for such men as they to flee.”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Saul's Conversion <http://www.ccel.org/ccel/whitefield/sermons.xliii.html#xliii-p0.2>

“We cannot be Christians without being opposed: no; disciples in general must suffer; ministers in particular must suffer great things. But let not this move any of us from our steadfastness in the gospel...”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Saul's Conversion <http://www.ccel.org/ccel/whitefield/sermons.xliii.html#xliii-p0.2>

“And, if I may speak my own experience, I never enjoy more rich communications from God than when despised and rejected of men for the sake of Jesus Christ.” However little they may design it, my enemies are my greatest friends. What I most fear, is a calm; but the enmity which is in the hearts of natural men against Christ, will not suffer them to be quiet long; No; as I hope the work of God will increase, so the rage of men and devils will increase also. Let us put on, therefore, the whole armor of God: let us not fear the face of men: “Let us fear him only, who can destroy both body and soul in hell.” I say unto you let us fear him alone.”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Saul's Conversion <http://www.ccel.org/ccel/whitefield/sermons.xliii.html#xliii-p0.2>

“Value not...the contempt of friends, which you must necessarily meet with upon your open profession to act according to this determination. For your Master, whose you are, was despised before you; and all that will know nothing else but Jesus Christ, and him crucified, must, in some degree or other, suffer persecution. It is necessary that offenses should come, to try what is in our hearts, and whether we will be faithful soldiers of Jesus Christ or not.”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: The Knowledge of Jesus Christ the Best Knowledge. <http://www.ccel.org/ccel/whitefield/sermons.xlvii.html#xlvii-p0.2>

“Rejoice...when you fall into the like circumstances; as knowing, that you are therein partakers of the sufferings of Jesus Christ. Consider, that it is necessary such inward trials should come, to wean us from the immoderate love of sensible devotion, and teach us to follow Christ, not merely for his loves, but out of a principle of love and obedience.”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Satan's Devices

<http://www.ccel.org/ccel/whitefield/sermons.i.html#i-p0.2>

“Indeed our modernisers of Christianity would persuade us, that the gospel was calculated only for about two hundred years; and that now there is no need of hating father and mother, or of being persecuted for the sake of Christ and his gospel.

But such persons err, not knowing the scriptures, and the power of godliness in their hearts; for whosoever receives the love of God in the truth of it, will find, that Christ came to send not peace, but a sword upon earth, as much now as ever. That the father-in-law shall be against the daughter-in-law, in these latter, as well as in the primitive times; and that if we will live godly in Christ Jesus, we must, as then, so now, from carnal friends and relations, suffer persecution.”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Satan's Devices
<http://www.ccel.org/ccel/whitefield/sermons.i.html#i-p0.2>

“The setting about and carrying on the great and necessary work, perhaps may, nay assuredly will expose us also to the ridicule of the unthinking part of mankind, who will wonder, that we run not into the same excess of riot with themselves; and because we deny our sinful appetites, and are not conformed to this world, being commanded in scripture to do the one, and to have our conversation in heaven, in opposition to the other, they may count our lives folly, and our end to be without honor. But will not the being numbered among the saints, and shining as the stars for ever and ever, be a more than sufficient recompense for all the ridicule, calumny, or reproach, we can possibly meet with here?”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: On Regeneration
<http://www.ccel.org/ccel/whitefield/sermons.ii.html#ii-p0.2>

“Blessed be God! We are not in danger of being called before such persecuting Trajans now: under our present mild and happy administration, the scourge of the tongue is all that they can legally lash us with. But if permitted to go farther, we need not be ashamed of witnessing this good confession. Suffering grace will be given for suffering times; and if, like Ignatius, we are bearers of God, we also shall be enabled to say with him, when led to the devouring lions, Now I begin to be a disciple of Christ.”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Christians, Temples of the Living God
<http://www.ccel.org/ccel/whitefield/sermons.iii.html#iii-p0.2>

“They that are born after the flesh, will persecute those that are born after the Spirit”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: The Heinous Sin of Drunkenness
<http://www.ccel.org/ccel/whitefield/sermons.liv.html#liv-p0.2>

“When our Lord was pleased to take upon himself the form of a servant, and to go about preaching the kingdom of God; he took all opportunities in public, and more especially in private, to caution his disciples against seeking great things for themselves, and also to forewarn them of the many distresses, afflictions and persecutions, which they must expect to endure for his name's sake.”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Persecution Every Christian's Lot
<http://www.ccel.org/ccel/whitefield/sermons.lvii.html#lvii-p0.2>

“Follow him from the manger to the cross, and see whether any persecution was like that which the Son of God, the Lord of glory, underwent whilst here on earth. How was he hated by wicked men? How often would that hatred have excited them to lay hold of him, had it not been for fear of the people? How was he reviled, counted and called a Blasphemer, a Wine-bibber, a Samaritan, nay, a Devil, and, in one word, had all manner of evil spoken against him falsely? What contradiction of sinners did he endure against himself? How did men separate from his company, and were ashamed to walk with him openly? Insomuch that he once said to his own disciples, “Will you also go away?” Again, How was he stoned, thrust out of the synagogues, arraigned as a deceiver of the people, a seditious and pestilent fellow, an enemy of Caesar, and as such scourged, blind-folded, spit upon, and at length condemned, and nailed to an accursed tree? Thus was the Master persecuted, thus did the Lord suffer; and the servant is not above his Master, nor the disciple above his Lord: “If they have persecuted me, they will also persecute you,” says the blessed Jesus. And again, “Every man that

at is perfect (a true Christian) must be as his Master, or suffer as he did. For in all these things our Lord has set us an example, that we should follow his steps: and therefore, far be it that any, who live godly in Christ Jesus, should henceforward expect to escape suffering persecution.

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Persecution Every Christian's Lot <http://www.ccel.org/ccel/whitefield/sermons.lvii.html#lvii-p0.2>

"Ever since the fall, there has been a irreconcilable enmity between the seed of the woman and the seed of the serpent. Wicked men hate God, and therefore cannot but hate those who are like him: they hate to be reformed, and therefore must hate and persecute those, who, by a contrary behavior, testify of them, that their deeds are evil."

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Persecution Every Christian's Lot <http://www.ccel.org/ccel/whitefield/sermons.lvii.html#lvii-p0.2>

"Persons, who argue against persecution, are not sufficiently sensible of the bitter enmity of the heart of every unregenerate man against God. For my own part, I am so far from wondering that Christians are persecuted, that I wonder our streets do not run with the blood of the saints: was men's power equal to their wills, such a horrid spectacle would soon appear."

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Persecution Every Christian's Lot <http://www.ccel.org/ccel/whitefield/sermons.lvii.html#lvii-p0.2>

"Christians are not really called to suffer every kind of persecution, yet all Christians are liable thereto: and notwithstanding some may live in more peaceful times of the church than others, yet all Christians, in all ages, will find by their own experience, that, whether they act in a private or public capacity, they must, in some degree or other, suffer persecution."

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Persecution Every Christian's Lot <http://www.ccel.org/ccel/whitefield/sermons.lvii.html#lvii-p0.2>

"You may gather one mark, whereby you may judge whether you are Christians or not. Were you ever persecuted for righteousness sake? If not, you never yet lived godly in Christ our Lord. Whatever you may say to the contrary, the inspired apostle, in the words of the text (the truth of which, I think, I have sufficiently proved) positively asserts, that all who will live godly in Him, shall suffer persecution. Not that all who are persecuted are real Christians; for many sometimes suffer, and are persecuted, on other accounts than for righteousness sake. The great question therefore is, Whether you were ever persecuted for living godly? You may boast of your great prudence and sagacity (and indeed these are excellent things) and glory because you have not run such lengths, and made yourselves so singular, and liable to such contempt, as some others have. But, alas! this is not a mark of your being of a Christian, but of a Laodicean spirit, neither how nor cold, and sit only to be spewed out of the mouth of God. That which you call prudence, is often, only cowardice, dreadful hypocrisy, pride of heart, which makes you dread contempt, and afraid to give up your reputation for God. You are ashamed of Christ and his gospel; and in all probability, was he to appear a second time upon earth, in words, as well as works, you would deny him. Awake therefore, all ye that live only formally in Christ Jesus, and no longer seek that honor which cometh of man. I do not desire to court you, but I entreat you to live godly, and fear not contempt for the sake of Jesus Christ. Beg of God to give you his Holy Spirit, that you may see through, and discover the latent hypocrisy of your hearts, and no longer deceive your own souls. Remember you cannot reconcile two irreconcilable differences, God and Mammon, the friendship of this world with the favor of God. Know you not who hath told you, that "the friendship of this world is enmity with God?" If therefore you are in friendship with the world, notwithstanding all your specious pretenses to piety, you are at enmity with God: you are only heart-hypocrites; and, "What is the hope of the hypocrite, when God shall take away his soul?" Let the words of the text sound an alarm in your ears; O let them sink deep into your hearts; "Ye, and all that will live godly in Christ Jesus, shall suffer persecution."

