

XVIII.V. GEORGE WHITEFIELD: HIS ZEAL IN PROPAGATING THE GOSPEL WAS MATCHLESS - The Eighteenth Century (pt.5)

Two questions and answers:

QUESTION 1. What is Church History?

ANSWER. Church history is the story of how Jesus has built his church for his own glory and his peoples' good. **Matthew 16:18** "I will build my church, and the gates of hell shall not prevail against it."

QUESTION 2. Why should we study Church History?

ANSWER. We should learn church history because it is the amazing story of Jesus conquering the nations through his Gospel. **Revelation 6:2** "[Christ] came out conquering, and to conquer."

Q. ARE YOU READY FOR CHURCH HISTORY?!

Today we are going to look at the Eighteenth Century for the 3rd time. But before we do that let's remember what we learned last time.

Q. Who can tell me the name of the person I taught you about last time?

– **Everyone say, "Matthew Henry."**

Q. Who can tell me something about Matthew Henry?

RECAP

In the Eighteenth Century, God used Matthew Henry to teach us to endure persecution, to have joy in the midst of suffering, to pray, and to study the Bible.

Who can tell me

EIGHTEENTH CENTURY (pt.4) MEMORY VERSE.

– "Sanctify us in the truth; your word is truth" (**John 17:17**).

EIGHTEENTH CENTURY (pt.4) MEMORY QUOTE.

– "Prayer is the key of the morning and the bolt of the evening" (**Matthew Henry**).

Now, today I am going to teach you about the Eighteenth Century PART 5 (1,700-1,800).

What happened in the Eighteenth Century (1,700-1,800) that shows us how Christ built His church as He continued to conquer the nations?

I. GEORGE WHITEFIELD (1714-1770).

Everyone say, "George Whitefield."

In the Eighteenth Century, God used George Whitefield to teach us about hard work, evangelism, and perseverance in our duties.

HISTORY

- (i) George Whitefield was born on December 16, 1714 (the year Matthew Henry died), in Gloucester, England, at the Bell Inn, which his widowed mother ran, during a time of religious decline in England, setting the stage for his role in reviving evangelical faith. WHITEFIELD'S FAMILY FACED FINANCIAL STRUGGLES AFTER HIS FATHER'S DEATH.
- (ii) His father, Thomas Whitefield, died when George was two, leaving his mother, Elizabeth, to raise seven children; she remarried, but the marriage failed, and George grew up in modest circumstances, shaping his empathy for the poor. WHITEFIELD'S MOTHER RAN THE BELL INN TO SUPPORT THE FAMILY.
- (iii) As a boy, Whitefield showed a flair for drama and oratory, performing in school plays, but also struggled with sin, later confessing to theft and lying, which fueled his preaching on human depravity and the need for redemption. *"I was a child of wrath, even as others"* (George Whitefield's Journals, p. 46).
- (iv) At age 15, Whitefield left school to work at the Bell Inn, but his mother secured a scholarship for him to attend Pembroke College, Oxford, in 1732, where he studied theology and joined the "Holy Club" with John and Charles Wesley, deepening his spiritual life.
 - Whitefield was a part of the Holy Club with John and Charles Wesley.
 - **Everyone say, "Whitefield was a part of the Holy Club."**
 - WHITEFIELD WORKED AS A SERVITOR AT OXFORD TO PAY FOR HIS EDUCATION.
- (v) In 1735, at age 20, Whitefield experienced a profound conversion after reading Henry Scougal's The Life of God in the Soul of Man, leading him to embrace salvation by grace alone, a conviction that defined his ministry. *"I felt a new principle of life, a spark of divine love kindled in my soul"* (George Whitefield's Journals, p. 60).
- (vi) Ordained as a deacon in the Church of England in 1736 at age 21, Whitefield began preaching with such fervor that crowds flocked to hear him, launching his career as an open-air evangelist who reached

thousands across England. PEOPLE WHO FIRST HEARD GEORGE PREACH COMPLAINED THAT HE WAS TOO URGENT OR DEMANDING, YET MANY PEOPLE CAME TO HEAR HIM PREACH.

- **(vii)** In 1737, Whitefield sailed to Georgia, America, to serve as a missionary, establishing an orphanage in Savannah and preaching to colonists, Native Americans, and slaves, showing his commitment to spreading the gospel to all. **WHITEFIELD FOUNDED THE BETHESDA ORPHANAGE, WHICH HE SUPPORTED LIFELONG.**
- **(viii)** Returning to England in 1738, Whitefield was denied pulpits by skeptical clergy, so he pioneered open-air preaching, drawing crowds of up to 30,000 in fields, mines, and markets, revolutionizing evangelism during the Great Awakening. *"I look upon all the world as my parish"* (George Whitefield's Journals, p. 89).
- **(ix)** Whitefield's preaching was marked by dramatic delivery, emotional appeals, and a focus on the new birth, urging sinners to repent and trust Christ, making theology accessible to the masses, from coal miners to nobility. **WHITEFIELD OFTEN PREACHED MULTIPLE TIMES DAILY, SOMETIMES TO EXHAUSTION.**
- **(x)** In 1740, Whitefield married Elizabeth James, a widow, in a practical rather than romantic union; the marriage was strained by his constant travel, and their only child died in infancy, teaching him reliance on God amid personal loss. **WHITEFIELD'S WIFE DIED IN 1768, AND HE OUTLIVED HIS ONLY CHILD.**
- **(xi)** Whitefield was a Calvinist. He emphasized God's sovereignty, human sinfulness, and predestination, yet he preached with universal urgency, inviting all to come to Christ, balancing doctrine with evangelistic zeal. *"Come poor, lost, undone sinner, come just as you are to Christ"* (Sermons on Important Subjects, p. 156).
- **(xii)** His friendship with the Wesleys soured over theological differences—Whitefield's Calvinism clashed with their Arminianism—but he sought reconciliation, prioritizing gospel unity over disputes, a model for Christian charity. **WHITEFIELD AND THE WESLEYS LATER RESTORED THEIR PARTNERSHIP.**
- **(xiii)** Whitefield made seven transatlantic journeys, preaching in America, England, Scotland, and Wales, covering thousands of miles on horseback or ship, enduring storms, illness, and mob attacks, yet never ceasing to proclaim Christ. **WHITEFIELD PREACHED AN ESTIMATED 18,000 SERMONS TO 10 MILLION PEOPLE.**
- **(xiv)** Facing opposition, Whitefield was pelted with stones, dirt, and dead animals, yet he viewed persecution as an honor, trusting God's protection and using humor to defuse hostility, inspiring believers to persevere. *"I*

