

## Useful sites and Quotations

Think on these things

<https://churchanswers.com/blog/eleven-characteristics-of-pastors-who-guarded-themselves-against-a-fall/?fbclid=IwAR11nIFgswkFsCDMS3fnT9oacreFAR85krqD5hw0gB4JwBjI85egKccr3iE>

Warren Peel on Pastoral Prayer

<https://www.youtube.com/watch?v=kuo63PIST7w>

An encouraging song –

<https://www.youtube.com/watch?v=sVRVdx6x-Zw&list=PLknTnue1oyhyJQGVk5-kikPYHqTuCrEEN&index=14>

<https://banneroftruth.org/us/resources/articles/2018/george-whitefields-evangelistic-preaching/> - cited 13.1.21)

*On September 29, 1770, Whitefield stood before the citizens of Exeter. Some in the crowd could tell that he was sick but they did not know that Whitefield was suffering from a life-threatening case of asthma. As Whitefield stood before the crowd, someone called out from the audience, 'You are more fit to go to bed than to preach.' 'True sir,' replied Whitefield, he acknowledged the seriousness of his situation. Whitefield then prayed, '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.'*

*Steven Lawson gives this description of Whitefield's prayer life:*

*Whitefield was devoted to God in earnest prayer. Through time spent on his knees, his heart for God was further depended and developed. The secret of his public ministry was not found primarily in his vivid vocabulary, dramatic skills, or Oxford education. The true source of power in his preaching lay far deeper. It was discovered behind closed doors in time alone with God.*

*Whitefield was not a perfect man. He did not follow the advice of his doctors and friends to take better care of his body and some wish he had taken a stronger stand against slavery. But behind his preaching was a man of integrity in his business affairs. When the Wesley brothers publicly attacked his theology, he responded with love.*

## Julian Hardyman "Jesus, Lover of my Soul" Quotations

p.19 "Seeking the face of Christ is entirely biblical, but the extraordinary thing is that this is about Jesus' longing to see my face."

"Jesus himself says to your soul, 'Show me your face. Let me hear your voice. Your voice is sweet. Your face is lovely.'"

"As we have seen already, he desires us because he finds us desirable."

"However, this is the other side of the relationship. He wants us"

p. 26 "For even the sight of a tear-stained face, stammering out our own humble acknowledgment of our sin, our hatred of it and our plea for his forgiveness rather than trying to manufacture our own, is beautiful and lovely to him."

p.30 "He wants us to love him with all the madness our souls are capable of. Human desire, human romance, crazy human love . . . all point us to something greater: Christ's love for us, and the love he wants to give us for himself."

p. 50 "Jesus loves each one of His people with that same love with which He loves the whole of His people."

p.77 I wonder if this helps account for the delight Christ finds in us? When we look at ourselves, we see judgment. But when Christ looks at us, he sees love, a love evoked by his prior love. We look into his face and see a smile. In response, we smile. This is what Christ sees, and it is beautiful. And it really is beautiful. He's not just pretending to find us beautiful."

p.84 "He has promised to provide for our needs (Luke 12:30–31). He will not allow anything to happen to us that is not part of his plan eventually to give us more of himself and all his gifts."

pp 85f "Life is full of experiences that exhaust us with unsatisfied desire. We are driven to fill ourselves with the good things of this world, but they simply leave us needing God all the more. As they turn out to be unsatisfying, we find ourselves longing for more, not always realizing that it is Christ we are missing, but experiencing the craziness of desire to fill that space with love."

p.90 "We long to be as close to Jesus as he is to his Father, and as John, his especially beloved disciple, was to Jesus at the Last Supper. We do not have to envy John. We can be where he was. As Jesus says later in John's account of the Last Supper: 'You will realise that I am in my Father, and you are in me, and I am in you' (John 14:20)."

p. 95 "Christ moved towards us in the incarnation. Now, by his Spirit, he is in constant motion in our souls."

p.99 "Song, Richard Sibbes suggests we find in it both Christ's initial move towards us and his future final move towards us when he returns. But Christ also comes to us in a whole series of 'intermediate comings'. What Sibbes means is that our relationship with Christ is not static but dynamic. He is constantly moving towards us, drawing near, peering"

"Love is not static. And if it is, it is not love. The same is true of our relationship with Christ. He, of course, never changes in himself. But we change, and our experience of him changes as we change. We find even greater depths, fresh colour combinations, new tones in his voice. And he is constantly moving towards us saying, 'Arise, come, my darling; my beautiful one, come with me.'"

p. 104 "When we become Christians, we ask him to sit on that throne, but it is not a once-for-all movement psychologically. It is one we have to repeat regularly through our Christian lives."

p. 111 It feels as though Christ is a long way away. A missed promotion, a child's illness, an unanticipated expense that means a longed-for weekend break has to be abandoned: all manner of external disappointments can hit us harder than we expected and make us feel distant from God. Or a sense of flatness, emptiness or inner drag seems to flood our souls out of nowhere, leaving us with the sense that God is hiding somewhere behind a very distant planet"

Excerpts From: Hardyman, Julian. "Jesus, Lover of My Soul." IVP. iBooks. This material may be protected by copyright