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Persecution Every Christian's Lot <http://www.ccel.org/ccel/whitefield/sermons.lvii.html#lvii-p0.2>

"What say you? Are you resolved to live godly in Christ Jesus, notwithstanding the consequence will be, that you must suffer persecution? You are beginning to build; but have you taken our Lord's advice, to "sit down first and count the cost?" Have you well weighed with yourselves that weighty declaration, "He that loveth father or mother more than Me, is not worthy of Me;" and again, "Unless a man forsake all that he hath he cannot be my disciple?" Perhaps some of

you have great possessions; will not you go away sorrowful, if Christ should require you to sell all that you have! Others of you again may be kinsmen, or some way related, or under obligations, to the high-priests, or other great personages, who may be persecuting the church of Christ: What say you? Will you, with Moses, "rather choose to suffer affliction with the people of God, than enjoy the pleasures of sin for a season?" Perhaps you may say, my friends will not oppose me. That is more than you know: in all probability your chief enemies will be those of your own household. If therefore they should oppose you, are you willing naked to follow a naked Christ? And to wander about in sheep-skins and goatskins, in dens and caves of the earth; being afflicted, destitute, tormented, rather than not be Christ's disciples? You are now all following with zeal, as Ruth and Orpah did Naomi, and may weep under the word; but are not your tears crocodile tears? And, when difficulties come, will you not go back from following your Lord, as Orpah departed from following Naomi? Have you really the root of grace in your hearts? Or, are you only stony-ground hearers? You receive the word with joy; but, when persecution arises because of the word, will you not be immediately offended? Be not angry with me for putting these questions to you. I am jealous over you, but it is with a godly jealousy: for, alas! how many have put their hands to the plough, and afterwards have shamefully looked back? I only deal with you, as our Lord did with the person that said, "Lord, I will follow thee whithersoever thou wilt. The foxes have holes, and the birds of the air have nests, but the son of man, (says he) hath not where to lay his head." What say you? Are you willing to endure hardness, and thereby approve yourselves good soldiers of Jesus Christ? You now come on foot out of the towns and villages to hear the word, and receive me as a messenger of God: but will you not by and by cry out, Away with him, away with him; it is not fit such a fellow should live upon the earth? Perhaps some of you, like Hazael, may say, "Are we dogs, that we should do this?" But, alas! I have met with many unhappy souls, who have drawn back unto perdition, and have afterwards accounted me their enemy, for dealing faithfully with them; though once, if it were possible, they would have plucked out their own eyes, and have given them unto me. Sit down therefore, I beseech you, and seriously count the cost, and ask yourselves again and again, whether you count all things but dung and dross, and are willing to suffer the loss of all things, so that you may win Christ, and be found in him."

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Persecution Every Christian's Lot <http://www.ccel.org/ccel/whitefield/sermons.lvii.html#lvii-p0.2>

"For to you it is given, not only to believe, but also to suffer, and perhaps remarkably too, for the sake of Jesus! This is a mark of your discipleship, an evidence that you do live godly in Christ Jesus."

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Persecution Every Christian's Lot <http://www.ccel.org/ccel/whitefield/sermons.lvii.html#lvii-p0.2>

"Be not ashamed of your glory, since others can glory in their shame."

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Persecution Every Christian's Lot <http://www.ccel.org/ccel/whitefield/sermons.lvii.html#lvii-p0.2>

"Do your earthly friends and parents forsake you? Are you cast out of the synagogues? The Lord shall reveal himself to you, as to the man that was born blind. Jesus Christ shall take you up. If they carry you to prison, and load you with chains, so that the iron enter into your souls, even there shall Christ send an angel from heaven to strengthen you, and enable you, with Paul and Silas, to "sing praises at midnight." Are you threatened to be thrown into a den of lions, or cast into a burning fiery furnace, because you will not bow down and worship the beast? Fear not; the God, whom you serve, is able to deliver you: or, if he should suffer the flames to devour your bodies, they would only serve, as so many fiery chariots, to carry your souls to God. Thus it was with the martyrs of old; so that once, when he was burning, cried out, "Come, you Papists, if you want a miracle, here, behold one! This bed of flames is to me a bed of down." Thus it was with almost all that suffered in former times: for Jesus, notwithstanding he withdrew his own divinity from himself, yet has always lifted up the light of his countenance upon the souls of suffering saints. "Fear not therefore those that can kill the body, and after that have no more that they can do; but fear Him only, who is able to destroy both body and soul in hell." Dare, dare to live godly in Christ Jesus, though you suffer all manner of persecution."

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Persecution Every Christian's Lot <http://www.ccel.org/ccel/whitefield/sermons.lvii.html#lvii-p0.2>

"When we consider the persecutions they are exposed to, who live righteously and godly in this present world; it is amazing to consider, that the people of this generation should be so fond of a name to live, while they are in effect dead. The people of God are to expect little else but troubles and trials while they are in this world; common experience is a contradiction to my text, that there is a rest to the people of God; but the author of the Hebrews, when speaking of this rest, did

not mean that they should have a rest here. No; he too well knew that the people of God, all who would seek and serve the Lord Jesus, must be despised, hated, scoffed, slandered, and evil entreated; but the time was hastening when they should have a perfect rest: there is a rest laid up for them, and this is an encouragement for you, my brethren, to hold on, and hold out your way rejoicing; after death there will be a rest for ever; at judgment, you shall be taken up to dwell with the Lord Jesus Christ; and there, you shall be for ever exempted from sin; you shall rest from all manner of sorrow, and be no more troubled with the temptations of Satan. Now, you can set about nothing for the glory of God, or for your own soul's welfare, but the devil is dissuading you from it, or distracting you in it, or discouraging you after it. Here we are scoffed and derided; as the world hated the Lord Jesus Christ, so will it hate you: but be not discouraged, though we are here the scorn and offscouring of all things; and are as a gazing stock to men and angels. Though they put us out of their synagogues, cast out our name as evil, and look on us as persons unfit for their company; yet, in that rest which is prepared for you, my brethren, we shall then be gazed at for our glory, and they shut out of the assembly of the saints, and separated from us, whether they will or no; unless the Lord Jesus Christ, by his free, rich, and sovereign grace, brings them unto himself.Â”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: An Exhortation to the People of God Not to Be Discouraged in Their Way, by the Scoffs and Contempt of Wicked Men <http://www.ccel.org/ccel/whitefield/sermons.lviii.html#lviii-p0.2>

Â”The letter-learned Scribes and Pharisees of this day, look on us as madmen and enthusiasts; but though they make so much noise about the world enthusiast, it means no more than this, one in God; and what Christian can say, he is not in God, and God in him? And if this is to be an enthusiast, God grant I may be more and more so; if we being in Christ, and Christ in us, makes us enthusiasts. I would to God we were all more and more enthusiasts. They now think it strange, that we run not with them into all excess of riot, and because we will not go to the devil's diversions with them, therefore they speak evil of us. We cannot now go along the street, but every one is pointing out his finger with scorn, and cries, Here comes another of his followers; what! You are become one of his disciples too! But there is a rest which will be a complete deliverance for you. Let none of these things move you; for, though you are thus treated here, consider, you shall in heaven have no discouraging company, nor any but what will be an assistance to you; you will have no scoffer there, all will be ready to join with heart and voice in your everlasting joy and praises. You will not be counted enthusiasts, madmen, and rabble, in that rest which remaineth for the people of God. Therefore, possess your souls in patience; account it matter of joy when you fall into tribulation; God, in his own time, will deliver us; let not their hindering us from preaching in the church, be any discouragement; do not shrink, and draw back, because of opposition; be not ashamed of your work or master; but hold fast your integrity. You must expect to go through evil report, and good report; fear not the violence of unreasonable men; let them hate you, and cast you out for the Lord's sake, behold he shall appear to your joy, and they shall be ashamed: therefore hold on, and hold out to the end. Be steadfast and patient, and bear the troubles of the world; if you are the people of God, there is a rest provided for you, which you shall certainly obtain.Â”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: An Exhortation to the People of God Not to Be Discouraged in Their Way, by the Scoffs and Contempt of Wicked Men <http://www.ccel.org/ccel/whitefield/sermons.lviii.html#lviii-p0.2>

Â”do not be discouraged, or think hard of the ways of God, my dear brethren, because you are not loved by the men of this world; if you were of the world it would love you; it would then be pleased with your company; it would not thrust you from a tavern, or an alehouse; it would not dislike you for singing the songs of the drunkard, or for going to plays, balls, or other polite and fashionable entertainments, as they are called; no, these the children of the world like; but if you will sing hymns and psalms, and go to hear what God hath to say unto your souls, and spend your time in reading, praying, and frequenting religious assemblies, then it is that they dislike you, and thrust you out of their company, as unworthy thereof; but let none of these things move you, for the rest which Jesus Christ hath prepared for you, is an ample recompense for all you may meet with here.Â”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: An Exhortation to the People of God Not to Be Discouraged in Their Way, by the Scoffs and Contempt of Wicked Men <http://www.ccel.org/ccel/whitefield/sermons.lviii.html#lviii-p0.2>

Â”My dear brethren, be not discouraged at the treatment you meet with here, but let it be a means to stir you up to advance in the love of the Lord Jesus Christ, who hath prepared a rest for you. Can you consider, what Christ has done and suffered for you, and have your hearts stupefied with vile and senseless pleasures? Can you hear of a panting, bleeding, dying Jesus, and yet be dull and unaffected? Was there any sorrow like unto his sorrow? And all this, he underwent to save you, who were vile, and polluted, and by nature, since the fall, a motley mixture of the beast and devil. Jesus Christ

, by dying upon the cross, intended to take away the devil and beast from your heart, and to prepare it for himself to dwell in. Think of the love of this your Jesus, and then, will a little reproach and scorn move you? Sure it will not.”
- Whitefield’s Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: An Exhortation to the People of God Not to Be Discouraged in Their Way, by the Scoffs and Contempt of Wicked Men <http://www.ccel.org/ccel/whitefield/sermons.lviii.html#lviii-p0.2>

“O think with what pleasing astonishment you will see the Lord Jesus Christ, when he comes to take you to his rest: now his heart is open to us; but our hearts are shut against him; then, then, his heart shall be open, and ours shall be so too. O my brethren, how will your love be increased? With what raptures will you see the Lord Jesus Christ? Therefore, undergo a few reproaches here patiently, and revile not again. Let them say what they please of me, the reproaches, scorn, and contempt of this world, will no ways hurt me, but will recoil upon their own heads; leave it to the Lord, who knows what is best for you and me: do not question his love; he will be with you; only do you, who have tasted the Lord to be gracious, follow hard after him.”
- Whitefield’s Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: An Exhortation to the People of God Not to Be Discouraged in Their Way, by the Scoffs and Contempt of Wicked Men <http://www.ccel.org/ccel/whitefield/sermons.lviii.html#lviii-p0.2>