was honored today with having a few stones, dirt, rotten eggs, and pieces of dead cat thrown at me" (George Whitefield's Journals, p. 189).

- **(xv)** In 1741, Whitefield sparked the Scottish Cambuslang Revival, preaching to tens of thousands, with many converted; his ability to move crowds showed his Spirit-empowered ministry, impacting entire communities. THE CAMBUSLANG REVIVAL SAW HUNDREDS OF CONVERSIONS UNDER WHITEFIELD'S PREACHING.
- **(xvi)** Despite his fame, Whitefield remained humble, often praying to be "very little in my own eyes" and giving credit to God, a lesson for Christians to seek God's glory over personal acclaim. "Let the name of Whitefield perish, but Christ be glorified" (Sermons of George Whitefield, p. 23).
- **(xvii)** Whitefield supported the American colonies, preaching to diverse groups, including African slaves, and influencing the Great Awakening alongside Jonathan Edwards, shaping evangelicalism and American religious identity. WHITEFIELD PREACHED TO SLAVES, URGING THEIR SPIRITUAL EQUALITY.
- **(xviii)** Financially, Whitefield struggled, often giving away earnings to the Bethesda Orphanage or the poor; he faced criticism for mismanagement but maintained integrity, trusting God for provision. WHITEFIELD DIED WITH LITTLE WEALTH DESPITE HIS INFLUENCE.
- **(xix)** Physically frail, Whitefield suffered from asthma and overwork, yet preached until his final days, rising early to study Scripture and pray, modeling for Christians the discipline of stewarding time for God's work. "I would rather wear out than rust out" (The Works of the Reverend George Whitefield, vol. 5, p. 78).
- **(xx)** On September 30, 1770, at age 55, Whitefield died in Newburyport, Massachusetts, after preaching his final sermon despite illness; he was buried under the pulpit, mourned by thousands, leaving a legacy of revival.
- **WHITEFIELD PREACHED HIS LAST SERMON HOURS BEFORE HIS DEATH.**
 - **JOHN WESLEY in Whitefield's funeral sermon:** "His labours were so far beyond the common rate of men, that one is tempted to think nature had formed him a giant... His zeal in propagating the gospel was matchless, and his success therein wonderful." — **A Sermon on the Death of the Rev. Mr. George Whitefield, preached by John Wesley (1770), in The Works of John Wesley, vol. 2 (Zondervan, 1958), p. 330.**
- **(xxi)** Whitefield's love for Scripture shone in his preaching and writing, urging believers to cherish God's Word as the foundation for faith, a timeless call to prioritize biblical truth. "I got more true knowledge from reading the Book of God in one month, than I could ever have acquired

from all the writings of men" (The Works of the Reverend George Whitefield, vol. 4, p. 78).

- **(xxii)** Above all, Whitefield cherished Christ Jesus, a passion that drove his ministry and should inspire Christians to seek God as their ultimate joy. He said, "O that I could be dissolved in the ocean of Divine Love!" (George Whitefield's Journals, p. 212).

INTERESTING

1. **Whitefield caught Measles** at an early age and it left him cross-eyed.
Everyone say, "Whitefield was cross-eyed."
2. **Whitefield was converted while reading the Scottish Anglican Henry Scougal's *The Life of God in the Soul of Man*:** At age 20, while at Oxford's Pembroke College, Whitefield experienced a dramatic conversion in 1735 after reading Henry Scougal's *The Life of God in the Soul of Man*. This transformed his life, leading him to join the "Holy Club" with John and Charles Wesley, where he embraced rigorous spiritual disciplines. "I felt a new principle of life, a spark of divine love kindled in my soul" (George Whitefield's Journals, p. 60).
3. **Whitefield was good friends with John and Charles Wesley.** They were a part of The Holy Club together. **Everyone say, "Whitefield was a part of the holy club."**
 - **Q. Have you heard of the songs** O For A Thousand Tongues to Sing, Come Thou Long Expected Jesus, or Hark! The Herald Angels Sing? These songs were written by Charles Wesley.
4. **Whitefield became a preacher at a young age**, and he did most of his preaching outside. **Everyone say, "Whitefield preached outside."**
5. **Whitefield had influence in both the UK and North America:** Whitefield made seven voyages to America between 1737 and 1770, preaching in colonies from Georgia to Massachusetts, sparking the Great Awakening alongside Jonathan Edwards. His ability to cross the Atlantic, enduring perilous sea journeys, amplified his impact, shaping American evangelicalism and religious identity. He preached to diverse groups, including slaves, advocating their spiritual equality.
Everyone say, "Whitefield crossed the Atlantic seven times."
6. **Whitefield preached a ridiculous amount of sermons to an astounding number of people:** Whitefield preached an estimated 18,000 sermons in his 34-year ministry, often multiple times daily, reaching approximately 10 million people across England, Scotland, Wales, and America. **Everyone say, "Whitefield preached to 10 million people."** His stamina was extraordinary, preaching up to 40–60 hours weekly despite asthma and frail health, sometimes to crowds of 20,000–30,000 without

