

**George Whitefield - God's Anointed Servant** by Arnold A. Dallimore,  
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60154 (11 Quotes selected by Doug Nichols)

### **1. The Work of the Gospel**

If ever philanthropy burned in the human heart with pure and intense flame, embracing the whole family of man in the spirit of universal charity, it was in the heart of George Whitefield. "He loved the world that hated him." He had no preferences but in favor of the ignorant, the miserable and the poor. In their cause he shrank from no privation, and declined neither insult nor hostility. To such wrongs he opposed the weapons of an all-enduring meekness and a love which would not be repulsed. The springs of his benevolence were inexhaustible and could not choose but flow.

--Sir James Stephen

Pg V (Before. Introduction) Essays in Ecclesiastical Bio 1883

### **2. Importance of Reading**

Whitefield also sought to "grow in grace and in knowledge" through his reading. He made use of several works of the Reformers and the Puritans, and these books served towards giving him a solid doctrinal understanding. He especially wanted to own Matthew Henry's Commentary, but since he was too poor to purchase it, Gabriel Harris, a book dealer, let him take it and pay for it later. This set became his beloved companion, and he used it constantly. [Pg 22]

### **3. Mind, Emotion, and Will**

Nine of the sermons Whitefield preached during these months were published. They combined solid Biblical substance with plain personal application. They show that he attempted first to reach the mind of the hearer, then to awaken his emotion, and finally to move his will. Here was remarkable preaching, especially from one so young. [Pg 28]

### **4. Humility and Zeal**

On December 30, 1737 he boarded his vessel. "God give me," he prayed, "a deep humility, a well-guided zeal, a burning love and a single eye, and then let men or devils do their worst." [Pg 30]

### **5. World His Parish**

The whole world is now my parish. Wheresoever my Master calls me I am ready to go and preach the everlasting Gospel.

(Whitefield made this statement while on his voyage to America in 1739. And he made it again nearly thirty years later--not long before his death. And between the two, with his lifetime of labor--seven visits to America, fifteen to Scotland, two to Ireland, one each to Gibraltar, Bermuda, and Holland, together with attempts to

reach Canada and the West Indies, preaching to uncounted numbers of mankind--he endeavored mightily to fulfill his declaration.) [Pg 66]

## **6. How to Speak Boldly**

Unless your hearts are free from worldly hopes and worldly fears you will never speak boldly as you ought to speak. [Pg 67]

## **7. Love for Blacks**

As Whitefield traversed the Colonies, his relation with the blacks was warm and friendly. His preaching was always simplified so as to be understandable to these people who were almost entirely without schooling. Indeed, he often spoke directly to them while he was preaching. "Did you ever hear of the eunuch belonging to Queen Candace, a Negro like yourselves?" he asked in a sermon on "The Lord Our Righteousness." "He believed. The Lord was his righteousness. Do you also believe, and you shall be saved."

Whitefield preached extensively throughout the Middle Colonies, and he saw not only a multitude of whites, but also many blacks converted. For instance, during his days in Philadelphia he reported, "Nearly fifty Negroes came to my lodgings to give thanks for what God had done for their souls." And of his experience during a period of grave sickness he said, "The poor Negroes crowded round the windows, and expressed a great concern for me. Their master had acquainted them that I was their friend." [Pg 80]

## **8. Handling Criticism**

Whitefield also wrote to Ebenezer Erskine. "I highly value and honor you," he said. "I applaud your zeal for God, and though in some respects I think it to be leveled against me, yet I feel no resentment, and would joyfully sit down and hear you and your brethren preach...I earnestly pray for you. I could drop a tear. O when shall the time come when the watchmen will see eye to eye?" [Pg 118]

Nevertheless, even while Whitefield was thus experiencing the blessing of God he still met opposition. The men of the Associate Presbytery issued a thirty-two-page pamphlet, The Declaration, Protestation, and Testimony of the Suffering Remnant of the anti-Popish, anti-Lutheran, anti-Prelatic, anti-Whitefieldian, anti-Erastian, anti-Sectarian, true Presbyterian Church of Christ in Scotland. They asserted that "his foul, prelatic hands" had administered the Sacrament to Presbyterians, and that "he is but a scandalous idolater, being a member of the idolatrous Church of England. He is a limb of Anti-Christ, a boar, and a wild beast..." And they asserted the old canard that the money he claimed was for the orphans went largely into his own pocket.

Whitefield made no reply to these men, but in a letter to a friend he stated, "The dear Messrs. Erskine have dressed me in very black colors. Dear Men, I pity them." [Pg 121]

### **9. Gospel to the Worst!**

If Methodism had not come into contact with the mob it would never have reached that section of the English people which most needed salvation. The "Religious Societies" shut up in their rooms, would never have reformed the country.

It was necessary that a race of heroic men should arise, who would dare to confront the wildest and most brutal of men, and tell them the meaning of sin, and show them the Christ of the Cross and of the Judgment Throne. The incessant assaults of the mob on the Methodist preachers showed they had reached the masses. With a superb courage, rarely equaled on the battlefield, the Methodist preachers went again and again to the places from which they had been driven by violence, until their persistence wore down the antagonism of their assailants. Then, out of the once furious crowd, men and women were gathered whose hearts the Lord had touched. [Pg 132]

--John S. Simon

The Revival of Religion in England in the Eighteenth Century

### **10. No Time to Settle**

A large living was offered me.... if I would accept of it. But I have no thoughts of settling till I settle in glory. [Pg 148]

O that I could do more for Him! O that I was a flame of pure and holy fire, & had a thousand lives to spend in the dear Redeemer's Service.... The sight of so many perishing souls affects me much, & makes me long to go if possible from pole to pole, to proclaim redeeming love. [Pg 149]

### **11. Weary but not of God's Work**

On September 29, on his way to Boston, he reached the town of Exeter. He intended to pass through, but found a great number of people had gathered and were insistent that he stay and preach. A platform had been prepared in a field, and as he approached it an elderly gentleman said, "Sir, you are more fit to go to bed than to preach." "True, Sir," replied Whitefield, and turning aside and looking up he stated,

Lord Jesus, I am weary in thy work, but not weary of it. If I have not yet finished my course, let me go and speak for thee once more in the fields, seal thy truth, and come home and die.

Another gentleman wrote,

Mr. Whitefield rose and stood erect, and his appearance alone was a powerful sermon. He remained several minutes unable to speak, and then said, 'I will wait for the gracious assistance of, God....'

He then delivered, perhaps, one of his best sermons, "I go he cried, "I go to a rest prepared; my sun has arisen and by aid from Heaven has given light to many. It is it is about to rise to the zenith of eternal glory. Many may outlive me on earth, but they cannot outlive me in Heaven.

"Oh thought divine! I shall soon be in a world where time, age, pain and sorrow are unknown. My body fails, my spirit expands. How willingly would I live to preach Christ! But I die to be with Him!"

Whitefield's sermon was from the Scripture, "Examine yourselves, whether ye be in the faith." It was two hours in length and "was delivered with such clearness, pathos, and eloquence" that many hearers stated it was the greatest sermon they ever heard from him. [Pg 194]

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