“Howl and weep for the miseries that shall come upon you; for a little while the Lord permits you to ride over the heads of his people; but, by and by, death will arrest you, judgment will find you, and Jesus Christ shall put a question to you, which will strike you dumb, why persecuted you me? You may plead your laws and your canons, and pretend what you do is out of zeal for God; but God shall discover the cursed hypocrisy and serpentine enmity of your hearts, and give you over to the tormentors. It is well, if in this life God does not send some mark upon you. He pleaded the cause of Naboth, when innocently condemned for blaspheming God and the king; and our Lord sent forth his armies, and destroyed the city of those who killed the prophets, and stoned them that were sent unto them. If you have a mind therefore to fill up the measure of your iniquities, go on, persecute and despise the disciples of the Lord: but know, “that for all these things, God shall bring you to judgment.” Nay, those you now persecute, shall be in part your judges, and sit on the right-hand of the Majesty on high, whilst you are dragged by infernal spirits into a lake that burneth with fire and brimstone, and the smoke of your torment shall be ascending up for ever and ever. Lay down therefore, ye rebels, your arms against the most high God, and no longer persecute those who live godly in Christ Jesus. The Lord will plead, the Lord will avenge, their cause. You may be permitted to bruise their heels, yet in the end they shall bruise your accursed heads. I speak not thus, as though I were afraid of you; for I know in whom I have believed: only out of pure love I warn you, and because I know not but Jesus Christ may make some of you vessels of mercy, and snatch you, even you persecutors, as fire-brands out of the fire. Jesus Christ came into the world to save sinners, even persecutors, the worst of sinners: his righteousness is sufficient for them; his Spirit is able to purify and change their hearts. He once converted Saul: may the same God magnify his power, in converting all those who are causing the godly in Christ Jesus, as much as in them lies, to suffer persecution!”
- Whitefield’s Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Persecution Every Christian's Lot <http://www.ccel.org/ccel/whitefield/sermons.lvii.html#lvii-p0.2>

“All I can say is I look for perpetual conflicts and struggles in this life, and I hope for no other peace, only a cross, while on this side of eternity.”

- George Whitefield; God’s Anointed Servant in the Great Revival of the Eighteenth Century, by Arnold A. Dallimore (Wheaton, IL: Crossway Books, 1990) p. 25.

"God give me a deep humility, a well-guided zeal, a burning love and a single eye, and then let men or devils do their worst."

- George Whitefield; God's Anointed Servant in the Great Revival of the Eighteenth Century, by Arnold A. Dallimore (Wheaton, IL: Crossway Books, 1990) p. 30.

"Resolve for Christ, resolve against the devil and his works, and go on fighting the Lord's battles against the devil and his emissaries; attack him in the strongest holds he has, fight him as men, as Christians, and you will soon find him to be a coward; resist him and he will fly from you."

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: A Penitent Heart, the Best New Year's Gift.
<http://www.ccel.org/ccel/whitefield/sermons.xxxiv.html#xxxiv-p0.2>

"O that the God of love may fill us with such peace and such joy, that every storm, every trial, every temptation we meet with may be overruled to good for us; all our afflictions, all our temptations, are to make heaven more desirable, and earth more loathsome."

- 20 Centuries of Great Preaching; Volume 3 (Waco, TX: Word Books Publishing, 1974) p. 126.

"there is not one single saint in paradise, amongst the goodly fellowship of the prophets, the glorious company of the apostles, the noble army of martyrs, and the spirits of just men made perfect, who, when on earth, was not assaulted by the fiery darts of that wicked one, the devil."

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Satan's Devices
<http://www.ccel.org/ccel/whitefield/sermons.l.html#l-p0.2>

"What then has been the common lot of all God's children, and of the angels, nay, of the eternal Son of God himself, we must not think to be exempted from: No, it is sufficient if we are made perfect through temptations, as they were."

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Satan's Devices
<http://www.ccel.org/ccel/whitefield/sermons.l.html#l-p0.2>

"It is necessary that...offenses should come, to try your sincerity, to teach us to cease from man, and to see if we will forsake all to follow Christ."

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Satan's Devices
<http://www.ccel.org/ccel/whitefield/sermons.l.html#l-p0.2>

"Watch carefully over thy heart, O Christian; and whenever thou perceivest thyself to be falling into a spiritual slumber, say to it, as Christ to his disciples, 'Arise (my soul) why sleepest thou?' Awake, awake; put on strength, watch and pray, or otherwise the Philistines will be upon thee, and lead thee whither thou wouldst not. Alas! Is this life a time to lie down and slumber in? Arise, and call upon thy God; thy spiritual enemy is not dead, but lurketh in some secret place, seeking a convenient opportunity how he may betray thee. If thou cease to strive with him, thou ceasest to be a friend of God; thou ceasest to go in that narrow way which leadeth unto life."

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Satan's Devices
<http://www.ccel.org/ccel/whitefield/sermons.l.html#l-p0.2>

"Jesus Christ, that great captain of our salvation, has in our stead, and as our representative, baffled the grand enemy of mankind, and we have nothing to do, but manfully to fight under his banner, and to go on from conquering to conquer. Our glory does not consist in being exempted from, but in enduring temptations."

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Satan's Devices
<http://www.ccel.org/ccel/whitefield/sermons.l.html#l-p0.2>

"Since then Christ is praying, whom should we fear? And since he has promised to make us more than conquerors, of whom should we be afraid? No, though an host of devils are set in array against us, let us not be afraid; though there should rise up the hottest persecution against us, yet let us put our trust in God. What though Satan, and the rest of his ap

ostate spirits, are powerful, when compared with us; yet, if put in competition with the Almighty, they are as weak as the meanest worms. God has them all reserved in chains of darkness unto the judgment of the great day. So far as he permits them, they shall go, but no farther; and where he pleases, there shall their proud malicious designs be stayed. We read in the gospel, that though a legion of them possessed one man, yet they could not destroy him; nor could they so much as enter into a swine, without first having leave given them from above. It is true, we often find they foil us, when we are assaulted by them; but let us be strong, and very courageous; for, though they bruise our heels, we shall, at length, bruise their heads. Yet a little while, and he that shall come, will come; and then we shall see all our spiritual enemies put under our feet. What if they do come out against us, like so many great Goliaths; yet, if we can go forth, as the stripling David, in the name and strength of the Lord of hosts, we may say, O Satan, where is thy power? O fallen spirits, where is your victory?Â”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Satan's Devices
<http://www.ccel.org/ccel/whitefield/sermons.l.html#l-p0.2>

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- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Satan's Devices
<http://www.ccel.org/ccel/whitefield/sermons.l.html#l-p0.2>

Â”OhÂ” says one, Â”I never felt the devilÂ”; I am sure thou mayst feel him now; thou art daddy's own child; thou art speaking the very language of the devil, and he is teaching thee to deny thy own father; therefore grace-less child of the devil, you never felt the devil's fiery darts, it is because the devil is sure of thee; he has got thee into a damnable slumber; may the God of love wake thee before real damnation comes!Â”

- 20 Centuries of Great Preaching; Volume 3 (Waco, TX: Word Books Publishing, 1974) p. 132.

Â”Why, you that are unregenerate must go to hell, for all your unregenerate relations are there; your father the devil is there, all damned angels and damned spirits are there, your brothers and sisters are there; as they went one way here, so they must be banished from Jesus Christ to one place hereafter.Â”

- 20 Centuries of Great Preaching; Volume 3 (Waco, TX: Word Books Publishing, 1974) p. 121.

Â”For as you carry about in you the devil's image, with devils you must dwell: being of the same nature, you must share the same doom.Â”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Marks of Having Received the Holy Ghost <http://www.ccel.org/ccel/whitefield/sermons.xliv.html>

Â”We may easily judge whose children they are, who love to make a lie, who speak evil of, and slander their neighbor, and whose hearts are full of pride, subtlety, malice, envy, revenge, and all uncharitableness. Surely they have Satan for their father: for the tempers of Satan they know, and the works of Satan they do. But were they to see either themselves, or Satan as he is, they could not but be terrified at their own likeness, and abhor themselves in dust and ashes.Â”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Satan's Devices
<http://www.ccel.org/ccel/whitefield/sermons.l.html#l-p0.2>

Â”You are children of the devil, if Christ is not in you, if God has not spoken peace to your heart. Poor soul! What a cursed condition are you in. I would not be in your case for ten thousand, thousand worlds. Why? You are just hanging over hell. What peace can you have when God is your enemy, when the wrath of God is abiding upon your poor soul? Awake

, then, you that are sleeping in a false peace, awake, ye carnal professors, ye hypocrites that go to church, receive the sacrament, read your Bibles, and never felt the power of God upon your hearts; you that are formal professors, you that are baptized heathens; awake, awake, and do not rest on a false bottom. Blame me not for addressing myself to you; indeed, it is out of love to your souls. I see you are lingering in your Sodom, and wanting to stay there; but I come to you as the angel did to Lot, to take you by the hand. Come away, my dear brethren — fly, fly, fly for your lives to Jesus Christ, fly to a bleeding God, fly to a throne of grace; and beg of God to break your hearts, beg of God to convince you of your actual sins, beg of God to convince you of your original sin, beg of God to convince you of your self-righteousness — beg of God to give you faith, and to enable you to close with Jesus Christ. O you that are secure, I must be a son of thunder to you, and O that God may awaken you, though it be with thunder; it is out of love, indeed, that I speak to you.”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon The Method of Grace
<http://www.ccel.org/ccel/whitefield/sermons.lx.html#lx-p0.2>

“There are more unbelievers within the pale than without the pale of the church; let me repeat it again, you may think of it when I am tossing upon the mighty waters, there are more unbelievers within the pale of the church than without; all are not possessors that are professors; all have not got the thing promised; all are not partakers of the promise, that talk and bless God they have got the promise Savior: I may have him in my mouth and upon my tongue, without having the thing promised, or the blessed promised in my heart.”

- 20 Centuries of Great Preaching; Volume 3 (Waco, TX: Word Books Publishing, 1974) p. 120.