amplification. **Everyone say, "Whitefield preached more than he slept." "I would rather wear out than rust out"** (The Works of the Reverend George Whitefield, vol. 5, p. 78).

IT IS ESTIMATED THAT WHITEFIELD PREACHED TO 80% OF THE PEOPLE LIVING IN THE AMERICAN COLONIES DURING HIS LIFETIME. And he only spent about 8 years ministering in America.

7. **Jonathan Edwards openly wept for joy** as he listened to George Whitefield preach at his church in Northampton, MA. **Everyone say, "Whitefield was friends with Jonathan Edwards."**
8. **William Wilberforce was 11 years old when Whitefield died.** When Wilberforce was 9 his dad died, so he went to live with his grandparents who happened to be close friends of George Whitefield.
9. **Whitefield preached on the day he died:** On September 29, 1770, despite severe illness, Whitefield preached his final sermon in Newburyport, Massachusetts, standing for two hours by candlelight. He died hours later on September 30 at age 55, buried under the pulpit, symbolizing his lifelong devotion. His last words urged listeners to "examine their hearts" for Christ.

In the Eighteenth Century, God used George Whitefield to teach us about hard work, evangelism, and perseverance in our duties.

THEOLOGY

I) Whitefield teaches us how to work hard.

- **Everyone say, "I must work hard."**
 - **1 Corinthians 15:10** "By the grace of God I am what I am, and his grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God that is with me."
 - **GEORGE WHITEFIELD:**
 - "I would rather wear out than rust out."
 - **The Works of the Reverend George Whitefield, vol. 5, p. 78.**

II) Whitefield teaches us to have both Calvinistic depth and Evangelistic breadth.

- **Everyone say, "I need theological depth."**
- **Now say, "I need evangelistic breadth."**
 - **2 Timothy 2:10** "I endure everything for the sake of the elect, that they also may obtain the salvation that is in Christ Jesus with eternal glory."

- **(i) WHITEFIELD HAD CALVINISTIC DEPTH.**
"God alone is the author of our salvation; our wills are free only to sin, but it is His grace that frees us to choose Him." — **The Works of the Reverend George Whitefield, vol. 6 (1772), p. 54.**
- **(ii) WHITEFIELD ALSO HAD EVANGELISTIC ZEAL.**
"Come poor, lost, undone sinner, come just as you are to Christ."
— **George Whitefield, Sermons on Important Subjects, p. 156.**

III) Whitefield teaches us to run our race until we die.

- **Everyone say, "I must glorify God every day of my life."**
 - **Ephesians 3:8** "Though I am the very least of all the saints, this grace was given, to preach to the Gentiles the unsearchable riches of Christ."
 - **GEORGE WHITEFIELD:**
"We are immortal until our work on earth is done."
— **George Whitefield's Journals, p. 234.**
 - **MULTIPLE MEN TRIED TO ASSASSINATE GEORGE WHITEFIELD.** - <https://www.wethersfieldhistory.org/articles/george-whitefield-the-billy-graham-of-colonial-america/>
 - **GEORGE WHITEFIELD:**
"How sweet is rest after fatigue! How sweet will heaven be when our journey is ended."
— **Sermons on Important Subjects, p. 356.**

RECAP

In the Eighteenth Century, God used George Whitefield to teach us about hard work, evangelism, and perseverance in our duties.

EIGHTEENTH CENTURY (pt.5) MEMORY VERSE.

- "Though I am the very least of all the saints, this grace was given, to preach to the Gentiles the unsearchable riches of Christ" (**Ephesians 3:8**).

EIGHTEENTH CENTURY (pt.5) MEMORY QUOTE.

- "What! Get to heaven on your own strength? Why, you might as well try to climb to the moon on a rope of sand!" (**George Whitefield**).

FOR FURTHER STUDY

- **DOCUMENTARY:** *Born Again: George Whitefield Whitefield* (Full Documentary, 59:26 in length) - <https://www.youtube.com/watch?v=HDIHSeYQluI>
- **SERMON:** *"I Will Not Be a Velvet-Mouthed Preacher!" The Life and Ministry of George Whitefield: Living and Preaching As Though God Were Real (Because He Is)* by John Piper <https://www.desiringgod.org/messages/i-will-not-be-a-velvet-mouthed-preacher>
- **SHORT BIOGRAPHY:** *George Whitefield: God's Anointed Servant* by Arnold A. Dallimore - <https://a.co/d/3CoU2nQ>
- **LONG BIOGRAPHY:** *George Whitefield 2 Volume Set - The Life and Times of the Great Evangelist of the 18th Century Revival* by Arnold A. Dallimore - https://www.christianbook.com/george-whitefield-2-volume/arnold-dallimore/9780851517308/pd/517302?en=google&event=SHOP&kw=academic-60-80%7C517302&p=1179710&utm_source=google&p=1229913&dv=c&cb_src=google&cb_typ=shopping&cb_cmp=233748492&cb_adg=175064330300&cb_kyw=&utm_medium=shopping&gad_source=1&gad_campaignid=233748492&gbraid=0AAAAD_dTHbbOMl6kj8VDBnyyBw4fojy_&gclid=CjwKCAjw_pDBBhBMEiwAmY02Ngth26bn2xXwP4hozych4yDgOnWDDOMDJ3KCgygFLmpWJ1c6SOOUJhoCuVIQAvD_BwE