“You say you have faith; but how do you prove it? Did you ever hear the Lord Jesus call you by name? Were you ever made to obey the call? Did you ever, like Zaccheus, receive Jesus Christ joyfully into your hearts? Are you influenced by the faith you say you have, to stand up and confess the Lord Jesus before men? Were you ever made willing to own, and humble yourselves for, your past offenses? Does your faith work by love, so that you conscientiously lay up, according as God has prospered you, for the support of the poor? Do you give alms of all things that you possess? And have you made due restitution to those you have wronged? If so, happy are ye; salvation is come to your souls, you are sons, you are daughters of, you shall shortly be everlastingly blessed with, faithful Abraham. But, if you are not thus minded, do not deceive your own souls. Though you may talk of justification by faith, like angels, it will do you no good; it will only increase your damnation. You hold the truth, but it is in unrighteousness: your faith being without works, is dead: you have the devil, not Abraham, for your father. Unless you get a faith of the heart, a faith working by love, with devils and damned spirits shall you dwell for evermore.”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: The Conversion of Zaccheus.
<http://www.ccel.org/ccel/whitefield/sermons.xxxvii.html#xxxvii-p0.2>

“An almost Christian is one of the most hurtful creatures in the world; he is a wolf in sheep's clothing: he is one of those false prophets, our blessed Lord bids us beware of in his sermon on the mount, who would persuade men, that the way to heaven is broader than it really is; and thereby, as it was observed before, “enter not into the kingdom of God themselves, and those that are entering in they hinder.” These, these are the men that turn the world into a luke-warm Laodicean spirit; that hang out false lights, and so shipwreck unthinking benighted souls in their voyage to the haven of eternity. These are they who are greater enemies to the cross of Christ, than infidels themselves: for of an unbeliever every one will be aware; but an almost Christian, through his subtle hypocrisy, draws away many after him; and therefore must expect to receive the greater damnation.”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: The Almost Christian.
<http://www.ccel.org/ccel/whitefield/sermons.xlv.html>

“As God can send a nation or people no greater blessing than to give them faithful, sincere, and upright ministers, so th

the greatest curse that God can possibly send upon a people in this world, is to give them over to blind, unregenerate, carnal, lukewarm, and unskilled guides. And yet, in all ages, we find that there have been many wolves in sheep's clothing, many that daubed with untempered mortar, that prophesied smoother things than God did allow. As it was formerly, so it is now; there are many that corrupt the Word of God and deal deceitfully with it.”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon The Method of Grace
<http://www.ccel.org/ccel/whitefield/sermons.lx.html#lx-p0.2>

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- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon The Method of Grace
<http://www.ccel.org/ccel/whitefield/sermons.lx.html#lx-p0.2>

Re:, on: 2006/11/22 15:44

“He is not a real Christian who is only one outwardly; nor is that true baptism, which is only outward in the flesh. But he is a true Christian, who is one inwardly, whose baptism is that of the heart, in the spirit, and not merely in the water, whose praise is not of man but of God.”

-Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: On Regeneration
<http://www.ccel.org/ccel/whitefield/sermons.li.html#li-p0.2>

“This then is to be a Christian indeed; to be in the world, and yet not of it; to have our hands, according to our respective stations in life, employed on earth, and our hearts at the same time fixed on things above. Then, indeed, are we “temples of the living God,” when with a humble boldness, we can say with a great and good soldier of Jesus Christ, we are the same in the parlor, as we are in the closet; and can at night throw off our cares, as we throw off our clothes; and being at peace with the world, ourselves, and God, are indifferent whether we sleep or die.”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Christians, Temples of the Living God <http://www.ccel.org/ccel/whitefield/sermons.lii.html#lii-p0.2>

“He is their Alpha and Omega, their first and last, their beginning and end. They are led by his Spirit, as a child is led by the hand of its father; and are willing to follow the Lamb whithersoever he leads them. They hear, know, and obey his voice. Their affections are set on things above; their hopes are full of immortality; their citizenship is in heaven. Being born again of God, they habitually live to, and daily walk with, God. They are pure in heart; and, from a principle of faith in Christ, are holy in all manner of conversation and godliness.”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Persecution Every Christian's Lot <http://www.ccel.org/ccel/whitefield/sermons.lvii.html#lvii-p0.2>

“For he is not a true Christian, who is only one outwardly; nor have we therefore a right, because we daily profess to believe that Christ rose again the third day from the dead. But he is a true Christian who is one inwardly; and then only can we be stiled true believers, when we not only profess to believe, but have felt the power of our blessed Lord's rising from the dead, by being quickened and raised by his Spirit, when dead in trespasses and sins, to a thorough newness both of

heart and life.Â”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: The Power of Christ's Resurrection <http://www.ccel.org/ccel/whitefield/sermons.lv.html#lv-p0.2>

Â”Let us but cry, and that instantly, to Him that is mighty and able to save; let us, in sincerity and truth, without secretly keeping back the least part, renounce ourselves and the world; then we shall be Christians indeed.Â”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: The Power of Christ's Resurrection <http://www.ccel.org/ccel/whitefield/sermons.lv.html#lv-p0.2>

The Lamb that died, and was buried, is now risen and exalted, and sits on the right-hand of God the Father; and when he shall come to judge all the world, then, my brethren, it will be seen whether we have deserved the usage the world has given us; then it will be known who are the true followers of the Lord Jesus, and who are madmen and fools.Â”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: An Exhortation to the People of God Not to Be Discouraged in Their Way, by the Scoffs and Contempt of Wicked Men <http://www.ccel.org/ccel/whitefield/sermons.lviii.html#lviii-p0.2>

Â”For by being born again from above, I mean receiving a principle of new life, imparted to our hearts by the Holy Ghost, changing you, giving you new thoughts, new words, new actions, new views, so that old things pass away, and all things become new in our souls.Â”

- 20 Centuries of Great Preaching; Volume 3 (Waco, TX: Word Books Publishing, 1974) p. 122.

Â”When you read, how the prodigal, in the gospel, was reduced to so low a condition, as to eat husks with swine, and how Nebachadnezzar was turned out, to graze with oxen; I am confident, you pity their unhappy state. And when you hear, how Jesus Christ will say, at the last day, to all that are not born again of God, Â”Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels,Â” do not your hearts shrink within you, with a secret horror? And if creatures, with only our degree of goodness, cannot bear even the thoughts of dwelling with beasts or devils, to whose nature we are so nearly allied, how do we imagine God, who is infinite goodness, and purity itself, can dwell with us, while we are partakers of both their natures? We might as well think to reconcile heaven and hell.Â”

-Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: The Indwelling of the Spirit, the Common Privilege of All Believer <http://www.ccel.org/ccel/whitefield/sermons.xl.html#xl-p0.2>

Â”The doctrine of our regeneration, or new birth in Christ Jesus, though one of the most fundamental doctrines of our holy religion; though so plainly and often pressed on us in sacred writ, Â”that he who runs may read;Â” nay though it is the very hinge on which the salvation of each of us turns, and a point too in which all sincere Christians, of every denomination, agree; yet it is so seldom considered, and so little experimentally understood by the generality of professors, that were we to judge of the truth of it, by the experience of most who call themselves Christians, we should be apt to imagine they had Â”not so much as heardÂ” whether there be any such thing as regeneration or not.Â”

-Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: On Regeneration
<http://www.ccel.org/ccel/whitefield/sermons.li.html#li-p0.2>

"It is true, men for the most part are orthodox in the common articles of their creed; they believe "there is but one God, and one Mediator between God and men, even the man Christ Jesus;" and that there is no other name given under heaven, whereby they can be saved, besides his: But then tell them, they must be regenerated, they must be born again, they must be renewed in the very spirit, in the inmost faculties of their minds, ere they can truly call Christ, "Lord, Lord," or have an evidence that they have any share in the merits of his precious blood; and they are ready to cry out with Nicodemus, "How can these things be?" Or with the Athenians, on another occasion, "What wilt this bumbler say? He seemeth to be a setter-forth of strange doctrines;" because we preach unto them Christ, and the new-birth."

-Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: On Regeneration
<http://www.ccel.org/ccel/whitefield/sermons.li.html#li-p0.2>

"if any man be in Christ," must be understood...to be in him so as to partake of the benefits of his sufferings. To be in him not only by an outward profession, but by an inward change and purity of heart, and cohabitation of his Holy Spirit. To be in him, so as to be mystically united to him by a true and lively faith, and thereby to receive spiritual virtue from him, as the members of the natural body do from the head, or the branches from the vine."

-Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: On Regeneration
<http://www.ccel.org/ccel/whitefield/sermons.li.html#li-p0.2>

"We must be so altered as to the qualities and tempers of our minds, that we must entirely forget what manner of persons we once were. As it may be said of a piece of gold, that was once in the ore, after it has been cleansed, purified and polished, that it is a new piece of gold; as it may be said of a bright glass that has been covered over with filth, when it is wiped, and so become transparent and clear, that it is a new glass: Or, as it might be said of Naaman, when he recovered of his leprosy, and his flesh returned unto him like the flesh of a young child, that he was a new man; so our souls, though still the same as to offense, yet are so purged, purified and cleansed from their natural dross, filth and leprosy, by the blessed influences of the Holy Spirit, that they may be properly said to be made anew."

-Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: On Regeneration
<http://www.ccel.org/ccel/whitefield/sermons.li.html#li-p0.2>

"Since there is such an infinite disparity, can any one conceive how a filthy, corrupted, polluted wretch can dwell with an infinitely pure and holy God, before he is changed, and rendered, in some measure, like him? Can he, who is of purer eyes than to behold iniquity, dwell with it? Can he, in whose sight the heavens are not clean, delight to dwell with uncleanness itself? No, we might as well suppose light to have communion with darkness, or Christ to have concord with Belial."

-Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: On Regeneration
<http://www.ccel.org/ccel/whitefield/sermons.li.html#li-p0.2>

"it is very observable, that our divine Master, in the famous passage before referred to, concerning the absolute necessity of regeneration, does not say, Unless a man be born again, he shall not, but "unless a man be born again, he cannot enter into the kingdom of God." It is founded in the very nature of things, that unless we have dispositions wrought in us suitable to the objects that are to entertain us, we can take no manner of complacency or satisfaction in them. For instance; what delight can the most harmonious music afford to a deaf, or what pleasure can the most excellent picture give to a blind man? Can a tasteless palate relish the richest dainties, or a filthy swine be pleased with the finest garden of flowers? No: and what reason can be assigned for it? An answer is ready; because they have neither of them any tempers of mind correspondent or agreeable to what they are to be diverted with. And thus it is with the soul hereafter; for death makes no more alteration in the soul, than as it enlarges its faculties, and makes it capable of receiving deeper impressions either of pleasure or pain. If it delighted to converse with God here, it will be transported with the sight of his glorious Majesty hereafter. If it was pleased with the communion of saints on earth, it will be infinitely more so with the communion and society of holy angels, and the spirits of just men made perfect in heaven. But if the opposite of all this be true,

we may assure ourselves the soul could not be happy, was God himself to admit it (which he never will do) into the regions of the blessed.Â”

-Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: On Regeneration
<http://www.ccel.org/ccel/whitefield/sermons.li.html#li-p0.2>

Â”If we reflect indeed on the first and chief end of our blessed Lord's coming, we shall find it was to be a propitiation for our sins, to give his life a ransom for many. But then, if the benefits of our dear Redeemer's death were to extend no farther than barely to procure forgiveness of our sins, we should have as little reason to rejoice in it, as a poor condemned criminal that is ready to perish by some fatal disease, would have in receiving a pardon from his judge. For Christians would do well to consider, that there is not only a legal hindrance to our happiness, as we are breakers of God's law, but also a moral impurity in our natures, which renders us incapable of enjoying heaven...till some mighty change have been wrought in us. It is necessary therefore, in order to make Christ's redemption complete, that we should have a grant of God's Holy Spirit to change our natures, and so prepare us for the enjoyment of that happiness our Savior has purchased by his precious blood.Â”

-Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: On Regeneration
<http://www.ccel.org/ccel/whitefield/sermons.li.html#li-p0.2>

Â”We may indeed depend on the broken reed of an external profession; we may think we are good enough, if we lead such sober, honest, moral lives, as many heathens did. We may imagine we are in a safe condition, if we attend on the public offices of religion, and are constant in the duties of our closets. But unless all these tend to reform our lives, and change our hearts, and are only used as so many channels of divine grace; as I told you before, so I tell you again, Christianity will profit you nothing.Â”

-Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: On Regeneration
<http://www.ccel.org/ccel/whitefield/sermons.li.html#li-p0.2>

Â”Nothing has done more harm to the Christian world, nothing has rendered the cross of Christ of less effect, than a vain supposition, that religion is something without us. Whereas we should consider, that every thing that Christ did outwardly, must be done over again in our souls; or otherwise, the believing there was such a divine person once on earth, who triumphed over hell and the grave, will profit us no more, than believing there was once such a person as Alexander, who conquered the world.

As Christ was born of the Virgin's womb, so must he be spiritually formed in our hearts. As he died for sin, so must we die to sin. And as he rose again from the dead, so must we also rise to a divine life.Â”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: The Power of Christ's Resurrection
<http://www.ccel.org/ccel/whitefield/sermons.lv.html#lv-p0.2>

Â”For we are but dead men, we are like so many carcasses wrapt up in grave clothes, till that same Jesus who called Lazarus from his tomb, and at whose own resurrection many that slept arose, doth raise us also by his quickening Spirit from our natural death, in which we have so long lain, to a holy and heavenly life.Â”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: The Power of Christ's Resurrection
<http://www.ccel.org/ccel/whitefield/sermons.lv.html#lv-p0.2>

Â”Had any one persuaded profane Esau not to lose so glorious a privilege, merely for the sake of gratifying a present corrupt inclination, when he saw him about to sell his birth-right for a little red pottage, would not one think that man to have been Esau's friend? And just thus stands the case between God and us. By the death and resurrection of Jesus Christ, we are new-born to an heavenly inheritance amongst all them which are sanctified; but our own corrupt wills, would tempt us to sell this glorious birth-right for the vanities of the world, which, like Esau's red pottage, may please us for a while, but will soon be taken away from us. God knows this, and therefore rather bids us renounce them for a reason, than f

or the short enjoyment of them lost the privilege of that glorious birth-right, to which, by knowing the power of the resurrection of Jesus Christ, we are entitled.Â”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: The Power of Christ's Resurrection <http://www.ccel.org/ccel/whitefield/sermons.lv.html#lv-p0.2>

Â”I take it for granted you believe religion to be an inward thing; you believe it to be a work in the heart, a work wrought in the soul by the power of the Spirit of God. If you do not believe this, you do not believe your Bibles. If you do not believe this, though you have got your Bibles in your hand, you hate the Lord Jesus Christ in your heart; for religion is everywhere represented in Scripture as the work of God in the heart.Â”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon The Method of Grace

Â”I find what is said of Saint Paul is true, he could bear a whipping, not a weeping: what mean you, says he, to weep and break my heart; he never said, whip me and break my back, no, no.Â”

- 20 Centuries of Great Preaching; Volume 3 (Waco, TX: Word Books Publishing, 1974) p. 124.

Â”Tonight somebody sits up with the prisoners; if they find any of them asleep or no sign of them being awake, they knock and call, and the keepers cry, awake! And I have heard that the present ordinary sits up with them all the night before their execution: therefore, don't be angry with me if I knock at your doors, and cry, poor sinners, awake! Awake! And God help thee to take care thou dost not sleep in an unconverted state tonight. The court is just sitting, the executioner stands ready, and before tomorrow, long before tomorrow, Jesus may say of some of you, Â”bind him hand and foot.Â” The prisoners tomorrow will have their hands tied behind them, their thumb strings must be put on, and their fetters knocked off; they must be tied fast to the cart, the cap put over their faces, and the dreadful signal given: if you were their relations would not you weep? Don't be angry then with a poor minister for weeping over them that will not weep for themselves.Â”

- 20 Centuries of Great Preaching; Volume 3 (Waco, TX: Word Books Publishing, 1974) p. 145.

Â”thousands, and I could almost say ten thousands, fall daily at our right-hand, by this sin of drunkenness, in our streets; nay, men seem to have made a covenant with hell, and though the power of the civil magistrate is exerted against them, nay, though they cannot but daily see the companions of their riot hourly, by this sin, brought to the grave, yet Â”they will rise up early to follow strong drink, and cry, To-morrow shall be as today, and so much the more abundantly; when we awake, we will seek it yet again.Â” It is high time therefore, for thy ministers, O God, to lift up their voices like a trumpet; and since human threats cannot prevail, to set before them the terrors of the Lord, and try if these will not persuade them to cease from the evil of their doings.

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: The Heinous Sin of Drunkenness <http://www.ccel.org/ccel/whitefield/sermons.liv.html#liv-p0.2>

Â”When the apostle would dissuade the Corinthians from fornication, he urges this as an argument, Â”Flee fornication, b

brethren; for he that committeth fornication, sinneth against his own body.Â” And may not I as justly cry out, Flee drunkenness, my brethren, since he that committeth that crime, sinneth against his own body? For, from whence come so many diseases and distempers in your bodies? Come they not from hence, even from your intemperance in drinking? Who hath pains in the head? Who hath rottenness in the bones? Who hath redness of eyes? He that tarries long at the wine, he that rises early to seek new wine. How many walking skeletons have you seen, whose bodies were once exceeding fair to look upon, fat and well-favored; but, by this sin of drinking, how has their beauty departed from them, and how have they been permitted to walk to and fro upon the earth, as though God intended to set them up, as he did Lot's wife, for monuments of his justice, that others might learn not to get drunk? Nay, I appeal to yourselves: are not many, for this cause, even now sickly among you? And have not many of your companions, whom you once saw so flourishing, like green bay trees, been brought by it with sorrow to their graves?

We might, perhaps, think ourselves hardly dealt with by God, was he to send us, as he did the royal Psalmist, to choose one plague out of three, whereby we should be destroyed. But had the Almighty decreed to cut off man from the face of the earth, and to shorten his days, he could not well send a more effectual plague, than to permit men, as they pleased, to over-charge themselves with drunkenness; for though it be a slot, yet it is a certain poison. And if the sword has slain its thousands, drunkenness has slain its ten thousands.Â”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: The Heinous Sin of Drunkenness <http://www.ccel.org/ccel/whitefield/sermons.liv.html#liv-p0.2>

Â”But think you, O ye drunkards, that you shall ever be partakers of this inheritance with the saints in light? Do you flatter yourselves, that you, who have made them often the subject of your drunken songs, shall now be exalted to sing with them the heavenly songs of Zion? No, as by drunkenness you have made your hearts cages of unclean birds, with impure and unclean spirits must you dwell.

A burning Tophet, kindled by God's wrath, is prepared for you reception, where you must suffer the vengeance of eternal fire, and in vain cry out for a drop of water to cool your tongues. Indeed you shall drink, but it shall be a cup of God's fury: for in the hand of the Lord there will be a cup of fury, it will be full mixed, and as for the dregs thereof, all the drunkards of the land shall suck them out.

Â”...But if you believe not me, believe eternal truth itself, which has positively declared, that no drunkard shall ever enter into his kingdom.

And I call heaven and earth to witness against you this day, that as surely as the Lord rained fire and brimstone, as soon as Lot went out of Sodom, so surely will God cast you into a lake of fire and brimstone, when he shall come to take vengeance on them that know not God, and have not obeyed the gospel of our Lord Jesus Christ.