INTERESTING FACTS ABOUT GEORGE WHITEFIELD

- **Whitefield preached a ridiculous number of sermons to an astounding amount of people in the 18th century:** Whitefield preached an estimated 18,000 sermons in his 34-year ministry, often multiple times daily, reaching approximately 10 million people across England, Scotland, Wales, and America. His stamina was extraordinary, preaching up to 40–60 hours weekly despite asthma and frail health, sometimes to crowds of 20,000–30,000 without amplification. "I would rather wear out than rust out" (The Works of the Reverend George Whitefield, vol. 5, p. 78).
- **Whitefield popularized open-air preaching:** Denied pulpits by skeptical Church of England clergy, Whitefield began preaching in fields, coal mines, and markets in 1739, revolutionizing evangelism. His first open-air sermon in Kingswood, England, drew 200 miners, many weeping as they heard the gospel. This innovation reached the unchurched, making him a forerunner of modern mass evangelism. "I look upon all the world as my parish" (George Whitefield's Journals, p. 89).
- **Whitefield had influence in both the UK and North America:** Whitefield made seven voyages to America between 1737 and 1770, preaching in colonies from Georgia to Massachusetts, sparking the Great Awakening alongside Jonathan Edwards. His ability to cross the Atlantic, enduring

perilous sea journeys, amplified his impact, shaping American evangelicalism and religious identity. He preached to diverse groups, including slaves, advocating their spiritual equality.

- **Whitefield was a dramatic preacher:** A former actor in school plays, Whitefield used his theatrical talents to deliver sermons with unmatched passion, earning praise from actor David Garrick, who said, "I would give a hundred guineas if I could say 'Oh!' like Mr. Whitefield." His voice carried over vast crowds, and his expressive gestures moved listeners to tears or conviction, making complex doctrines accessible. Whitefield said, "I will bawl! I will cry! I will not be a velvet-mouthed preacher."
- **Whitefield was converted while reading the Scottish Anglican Henry Scougal:** At age 20, while at Oxford's Pembroke College, Whitefield experienced a dramatic conversion in 1735 after reading Henry Scougal's *The Life of God in the Soul of Man*. This transformed his life, leading him to join the "Holy Club" with John and Charles Wesley, where he embraced rigorous spiritual disciplines. "I felt a new principle of life, a spark of divine love kindled in my soul" (George Whitefield's Journals, p. 60).
- **Whitefield was ordained as a preacher at a young age:** Ordained as a deacon in the Church of England at age 21 in 1736, Whitefield was unusually young for such a role. His first sermon in Gloucester drew complaints for its intensity but filled churches, launching his reputation as a "boy preacher" whose fervor captivated audiences.
- **Whitefield founded Bethesda Orphanage, which still operates today as Bethesda Academy:** In 1737, Whitefield established the Bethesda Orphanage in Savannah, Georgia, to care for abandoned children. He personally funded it through preaching tours and donations, even in his final years, showing his heart for the marginalized. The orphanage still operates today as America's oldest charity.
- **Whitefield preached to massive crowds:** Whitefield's largest recorded audience was 80,000 in Hyde Park, London, in 1739, an astonishing feat without modern technology. Benjamin Franklin, a skeptic, attended a Philadelphia sermon in 1740 and calculated Whitefield's voice reached 30,000, noting, "His delivery was so improved by frequent repetitions that every accent, every emphasis, every modulation of voice, was so perfectly well-turned" (*Autobiography of Benjamin Franklin*).
- **Whitefield endured violent opposition while preaching in the open-air:** Whitefield faced frequent persecution, including mobs throwing stones, dirt, rotten eggs, and dead animals. In 1744, he was nearly killed by a mob in England but responded with humor and courage, viewing suffering as part of his calling. "I was honored today with having a few stones, dirt, rotten eggs, and pieces of dead cat thrown at me" (George

Whitefield's Journals, p. 189).

- **Whitefield was a staunch Calvinist and a zealous Evangelist:** A staunch Calvinist, Whitefield preached God's sovereignty and predestination yet invited all to Christ, balancing doctrine with evangelistic urgency. His sermons on the "new birth" resonated across social classes, from miners to aristocrats, making him a unifying figure in revival. "Come poor, lost, undone sinner, come just as you are to Christ" (Sermons on Important Subjects, p. 156).
- **Whitefield was financial generous:** Whitefield often gave away his earnings to the Bethesda Orphanage or the poor, dying with little wealth despite his influence. Critics accused him of mismanagement, but his transparent accounts and lifelong charity demonstrated integrity.
- **Whitefield had theological disputes with his friends the Wesleys:** Whitefield's Calvinism led to a public rift with John and Charles Wesley's Arminianism in the 1740s, yet he pursued reconciliation, prioritizing gospel unity. Their restored partnership showed his commitment to Christian charity over doctrinal pride.
- **Whitefield preached on the day he died:** On September 29, 1770, despite severe illness, Whitefield preached his final sermon in Newburyport, Massachusetts, standing for two hours by candlelight. He died hours later on September 30 at age 55, buried under the pulpit, symbolizing his lifelong devotion. His last words urged listeners to "examine their hearts" for Christ.
- **Whitefield had tremendous physical endurance:** Despite chronic asthma and a frail frame, Whitefield traveled thousands of miles on horseback, ship, and foot, enduring storms, illness, and exhaustion. He often rose at 4 a.m. to pray and study, modeling discipline for Christians.
- **Whitefield influenced important American figures:** Whitefield's preaching inspired leaders like Benjamin Franklin, who became a friend and published his sermons, and Phillis Wheatley, the enslaved poet who admired his ministry. His emphasis on personal faith influenced the American Revolution's ideals of individual liberty.