Behold then I have told you before; remember, that you this day were informed what the end of drunkenness would be. And I summon you, in the name of that God whom I serve, to meet me at the judgment-seat of Christ, that you may acquit both my Master and me; and confess, with your own mouths, that your damnation was of yourselves, and that we are free from the blood of you all.Â”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: The Heinous Sin of Drunkenness <http://www.ccel.org/ccel/whitefield/sermons.liv.html#liv-p0.2>

Â”But thinkest thou, O drunkard, whosoever thou art, thou shalt escape the righteous judgment of God? No, the time will shortly come that thou must be no longer steward, and then the Sovereign Lord of all the earth will reckon with thee for thus wasting his goods. Alas! wilt thou then wrest scripture any longer to thy own damnation? And because Jesus Christ turned water into wine at the marriage-feast, to supply the wants of his indigent host, say, that it is therefore meet to make merry, and be drunken. No, thou shalt be silent before him; and know, that though thou hast encouraged thyself in drunkenness by such-like arguments, yet for all these things God will bring thee into judgment.Â”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: The Heinous Sin of Drunkenness <http://www.ccel.org/ccel/whitefield/sermons.liv.html#liv-p0.2>

“But do not despair; for what is impossible with man, is possible with God. Of whom then should you seek for succor, but of him your Lord? Who, though for this sin of drunkenness, he might justly turn away his face from you... If you pour out your hearts before him in daily prayer, and ask assistance from above, it may be God will endue you with power from on high, and make you more than conquerors through Jesus Christ. Had you kept up communion with him in prayer, you would not so long, by drunkenness, have had communion with devils. But, like the Prodigal, you have desired to be your own masters; you have lived without prayer, depended on your own strength; and now see, alas! on what a broken reed you have leaned. How soon have you made yourselves like the beasts that have no understanding? But turn ye, turn ye from your evil ways. Come to him with the repenting Prodigal saying, “Father we have sinned;” we beseech thee, let not this sin of drunkenness have any longer dominion over us. Lay hold on Christ by faith, and lo! It shall happen to you even as you will.”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: The Heinous Sin of Drunkenness <http://www.ccel.org/ccel/whitefield/sermons.liv.html#liv-p0.2>

“For did he come down from heaven, and shed his precious blood, to purchase these hearts of ours, and shall we only give him half of them? O how can we say we love him, when our hearts are not wholly with him? How can we call him our Savior, when we will not endeavor sincerely to approve ourselves to him, and so let him see the travail of his soul, and be satisfied! Had any of us purchased a slave at a most expensive rate, and who was before involved in the utmost miseries and torments, and so must have continued for ever, had we shut up our bowels of compassion from him; and was this slave afterwards to grow rebellious, or deny giving us but half his service; how, how should we exclaim against his base ingratitude! And yet this base ungrateful slave thou art, O man, who acknowledges thyself to be redeemed from infinite unavoidable misery and punishment by the death of Jesus Christ, and yet wilt not give thyself wholly to him. But shall we deal with God our Maker in a manner we would not be dealt with by a man like ourselves?”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: The Almost Christian. <http://www.ccel.org/ccel/whitefield/sermons.xlv.html>

“O let us scorn all base and treacherous treatment of our King and Savior, of our God and Creator. Let us not take some pains all our lives to go to heaven, and yet plunge ourselves into hell as last. Let us give to God our whole hearts, and no longer halt between two opinions: if the world be God, let us serve that; if pleasure be a God, let us serve that; but if the Lord be God, let us, O let us serve him alone.”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: The Almost Christian. <http://www.ccel.org/ccel/whitefield/sermons.xlv.html>

“Alas! Why, why should we stand out any longer? Why should we be so in love with slavery, as not wholly to renounce the world, the flesh, and the devil, which, like so many spiritual chains, bind down our souls, and hinder them from flying up to God. Alas! What are we afraid of? Is not God able to reward our entire obedience? If he is, as the almost Christian's lame way of serving him, seems to grant, why then will we not serve him entirely? For the same reason we do so much, why do we not do more? Or do you think that being only half religious will make you happy, but that going farther, will render you miserable and uneasy? Alas! This, my brethren, is delusion all over: for what is it but this half piety, this wavering between God and the world, that makes so many, that are seemingly well disposed, such utter strangers to the comforts of religion? They choose just so much of religion as will disturb them in their lusts, and follow their lusts so far as to deprive themselves of the comforts of religion. Whereas on the contrary, would they sincerely leave all in affection, and give their hearts wholly to God, they would then (and they cannot till then) experience the unspeakable pleasure of having a mind at unity with itself, and enjoy such a peace of God, which even in this life passes all understanding, and which they were entire strangers to before.”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: The Almost Christian.
<http://www.ccel.org/ccel/whitefield/sermons.xlv.html>

"Do not let the devil deceive you, by telling you, that then all your delights and pleasures will be over: No; this is so far from depriving you of all pleasure, that it is an inlet unto unspeakable delights, peculiar to all who are truly regenerated. The new birth is the very beginning of a life of peace and comfort; and the greatest pleasantness is to be found in the way of holiness."

-Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: A Penitent Heart, the Best New Year's Gift.
<http://www.ccel.org/ccel/whitefield/sermons.xxxiv.html#xxxiv-p0.2>

"Nothing is more generally known than our duties which belong to Christianity; and yet, how amazing is it, nothing is less practiced?"

- http://www.brainyquote.com/quotes/authors/g/george_whitefield.html

"I'd rather rare out then rust out."

- George Whitefield; God's Anointed Servant in the Great Revival of the Eighteenth Century, by Arnold A. Dallimore (Wheaton, IL: Crossway Books, 1990) p. 195.

"An idle person tempts the devil to tempt him."

- 20 Centuries of Great Preaching; Volume 3 (Waco, TX: Word Books Publishing, 1974) p. 166.

"And can you do too much for the Lord Jesus Christ, who has done so much for you? His love to you is unfathomable. O the height, the depth, the length and breadth of this love, that brought the King of glory from his throne, to die for such rebels as we are, when we had acted so unkindly against him, and deserved nothing but eternal damnation. He came down and took our nature upon him; he was made of flesh and dwelt among us; he was put to death on our account; he paid our ransom: surely this should make us rejoice in him, and not do as too many do, and as we ourselves have too often, crucify this Jesus afresh. Let us do all we can, my dear brethren, to honor him."

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: A Penitent Heart, the Best New Year's Gift.
<http://www.ccel.org/ccel/whitefield/sermons.xxxiv.html#xxxiv-p0.2>

"How may all Christ's ministers strengthen themselves with this consideration, that so long as God hath work for them to do, they are immortal!"

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: The Resurrection of Lazarus
<http://www.ccel.org/ccel/whitefield/sermons.xli.html#xli-p0.2>

“A truly spiritual man dares not stand any day idle; but then he takes care, though he laboreth for the meat which perisheth, first to secure that which endureth to everlasting life. Or, if God has exalted him above his brethren, yet, like Moses, Joseph, and Daniel, he, notwithstanding, looks upon himself as a stranger and pilgrim upon earth: having received a principle of new life, he walks by faith and not by sight; and his hopes being full of immortality, he can look on all things here below as vanity and vexation of spirit: In short, though he is in, yet he is not of the world; and as he was made for the enjoyment of God, so nothing but God can satisfy his soul.”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Marks of Having Received the Holy Ghost <http://www.ccel.org/ccel/whitefield/sermons.xliv.html>

“If Christ be the Alpha and Omega of all our actions, then our least are acceptable sacrifices; but if this principle be wanting, our most pompous services avail nothing: we are but spiritual idolaters; we sacrifice to our own net; we make an idol of ourselves, by making ourselves, and not Christ, the end of our actions: and, therefore, such actions are so far from being accepted by God.”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon The Knowledge of Jesus Christ the Best Knowledge. <http://www.ccel.org/ccel/whitefield/sermons.xlvii.html#xlvii-p0.2>

“Nothing is more valuable and commendable, and yet, not one duty is less practiced, than that of charity. We often pretend concern and pity for the misery and distress of our fellow-creatures, but yet we seldom commiserate their condition so much as to relieve them according to our abilities; but unless we assist them with what they may stand in need of, for the body, as well as for the soul, all our wishes are no more than words of no value or regard, and are not to be esteemed or regarded: for when we hear of any deplorable circumstance, in which our fellow-creatures are involved, be they friends or enemies; it is our duty, as Christians, to assist them to the utmost of our power.”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: The Great Duty of Charity Recommended <http://www.ccel.org/ccel/whitefield/sermons.xlix.html#xlix-p0.2>

“if you go on to live after the lust of the flesh, to pamper your bellies, and make them a God, while the poor all around you are starving, God will make these things a witness against you, which shall be as a worm to your souls, and gnaw your consciences to all eternity; therefore, let me once more recommend charity unto the bodies of men, and beseech you to remember what a blessed Lord Jesus Christ has promised unto those who thus love his members, that “as they have done it to the least of his members, they have done it unto him.”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: The Great Duty of Charity Recommended <http://www.ccel.org/ccel/whitefield/sermons.xlix.html#xlix-p0.2>

“For, if we have not charity, we are not Christians: charity is the great duty of Christians... if you have no compassion, you are not true disciples of the Lord Jesus Christ.”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: The Great Duty of Charity Recommended <http://www.ccel.org/ccel/whitefield/sermons.xlix.html#xlix-p0.2>

“The spirit of the world is hatred; that of Christ is love; the spirit of the world is vexation; that of Christ is pleasure: the spirit of the world is sorrow; that of Christ is joy: the spirit of the world is evil, and that of Christ is good: the spirit of the world will never satisfy us, but Christ's spirit is all satisfaction: the spirit of the world is misery; that of Christ is ease. In one word, the spirit of the world has nothing lasting; but the spirit of Christ is durable, and will last though an eternity of ages: the spirit of Christ will remove every difficulty, satisfy every doubt, and be a means of bringing you to himself, to live with him for ever and ever.”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Christ the Only Preservative Against a Reprobate Spirit <http://www.ccel.org/ccel/whitefield/sermons.liii.html#liii-p0.2>

“While they are singing the songs of the drunkard, you are singing psalms and hymns: while they are at a playhouse, you are hearing a sermon: while they are drinking, reveling and mispending their precious time, and hastening on their own destruction, you are reading, praying, meditating, and working out your salvation with fear and trembling. This is matter enough for a world to reproach you; you are not polite and fashionable enough for them. If you will live godly, you must suffer persecution; you must not expect to go through this world without being persecuted and reviled. If you were of the world, the world would love you; for it always loves its own; but if you are not of the world, it will hate you; it has done so in all ages, it never loved any but those who were pleased with its vanities and allurements. It has been the death of many a lover of Jesus, merely because they have loved him: And, therefore, my brethren, do not be surprised if you meet with a fiery trial, for all those things will be a means of sending you to your master the sooner.

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Christ the Only Preservative Against a Reprobate Spirit <http://www.ccel.org/ccel/whitefield/sermons.liii.html#liii-p0.2>

“Learn, O saints! From what has been said, to sit loose to all your worldly comforts; and stand ready prepared to part with everything, when God shall require it at your hand.”

- http://www.brainyquote.com/quotes/authors/g/george_whitefield.html

“Take care of your life and the Lord will take care of your death”

-http://www.brainyquote.com/quotes/authors/g/george_whitefield.html

“The bush was burning, why might it not be a tall cedar, why might it not be some large or some glorious tree, why should the great God choose a bush, a little bush of briars and thorns, above any other thing? But because the of Christ generally consists of poor, mean, despicable creatures: though it is all glorious within, yet it is all despicable without. It is observed, that when the church came to prosper when Constantine smiled on it, it was soon hugged to death; and that great poet, Milton, observes, that when that emperor gave ministers rich vestments, high honors, great livings, and golden pulpits, there was a voice heard from heaven, saying, this day there is poison come into the church.”

- 20 Centuries of Great Preaching; Volume 3 (Waco, TX: Word Books Publishing, 1974) p. 130.

“O prayer! Prayer! It brings and keeps God and man together. It raises man up to God, and brings God down to man. If you would therefore, O believers, keep up your walk with God; pray, pray without ceasing. Be much in secret prayer, set prayer. And when you are about the common business of life, be much in ejaculatory prayer, and send, from time to time, short letters post to heaven upon the wings of faith. They will reach the very heart of God, and return to you again loaded with spiritual blessings.”

- 20 Centuries of Great Preaching; Volume 3 (Waco, TX: Word Books Publishing, 1974) p. 152.

“The way to have the soul transformed, changed into, and made like unto God, is frequently to converse with God. We say, a man is as his company. Persons by conversing together, frequently catch each others tempers: and if you have a mind to imbibe the divine temper, pray much.”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Christ's Transfiguration. <http://www.ccel.org/ccel/whitefield/sermons.xxxii.html#xxxii-p0.2>

And I observe this for the comfort of some weak, but real Christians, who think they never pray, unless they can have a great flow of words; but this is a great mistake: for we often pray best, when we can speak least. There are times when the heart is too big to speak: and the spirit itself maketh intercession for the saints, and that too according to the will of God, with groanings that cannot be uttered. Such was Hannah's prayer for a son, “She spake not, only her lips moved:” and such was our Lord's way of praying at this time. And perhaps the soul is never in a better frame, than when in a holy stillness, and unspeakable serenity, it can put itself as a blank in Jesus' hand, for him to stamp on it just what he pleases.

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: The Resurrection of Lazarus <http://www.ccel.org/ccel/whitefield/sermons.xli.html#xli-p0.2>

“None of God's children, as one observes, comes into the world still-born; prayer is the very breath of the new creature: and therefore, if we are prayerless, we are Christless; if we never had the spirit of supplication, it is a sad sign that we never had the spirit of grace in our souls: and you may be assured you never did pray, unless you have felt yourselves sinners, and seen the want of Jesus to be your Savior. May the Lord, whom I serve in the gospel of his dear Son, prick you a little to the heart, and may it be said of you all... behold, they pray!”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Saul's Conversion <http://www.ccel.org/ccel/whitefield/sermons.xliii.html#xliii-p0.2>

“The true believer can no more live without prayer, than without food day by day. And he finds his soul as really and perceptibly fed by the one, as his body is nourished and supported by the other.”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Marks of Having Received the Holy Ghost <http://www.ccel.org/ccel/whitefield/sermons.xliv.html>

“If we would therefore behave like good soldiers of Jesus Christ, we must be always upon our guard, and never pretend to lay down our spiritual weapons of prayer and watching, till our warfare is accomplished by death; for if we do, our spiritual Amalek will quickly prevail against us.”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Satan's Devices
<http://www.ccel.org/ccel/whitefield/sermons.l.html#l-p0.2>

“If we inquire, why there is so little love to be found amongst Christians, why the very characteristic, by which every one should know that we are disciples of the holy Jesus, is almost banished out of the Christian world, we shall find it, in a great measure, owing to a neglect or superficial performance of that excellent part of prayer, Intercession, or imploring the divine grace and mercy in behalf of others.”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Intercession Every Christian's Duty
<http://www.ccel.org/ccel/whitefield/sermons.lvi.html#lvi-p0.2>

“You might as reasonably expect to find a living man without breath, as a true Christian without the spirit of prayer and supplication.”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Intercession Every Christian's Duty
<http://www.ccel.org/ccel/whitefield/sermons.lvi.html#lvi-p0.2>

“It is the duty of all to pray for their neighbors as much as for themselves, and by all possible acts and expressions of love and affection towards them, at all times, to show their readiness even to lay down their lives for them, if ever it should please God to call them to it.”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Intercession Every Christian's Duty
<http://www.ccel.org/ccel/whitefield/sermons.lvi.html#lvi-p0.2>

“The tide of popularity began to run very high. In a short time I could no longer walk on foot, but was constrained to go in a coach from place to place, to avoid the hosannas of the multitude. They grew quite extravagant in their applauses, and had it not been for my compassionate High Priest, popularity would have destroyed me. I used to plead with him to take me by the hand and lead me unhurt through this fiery furnace. He heard my request and gave me to see the vanity of all the commendations but his own.”

- George Whitefield; God's Anointed Servant in the Great Revival of the Eighteenth Century, by Arnold A. Dallimore (Wheaton, IL: Crossway Books, 1990) p. 29.

“Let the name of Whitefield perish, but Christ be glorified. Let my name die everywhere, let even my friends forget me, if by that means the cause of the blessed Jesus may be promoted.”

- George Whitefield; God's Anointed Servant in the Great Revival of the Eighteenth Century, by Arnold A. Dallimore (Wheaton, IL: Crossway Books, 1990) p. 154.

“I want to be but the servant of all!”

- George Whitefield; God's Anointed Servant in the Great Revival of the Eighteenth Century, by Arnold A. Dallimore (Wheaton, IL: Crossway Books, 1990) p. 172.

“Thou wilt find that the best of men are men at best.”

- George Whitefield; God's Anointed Servant in the Great Revival of the Eighteenth Century, by Arnold A. Dallimore (Wheaton, IL: Crossway Books, 1990) p. 147.

“Some that are called great men swell till they burst; like sturdy oaks, they think they can stand every wind, till some dreadful storm comes and blows them up by the roots, while the humble reed bends and rises again.”

- 20 Centuries of Great Preaching; Volume 3 (Waco, TX: Word Books Publishing, 1974) p. 129.

“Hence it is, that so many, who profess themselves wise, because they can dispute of the causes and effects, the moral fitness and unfitness of things, appear mere fools in the things of God; so that when you come to converse with them about the great work of redemption wrought out for us by Jesus Christ, and of his being a propitiation for our sins, a fulfiller of the covenant of works, and a principle of new life to our souls, they are quite ignorant of the whole matter; and prove, to a demonstration, that, with all their learning, they know nothing yet, as they ought to know. But, alas! how must it surprise a man, when the Most High is about to take away his soul, to think that he has passed for a wise-man, and a learned disputer in this world, and yet is left destitute of that knowledge which alone can make him appear with boldness before the judgment-seat of Jesus Christ? How must it grieve him, in a future state, to see others, whom he despised as illiterate men, because they experimentally knew Christ, and him crucified, exalted to the right-hand of God; and himself, with all his fine accomplishments, because he knew every thing, perhaps, but Christ, thrust down into hell?”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon The Knowledge of Jesus Christ the Best Knowledge.
<http://www.ccel.org/ccel/whitefield/sermons.xlvii.html#xlvii-p0.2>

“A large living was offered me...if I would accept of it. But I have no thoughts of settling till I settle in glory.”

- George Whitefield; God's Anointed Servant in the Great Revival of the Eighteenth Century, by Arnold A. Dallimore (Wheaton, IL: Crossway Books, 1990) p. 148.

“Many, both young and old, now-a-days, come running to worship our blessed Lord in public, and kneel before him in private, and inquire at his gospel, what they must do to inherit eternal life: but when they find they must renounce the self-enjoyment of riches, and forsake all in affection to follow him, they cry, “The Lord pardon us in this thing! We pray thee,

have us excused.Â” But is heaven so small a trifle in men's esteem, as not to be worth a little gilded earth? Is eternal life so mean a purchase, as not to deserve the temporary renunciation of a few transitory riches? Surely it is. But however in consistent such a behavior may be, this inordinate love of money is too evidently the common and fatal cause, why so many are no more than almost Christians.Â”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: The Almost Christian.
<http://www.ccel.org/ccel/whitefield/sermons.xlv.html>

Â”Wherein does true wisdom consist? Were I to ask some of you, perhaps you would say, in indulging the lust of the flesh, and saying to your souls, eat, drink, and be merry: but this is only the wisdom of brutes; they have as good a gust and relish for sensual pleasures, as the greatest epicure on earth. Others would tell me, true wisdom consisted in adding house to house, and field to field, and calling lands after their own names: but this cannot be true wisdom; for riches often take to themselves wings, and fly away, like an eagle towards heaven. Even wisdom itself assures us, 'that a man's life doth not consist in the abundance of the things which he possesses'; vanity, vanity, all these things are vanity; for, if riches leave not the owner, the owners must soon leave them; 'for rich men must also die, and leave their riches for others'; their riches cannot procure them redemption from the grave, whither we are all hastening apace.Â”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: Christ, the Believer's Wisdom, Righteousness, Sanctification and Redemption <http://www.ccel.org/ccel/whitefield/sermons.xlvi.html>

Â”We were created to be a help to each other; God has made no one so independent as not to need the assistance of another; the richest and most powerful man upon the face of this earth, needs the help and assistance of those who are around him; and though he may be great today, a thousand accidents may make him as low tomorrow; he that is rolling in plenty today, may be in as much scarcity tomorrow. If our rich men would be more charitable to their poor friends and neighbors, it would be a means of recommending them to the savor of others, if Providence should frown upon them; but alas, our great men had much rather spend their money in a playhouse, at a ball, an assembly, or a masquerade, than relieve a poor distressed servant of Jesus Christ. They had rather spend their estates on their hawks and hounds, on their whores, and earthly, sensual, devilish pleasures, than comfort, nourish, or relieve one of their distressed fellow-creatures.Â”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: The Great Duty of Charity Recommended
<http://www.ccel.org/ccel/whitefield/sermons.xlix.html#xlix-p0.2>

Â”Now, you may think nothing but of your pleasures and delights, of living in ease and plenty, and never consider how many thousands of your fellow-creatures would rejoice at what you are making waste of, and setting no account by. Let me beseech you, my rich brethren, to consider the poor of the world, and how commendable and praise-worthy it is to relieve those who are distressed. Consider, how pleasing this is to God, how delightful it is to man, and how many prayers you will have put up for your welfare, by those persons whom you relieve; and let this be a consideration to spare a little out of the abundance wherewith God has blessed you, or the relief of his poor. He could have placed you in their low condition, and they in your high state; it is only his good pleasure that has thus made the difference, and shall not this make you remember your distressed fellow-creatures?Â”

- Whitefield's Sermons (Grand Rapids, MI: Christian Classics Ethereal Library). Sermon: The Great Duty of Charity Recommended
<http://www.ccel.org/ccel/whitefield/sermons.xlix.html#xlix-p0.2>

Â”Don't say, I am of the Foundery; don't say, I am of the Tabernacle; don't spend your time talking about John Wesley

ey and George Whitefield; don't say, you go to the Tabernacle, I'll go to the Chapel; no, don't speak of Paul and Cephas; God unite us more and more to Jesus Christ."