QUOTES ABOUT GEORGE WHITEFIELD

- "His delivery was so improved by frequent repetitions that every accent, every emphasis, every modulation of voice, was so perfectly well-turned and well-placed, that, without being interested in the subject, one could not help being pleased with the discourse; a pleasure of much the same kind with that received from an excellent piece of music." — *The Autobiography of Benjamin Franklin*, ed. Leonard W. Labaree (Yale University Press, 1964), p. 177.

- "I would give a hundred guineas if I could say 'Oh!' like Mr. Whitefield." — **Quoted in Arnold Dallimore, *George Whitefield: The Life and Times of the Great Evangelist*, vol. 1 (Banner of Truth, 1970), p. 247.**
- "His labours were so far beyond the common rate of men, that one is tempted to think nature had formed him a giant... His zeal in propagating the gospel was matchless, and his success therein wonderful." — **A Sermon on the Death of the Rev. Mr. George Whitefield, preached by John Wesley (1770), in *The Works of John Wesley*, vol. 2 (Zondervan, 1958), p. 330.**
- "He is a born orator... and has a wonderful power of describing the glories of heaven and the terrors of hell, so as to affect the minds of his hearers in a marvelous manner." — **Quoted in George M. Marsden, *Jonathan Edwards: A Life* (Yale University Press, 2003), p. 206.**
- "His voice was so commanding, his action so graceful, and his manner so pathetic, that it was impossible to hear him without being struck with admiration... He seemed to possess the power to chain the attention of his audience." — ***Memoirs of the Life of the Rev. George Whitefield*, by Cornelius Winter, in *The Works of the Reverend George Whitefield*, vol. 3 (1771), p. 456.**
- "Thou didst, in strains of eloquence refin'd, / In flame the soul, and captivate the mind." — **"An Elegiac Poem on the Death of George Whitefield" (1770), in *The Poems of Phillis Wheatley*, ed. Julian D. Mason Jr. (University of North Carolina Press, 1989), p. 53.**
- "He is the prince of preachers; his sermons are like a flame of fire, piercing the heart with conviction and warming it with divine love." — **Quoted in Luke Tyerman, *The Life of the Rev. George Whitefield*, vol. 2 (Hodder and Stoughton, 1877), p. 89.**
- "His discourses were like a torrent, rushing with such rapidity and force, that they bore down all before them... yet there was a divine sweetness in his voice, that melted the heart." — ***Letters from the Rev. Samuel Davies*, in *The Virginia Evangelical and Literary Magazine* (1819), p. 342.**

QUOTES BY GEORGE WHITEFIELD

Faith and Conversion

- "If you are going to walk with Jesus Christ, you are going to be opposed... In our days, to be a true Christian is really to become a scandal." — ***Sermons of George Whitefield*, ed. Lee Gatiss, p. 47.**
- "Lord, help me to begin to begin." — ***The Works of the Reverend George Whitefield*, vol. 5, p. 23.**
- "Come poor, lost, undone sinner, come just as you are to Christ." — ***Sermons on Important Subjects*, p. 156.**
- "A true faith in Jesus Christ will not suffer us to be idle. No, it is an active,

lively, restless principle; it fills the heart, so that it cannot be easy till it is doing something for Jesus Christ." — **The Works of the Reverend George Whitefield, vol. 6, p. 89.**

- "I have just put my soul as a blank into the hand of Jesus, my Redeemer, and desired Him to write on it what He pleases; I know it will be His image." — **George Whitefield's Journals, p. 203.**
- "We cannot recover ourselves from the state wherein we have fallen, therefore must be renewed by the Holy Ghost. We are not true Christians, till we are sanctified by the Spirit of God." — **Sermons of George Whitefield, p. 112.**
- "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." — **The Works of the Reverend George Whitefield, vol. 4, p. 134.**

God's Sovereignty and Grace

- "What! Get to heaven on your own strength? Why, you might as well try to climb to the moon on a rope of sand!" — **Sermons on Important Subjects, p. 245.**
- "No holy act is ever done to obtain justification; but our justification before God is the cause of all our holy acts." — **The Works of the Reverend George Whitefield, vol. 5, p. 167.**
- "Since then Christ is praying for us, whom should we fear? And since He has promised to make us more than conquerors, of whom should we be afraid?" — **Sermons of George Whitefield, p. 89.**
- "Nothing but God can satisfy the heart of man." — **The Works of the Reverend George Whitefield, vol. 6, p. 45.**
- "Jesus was God and man in one person, that God and man might be happy together again." — **Sermons on Important Subjects, p. 312.**
- "The Lord Jesus Christ is our righteousness; and if we are accepted with God, it must be only in and through the personal righteousness, the active and passive obedience, of Jesus Christ his beloved Son." — **The Works of the Reverend George Whitefield, vol. 4, p. 201.**
- "God alone is the author of our salvation; our wills are free only to sin, but it is His grace that frees us to choose Him." — **The Works of the Reverend George Whitefield, vol. 6 (1772), p. 54.**

Preaching and Evangelism

- "God forbid that I should travel with anybody a quarter of an hour without speaking of Christ to them." — **George Whitefield's Journals, p. 176.**
- "We can preach the Gospel of Christ no further than we have experienced the power of it in our own hearts." — **The Works of the Reverend George Whitefield, vol. 5, p. 98.**
- "It is a poor sermon that gives no offense; that neither makes the hearer displeased with himself nor with the preacher." — **Sermons of George**

Whitefield, p. 64.