- 20 of Great Preaching; Volume 3 (Waco, TX: Word Books Publishing, 1974) p. 126.

Re:, on: 2006/11/22 17:30

These are powerful ones I selected:

Quote:

"You must be converted, or be damned, and that is plain English, but not plainer than my Master made us of, "He that believeth not, shall be damned." I did not speak that word strong enough that says, "He that believeth not shall be damned"; that is the language of our Lord; and it is said of one of the primitive preachers, that used to speak the word damned so that it struck all his auditory. We are afraid of speaking the word damned for fear of offending such and such a one; at the same time they despise the minister for not being honest to his master."

Quote:

"Why, you that are unregenerate must go to hell, for all your unregenerate relations are there; your father the devil is there, all damned angels and damned spirits are there, your brothers and sisters are there; as they went one way here, so they must be banished from Jesus Christ to one place hereafter."

Quote:

"You are burning with the devil in your hearts; you are burning with foppery, with nonsense, with "the lust of the flesh," with "the lust of the eye, and the pride of life"; and if you do not get out of this state as Lot said to his sons-in-law, "Long you shall be burning in hell, and not consumed: the same angel of the covenant who spake to Moses out of the bush, he shall ever long descend, surrounded with millions of heavenly hosts, and sentence you to everlasting burnings."

O you frighten me! Did you think I did not intend to frighten you? Would to God I might frighten you enough! I believe it will be no harm for you to be frightened out of hell, to be frightened out of an unconverted state: O go and tell your companions that the madman said, that wicked men are the firebrands of hell: God pluck you as brands out of that burning. Blessed be God, that there is yet a day of grace: Oh! That this might prove "the accepted time"; oh! That this might prove "the day of salvation."

Quote:

"It is a poor sermon that gives no offense; that neither makes the hearer displeased with himself nor with the preacher."

Quote:

"I love those that thunder out the Word. The Christian world is in a deep sleep! Nothing but a loud voice can awaken them out of it"

Quote:

"the drunkards and Sabbath-breakers, cursers and swearers, say to us, you can never preach but you preach against us: as a good man once replied to a person, who complained against us ministers for this preaching; I will put you to a way, said he, that we shall never preach against you; how is that? Why, leave off cursing and swearing, &c. Then your consciences will be clear, and the minister will look over your heads: happy they that are convinced of it!"

Quote:

-----Â“consider how hateful your ways are to God, while you continue in sin; how abominable you are unto him, while you run into evil: you cannot be said to be Christians while you are hating Christ, and his people; true repentance will entirely change you, the bias of your souls will be changed, then you will delight in God, in Christ, in his law, and in his people; you will then believe that there is such a thing as inward feeling, though now you may esteem it madness and enthusiasm; you will not then be ashamed of becoming fools for Christ's sake; you will not regard being scoffed at; it is not then their pointing after you and crying, Â“Here comes another troop of his followers,Â” will dismay you; no, your soul will abhor such proceedings, the ways of Christ and his people will be your whole delight.Â”

Quote:

-----Â“I offer Jesus Christ, pardon, and salvation to all you, who will accept thereof. Come, O ye drunkards, lay aside your cups, drink no more to excess; come and drink of the water which Christ will give you, and then you will thirst no more: come, O ye thieves; let him that has stolen, steal no more, but fly unto Christ and he will receive you. Come unto him, O ye harlots; lay aside your lusts and turn unto the Lord, and he will have mercy upon you, he will cleanse you of all your sins, and wash you in his blood. Come, all ye liars; come, all ye Pharisees; come, all ye fornicators, adulterers, swearers, and blasphemers, come to Christ, and he will take away all your filth, he will cleanse you from your pollution, and your sins shall be done away. Come, come, my guilty brethren; I beseech you for Christ's sake, and for your immortal soul's sake, to come unto Christ: Do not let me knock at the door of your hearts in vain, but open and let the King of Glory in, and he will dwell with you, he will come and sup with you this night; this hour, this moment he is ready to receive you, therefore come unto him.Â”

Re: - posted by sermonindex (), on: 2006/11/23 1:37

Quote:

-----Â“**You must be converted, or be damned, and that is plain English**, but not plainer than my Master made us of, Â“He that believeth not, shall be damned.Â” I did not speak that word strong enough that says, Â“He that believeth not shall be damnedÂ”; that is the language of our Lord; and it is said of one of the primitive preachers, that used to speak the word damned so that it struck all his auditory. We are afraid of speaking the word damned for fear of offending such and such a one; at the same time they despise the minister for not being honest to his master.Â”

Brother thank you for sharing these quotes! very stirring. Oh for another Whitefield!

Re: - posted by PaulWest (), on: 2006/11/23 10:01

Thank you, Jesse. Whitefield was known to preach until his throat bled. I can hear this thunderous man of God, standing on an oak barrel in marketplace, tears streaming down his cheeks, crying these desperate, desperate words to the mockers and the magistrates:

Quote:

-----“I offer Jesus Christ, pardon, and salvation to all you, who will accept thereof. Come, O ye drunkards, lay aside your cups, drink no more to excess; come and drink of the water which Christ will give you, and then you will thirst no more: come, O ye thieves; let him that has stolen, steal no more, but fly unto Christ and he will receive you. Come unto him, O ye harlots; lay aside your lusts and turn unto the Lord, and he will have mercy upon you, he will cleanse you of all your sins, and wash you in his blood. Come, all ye liars; come, all ye Pharisees; come, all ye fornicators, adulterers, swearers, and blasphemers, come to Christ, and he will take away all your filth, he will cleanse you from your pollution, and your sins shall be done away. Come, come, my guilty brethren; I beseech you for Christ's sake, and for your immortal soul's sake, to come unto Christ: Do not let me knock at the door of your hearts in vain, but open and let the King of Glory in, and he will dwell with you, he will come and sup with you this night; this hour, this moment he is ready to receive you, therefore come unto him.”

Oh, Greg is right - and I will add to it. We need a Whitefield in every town in America. A man set ablaze for God, with a bleeding throat and searing tears. What is keeping *us* back? Fear of man? Lack of passion? Too busy chasing the American dream and paying bills and doing the 9to5 at the peanut factory? America needs homegrown missionaries to herself like no other country on the globe. Prayerfully consider asking God for a burden!

Brother Paul

Re:, on: 2006/11/23 15:22

Quote:

-----Oh for another Whitefield!

First, let a man so hunger and thirst after righteousness, that he'd be willing to almost fast and pray himself to death, as Whitefield did.

Then, let a man be willing to be thought of as a fool by his own household, and a legalist by his own peers, as Whitefield was.

Then, let a man be willing to preach the true gospel, so clear and so forcefully, that the religious world will not be able to tolerate him, but will force him to preach in the streets instead of the Churches, as Whitefield was.

Then, let a man be willing to endure spittings, stonings, beatings, and mobs, all with the love of Christ burning in his heart, as Whitefield did.

Then, if a man is willing to preach 40 hours a week, until he often vomits blood, being up early praying, and up late traveling, ONLY THEN, will we have another Whitefield.

Re: - posted by sermonindex (), on: 2006/11/23 15:24

Quote:

-----First, let a man so hunger and thirst after righteousness, that he'd be willing to almost fast and pray himself to death, as Whitefield did.

Then, let a man be willing to be thought of as a fool by his own household, and a legalist by his own peers, as Whitefield was.

Then, let a man be willing to preach the true gospel, so clear and so forcefully, that the religious world will not be able to tolerate him, but will force him to preach in the streets instead of the Churches, as Whitefield was.

Then, let a man be willing to endure spittings, stonings, beatings, and mobs, all with the love of Christ burning in his heart, as Whitefield did.

Then, if a man is willing to preach 40 hours a week, until he often vomits blood, being up early praying, and up late traveling, ONLY THEN, will we have another Whitefield.

: -O

I am going to write a article on whitefield and quote you dear brother. AMEN and AMEN.

Re:, on: 2006/11/30 16:55

Another very striking fact about Whitefield, that you could use in your article, is what by the age of 21 he was the most well known preacher in all of England. But by the age of 22, He was the most hated!

That's a good preacher.

(That is a major reason he spent most of his life long ministry in New England as opposed to England)

Re: - posted by sermonindex (), on: 2006/12/3 21:31

Here is that article I intended to write:

THE APOSTOLIC WHITEFIELD! by Greg Gordon

https://www.sermonindex.net/modules/newbb/viewtopic.php?topic_id=13654&forum=16

Re: - posted by myfirstLove (), on: 2006/12/3 21:39

Another very striking fact about Whitefield, that you could use in your article, is what by the age of 21 he was the most well known preacher in all of England. But by the age of 22, He was the most hated!

yeah, whats really striking about whitefield being known in all of england is that he didn't use cameras and video cameras on himself to make him known, but God lifted him up to be known because he was known by God first.