- "Other men may preach the gospel better than I, but no man can preach a better gospel." — **The Works of the Reverend George Whitefield, vol. 6, p. 123.**
- "I look upon all the world as my parish." — **George Whitefield's Journals, p. 89.**
- "Ministers never write or preach so well as when under the cross; the Spirit of Christ and of glory then rests upon them." — **The Works of the Reverend George Whitefield, vol. 4, p. 156.**
- "I know no other reason, why Jesus has put me into the ministry, than because I am the chief of sinners, and therefore fittest to preach free grace to a world lying in the wicked one." — **Sermons on Important Subjects, p. 187.**

Humility and Devotion

- "Be humble, talk little, think and pray much." — **The Works of the Reverend George Whitefield, vol. 5, p. 34.**
- "Pray that I may be very little in my own eyes, and not rob my dear Master of any part of his glory." — **George Whitefield's Journals, p. 245.**
- "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!" — **The Works of the Reverend George Whitefield, vol. 6, p. 67.**
- "Let the name of Whitefield perish, but Christ be glorified." — **Sermons of George Whitefield, p. 23.**
- "Oh that I was lowly in heart! Honor and dishonor, good report and evil report would then be alike, and prove a furtherance to me in my Christian cause." — **George Whitefield's Journals, p. 198.**

Scripture and Spiritual Disciplines

- "I got more true knowledge from reading the Book of God in one month, than I could ever have acquired from all the writings of men." — **The Works of the Reverend George Whitefield, vol. 4, p. 78.**
- "If we once get above our Bibles and cease making the written Word of God our sole rule both as to faith and practice, we shall soon lie open to all manner of delusion." — **Sermons on Important Subjects, p. 134.**
- "I began to read the Holy Scriptures upon my knees, laying aside all other books, and praying over, if possible, every line and word. This proved meat indeed and drink indeed to my soul." — **George Whitefield's Journals, p. 167.**
- "Prayer is the very breath of the new creature, the fan of the divine life, whereby the spark of holy fire, kindled in the soul by God, is not only kept in, but raised into a flame." — **The Works of the Reverend George Whitefield, vol. 5, p. 112.**
- "The true believer can no more live without prayer, than without food day

by day." — **Sermons of George Whitefield, p. 145.**

Sin and Repentance

- "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!" — **Sermons on Important Subjects, p. 289.**
- "People want to recommend themselves to God by their sincerity... but if you depend on your sincerity for your salvation, your sincerity will damn you." — **The Works of the Reverend George Whitefield, vol. 6, p. 101.**
- "When you hear of a notorious sinner, instead of thinking you do well to be angry, beg of Jesus Christ to convert, and make him a monument of His free grace." — **Sermons of George Whitefield, p. 78.**
- "Man is nothing; he has a free will to go to Hell, but none to go to Heaven, till God works in him." — **The Works of the Reverend George Whitefield, vol. 4, p. 189.**

Heaven and Eternal Perspective

- "We are immortal until our work on earth is done." — **George Whitefield's Journals, p. 234.**
- "How sweet is rest after fatigue! How sweet will heaven be when our journey is ended." — **Sermons on Important Subjects, p. 356.**
- "I go to a rest prepared; my sun has arisen, and by aid from Heaven has given light to many. It is now about to set—no, it is about to rise to the zenith of immortal glory." — **The Works of the Reverend George Whitefield, vol. 5, p. 201.**
- "Oh, thought divine! I shall soon be in a world where time, two, pain and sorrow are unknown." — **George Whitefield's Journals, p. 278.**

Christian Living

- "Press forward. Do not stop, do not linger in your your journey, but strive for the mark set before you." — **Sermons of George Whitefield, p. 101.**
- "Fight the good fight of faith, and God will give you spiritual mercies." — **The Works of the Reverend George Whitefield, vol. 6, p. 145.**
- "There is not a thing on the face of the earth that I abhor so much as idleness or idle people." — **George Whitefield's Journals, p. 156.**
- "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." — **Sermons on Important Subjects, p. 223.**
- "No, the religion of Jesus is a social religion." — **The Works of the Reverend George Whitefield, vol. 4, p. 167.**

Persecution and Suffering

- "I was honored today with having a few stones, dirt, rotten eggs, and

pieces of dead cat thrown at me." — **George Whitefield's Journals, p. 189.**

- "I would rather wear out than rust out." — **The Works of the Reverend George Whitefield, vol. 5, p. 78.**

Divine Love and Passion

- "O that I could be dissolved in the ocean of Divine Love!" — **George Whitefield's Journals, p. 212.**
- "One taste of Christ's love in the heart will make amends for all." — **Sermons of George Whitefield, p. 123.**
- "My heart is full; I could almost say it is too big to speak, and yet too big to be silent." — **The Works of the Reverend George Whitefield, vol. 6, p. 89.**

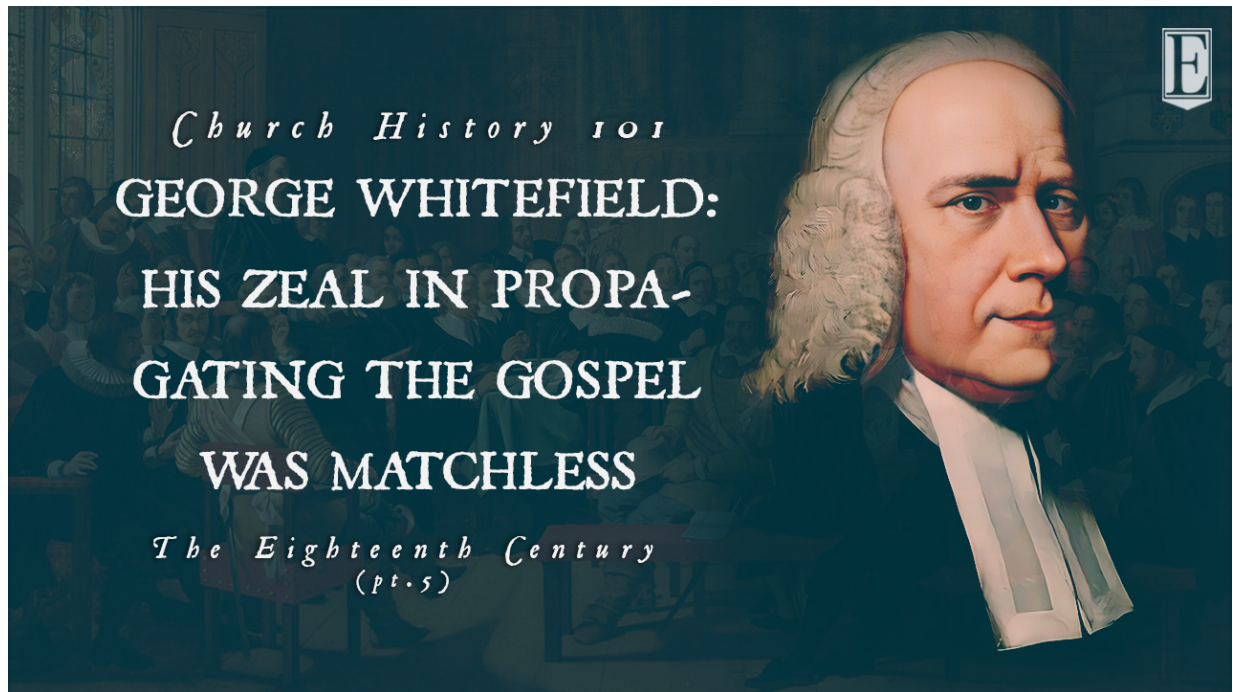
The Holy Spirit

- "Only the Holy Spirit can make a dull boor a profound theologian, for He is the author of the Scriptures." — **Sermons on Important Subjects, p. 178.**
- "As for the extraordinary operations of the Holy Ghost, such as working of miracles, or speaking with divers kinds of tongues, they are long since ceased." — **The Works of the Reverend George Whitefield, vol. 4, p. 145.**

Christian Community

- "Among the many reasons assignable for the sad decay of true Christianity, perhaps the neglecting to assemble ourselves together, in religious societies, may not be one of the least." — **Sermons of George Whitefield, p. 156.**
- "For, if we have not charity, we are not Christians: charity is the great duty of Christians." — **The Works of the Reverend George Whitefield, vol. 5, p. 134.**

IMAGE



George Whitefield: His Zeal in Propagating the Gospel Was Matchless

Born on December 16, 1714, in Gloucester, England, at the Bell Inn, George Whitefield emerged from humble beginnings to become a pivotal figure in the Great Awakening. His father, Thomas, died when George was two, leaving his mother, Elizabeth, to raise seven children while managing the inn. Financial struggles and a failed remarriage shaped Whitefield's empathy for the poor (Dallimore, *George Whitefield: The Life and Times of the Great Evangelist*, Vol. 1, 1970, p. 17). As a youth, he displayed a flair for drama but confessed to sins like theft, later reflecting, "I was a child of wrath, even as others" (*George Whitefield's Journals*, 1960, p. 46). At fifteen, he worked at the inn but secured a scholarship to Pembroke College, Oxford, in 1732, serving as a servitor to fund his education (Stout, *The Divine Dramatist: George Whitefield and the Rise of Modern Evangelicalism*, 1991, p. 24).

At Oxford, Whitefield joined the "Holy Club" with John and Charles Wesley, embracing spiritual disciplines. In 1735, at age twenty, reading Henry Scougal's *The Life of God in the Soul of Man* led to his conversion, as he wrote, "I felt a new principle of life, a spark of divine love kindled in my soul" (*George Whitefield's Journals*, 1960, p. 60). Ordained a deacon in 1736, Whitefield's fervent preaching drew crowds, though some criticized his urgency (Arnold, *The Early Episcopal Career of George Whitefield*, 1995, p. 42). In 1737, he sailed to Georgia, founding

the Bethesda Orphanage, which he supported lifelong, and preached to diverse groups, including slaves, advocating their spiritual equality (Cashin, *Beloved Bethesda: A History of George Whitefield's Home for Boys*, 2001, p. 12).

Denied pulpits in England by 1738, Whitefield pioneered open-air preaching, addressing crowds of up to 30,000 in fields and markets, declaring, "I look upon all the world as my parish" (*George Whitefield's Journals*, 1960, p. 89). His dramatic delivery and focus on the new birth captivated audiences, from coal miners to nobility, revolutionizing evangelism (Kidd, *The Great Awakening: The Roots of Evangelical Christianity in Colonial America*, 2007, p. 64). A Calvinist, Whitefield emphasized God's sovereignty, stating, "God alone is the author of our salvation; our wills are free only to sin, but it is His grace that frees us to choose Him" (*The Works of the Reverend George Whitefield*, Vol. 6, 1772, p. 54). Yet, he preached with universal urgency, inviting, "Come poor, lost, undone sinner, come just as you are to Christ" (*Sermons on Important Subjects*, 1825, p. 156).

Whitefield's seven transatlantic journeys, covering thousands of miles, sparked revivals across England, Scotland, Wales, and America. In 1741, his preaching ignited the Cambuslang Revival in Scotland, with hundreds converted (Fawcett, *The Cambuslang Revival*, 1971, p. 89). He preached an estimated 18,000 sermons to 10 million people, often multiple times daily, reaching 80% of the American colonies' population despite only eight years there (Lambert, *Inventing the Great Awakening*, 1999, p. 56). Facing persecution—pelted with stones, dirt, and dead animals—he rejoiced, noting, "I was honored today with a few stones, dirt, rotten eggs, and pieces of dead cat thrown at me" (*George Whitefield's Journals*, 1960, p. 189). Multiple assassination attempts failed, reinforcing his belief, "We are immortal until our work on earth is done" (*George Whitefield's Journals*, 1960, p. 234).

Despite fame, Whitefield remained humble, praying to be "very little in my own eyes" and saying, "Let the name of Whitefield perish, but Christ be glorified" (*Sermons of George Whitefield*, 1996, p. 23). Financially strained, he gave generously to the poor and the Bethesda Orphanage, dying with little wealth (Dallimore, *George Whitefield*, Vol. 2, 1980, p. 456). Physically frail, battling asthma, he preached until his final sermon on September 29, 1770, in Newburyport, Massachusetts, dying hours later at age fifty-five. John Wesley, in his funeral sermon, praised, "His zeal in propagating the gospel was matchless, and his success therein wonderful" (*A Sermon on the Death of the Rev. Mr. George Whitefield*, in *The Works of John Wesley*, Vol. 2, 1958, p. 330).

Whitefield's love for Scripture shone, as he affirmed, "I got more true knowledge from reading the Book of God in one month, than I could ever have acquired from all the writings of men" (*The Works of the Reverend George Whitefield*, Vol. 4, 1771, p. 78). His passion for Christ drove him, as he longed to be "dissolved in the ocean of Divine Love" (*George Whitefield's Journals*, 1960, p. 212). Jonathan Edwards wept for joy hearing Whitefield preach, and his influence touched young William Wilberforce, whose grandparents were his friends (Pollock, *Wilberforce*, 1977, p. 14).

Theological Lessons from Whitefield

Whitefield's life teaches us three enduring lessons for Christ's church.

First, Whitefield teaches us to work hard. By God's grace, he labored tirelessly, preaching despite exhaustion and illness, embodying the apostle Paul's testimony. Whitefield declared, "I would rather wear out than rust out" (*The Works of the Reverend George Whitefield*, Vol. 5, 1772, p. 78). His relentless effort challenges us to steward our time and talents for Christ's glory, trusting God's grace to sustain us.

Second, Whitefield teaches us to combine Calvinistic depth with evangelistic breadth. His theology, rooted in God's sovereignty and human sinfulness, fueled his urgent call to all sinners to trust Christ. Balancing doctrine and zeal, he modeled a ministry that honors God's electing grace while inviting all to salvation. His words, "Come poor, lost, undone sinner, come just as you are to Christ" (*Sermons on Important Subjects*, 1825, p. 156), inspire us to proclaim the gospel boldly and inclusively.

Third, Whitefield teaches us to run our race until we die. Despite opposition, illness, and personal loss—his wife Elizabeth died in 1768, and their only child in infancy—Whitefield persevered, preaching until his final breath. He affirmed, "How sweet is rest after fatigue! How sweet will heaven be when our journey is ended" (*Sermons on Important Subjects*, 1825, p. 356). His endurance urges us to finish our course faithfully, trusting Christ to uphold us.

Conclusion: Christ's Victory in the Eighteenth Century

In the eighteenth century, Jesus Christ built His church through George Whitefield, whose hard work, evangelistic fervor, and perseverance sparked the Great Awakening, transforming England, America, and beyond. Preaching 18,000 sermons to millions, enduring persecution, and founding institutions like the Bethesda Orphanage, Whitefield's ministry bore lasting fruit. As Schaff reflects, "Whitefield's voice awakened nations, proving that Christ's gospel cannot be restrained" (*History of the Christian Church*, Vol. VII, 1892, p. 142). His legacy, influencing figures like Edwards and Wilberforce, underscores Christ's power to conquer through faithful servants.

Let us learn from Whitefield, laboring diligently, proclaiming the gospel with depth and breadth, and persevering until our work is done. May we cherish Scripture and Christ above all, trusting that He continues to conquer the nations, building His church for His glory. Let us live boldly, knowing that His kingdom advances, unstoppable, until it fills the earth. Amen.