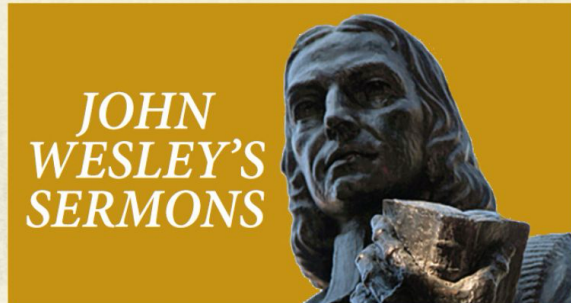


# Lenten Study with Pastor Ryan



Original Sin  
The Almost Christian  
The Means of Grace  
Salvation by Faith  
The New Birth  
Marks of the New Birth  
Christian Perfection

**Tuesdays, March 4 - April 15**  
**10:30am**  
**Martha Morriss Room**

## Table of Contents

|  |           |
|--|-----------|
| <b><i>Original Sin</i></b> .....   | <b>2</b>  |
| Discussion Questions for John Wesley's Sermon "Original Sin" .....           | <b>10</b> |
| <b><i>The Almost Christian</i></b> .....                                     | <b>11</b> |
| Discussion Questions for John Wesley's Sermon "The Almost Christian" .....   | <b>17</b> |
| <b><i>The Means of Grace</i></b> .....                                       | <b>19</b> |
| Discussion Questions for John Wesley's Sermon "The Means of Grace" .....     | <b>31</b> |
| <b><i>Salvation By Faith</i></b> .....                                       | <b>33</b> |
| Discussion Questions for John Wesley's Sermon "Salvation by Faith" .....     | <b>40</b> |
| <b><i>The New Birth</i></b> .....  | <b>41</b> |
| Discussion Questions for John Wesley's Sermon "The New Birth" .....          | <b>49</b> |
| <b><i>The Marks of the New Birth</i></b> .....                               | <b>51</b> |
| Discussion Questions for John Wesley's Sermon "Marks of the New Birth" ..... | <b>59</b> |
| <b><i>Christian Perfection</i></b> .....                                     | <b>61</b> |
| Discussion Questions for John Wesley's Sermon "Christian Perfection" .....   | <b>74</b> |

## Original Sin

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6:5.

1. How widely different is this from the fair pictures of human nature which men have drawn in all ages! The writings of many of the ancients abound with gay descriptions of the dignity of man; whom some of them paint as having all virtue and happiness in his composition, or, at least, entirely in his power, without being beholden to any other being; yea, as self-sufficient, able to live on his own stock, and little inferior to God himself.

2. Nor have Heathens alone, men who are guided in their researches by little more than the dim light of reason, but many likewise of them that bear the name of Christ, and to whom are entrusted the oracles of God, spoken as magnificently concerning the nature of man, as if it were all innocence and perfection. Accounts of this kind have particularly abounded in the present century; and perhaps in no part of the world more than in our own country. Here not a few persons of strong understanding, as well as extensive learning, have employed their utmost abilities to show, what they termed, "the fair side of human nature." And it must be acknowledged, that, if their accounts of him be just, man is still but "a little lower than the angels;" or, as the words may be more literally rendered, "a little less than God."

3. Is it any wonder, that these accounts are very readily received by the generality of men For who is not easily persuaded to think favourably of himself Accordingly, writers of this kind are most universally read, admired, applauded. And innumerable are the converts they have made, not only in the gay, but the learned world. So that it is now quite unfashionable to talk otherwise, to say any thing to the disparagement of human nature; which is generally allowed, notwithstanding a few infirmities, to be very innocent, and wise, and virtuous!

4. But, in the mean time, what must we do with our Bibles -- for they will never agree with this. These accounts, however pleasing to flesh and blood, are utterly irreconcilable with the scriptural. The Scripture avers, that "by one man's disobedience all men were constituted sinners;" that "in Adam all died," spiritually died, lost the life and the image of God; that fallen, sinful Adam then "begat a son in his own likeness;" -- nor was it possible he should beget him in any other; for "who can bring a clean thing out of an unclean" -- that consequently we, as well as other men, were by nature "dead in trespasses and sins," "without hope, without God in the world," and therefore "children of wrath;" that every man may say, "I was shapen in wickedness, and in sin did my mother conceive me;" that "there is no difference," in that "all have sinned and come short of the glory of God," of that glorious image of God wherein man was originally created. And hence, when "the Lord looked down from heaven upon the children of men, he saw they were all gone out of the way; they were altogether become abominable, there was none righteous, no, not one," none that truly sought after God: Just agreeable this, to what is declared by the Holy Ghost in the words above recited, "God saw," when he looked down from

heaven before, "that the wickedness of man was great in the earth;" so great, that "every imagination of the thoughts of his heart was only evil continually."

This is God's account of man: From which I shall take occasion, First, to show what men were before the flood: Secondly, to inquire, whether they are not the same now: And, Thirdly, to add some inferences.

I. 1. I am, First, by opening the words of the text, to show what men were before the flood. And we may fully depend on the account here given: For God saw it, and he cannot be deceived. He "saw that the wickedness of man was great:" -- Not of this or that man; not of a few men only; not barely of the greater part, but of man in general; of men universally. The word includes the whole human race, every partaker of human nature. And it is not easy for us to compute their numbers, to tell how many thousands and millions they were. The earth then retained much of its primeval beauty and original fruitfulness. The face of the globe was not rent and torn as it is now; and spring and summer went hand in hand. It is therefore probable, it afforded sustenance for far more inhabitants than it is now capable of sustaining; and these must be immensely multiplied, while men begat sons and daughters for seven or eight hundred years together. Yet, among all this inconceivable number, only "Noah found favour with God." He alone (perhaps including part of his household) was an exception from the universal wickedness, which, by the just judgment of God, in a short time after brought on universal destruction. All the rest were partakers in the same guilt, as they were in the same punishment.

2. "God saw all the imaginations of the thoughts of his heart;" -- of his soul, his inward man, the spirit within him, the principle of all his inward and outward motions. He "saw all the imaginations:" It is not possible to find a word of a more extensive signification. It includes whatever is formed, made, fabricated within; all that is or passes in the soul; every inclination, affection, passion, appetite; every temper, design, thought. It must of consequence include every word and action, as naturally flowing from these fountains, and being either good or evil according to the fountain from which they severally flow.

3. Now God saw that all this, the whole thereof, was evil; -- contrary to moral rectitude; contrary to the nature of God, which necessarily includes all good; contrary to the divine will, the eternal standard of good and evil; contrary to the pure, holy image of God, wherein man was originally created, and wherein he stood when God, surveying the works of his hands, saw them all to be very good; contrary to justice, mercy, and truth, and to the essential relations which each man bore to his Creator and his fellow-creatures.

4. But was there not good mingled with the evil Was there not light intermixed with the darkness No; none at all: "God saw that the whole imagination of the heart of man was only evil." It cannot indeed be denied, but many of them, perhaps all, had good motions put into their hearts; for the Spirit of God did then also "strive with man," if haply he might repent, more especially during that gracious reprieve, the hundred and twenty years, while the ark was preparing. But still "in his flesh dwelt no good thing;" all his nature was purely evil: It was wholly consistent with itself, and unmixed with anything of an opposite nature.

5. However, it may still be matter of inquiry, "Was there no intermission of this evil Were there no lucid intervals, wherein something good might be found in the heart of man" We are not here to consider, what the grace of God might occasionally work in his soul; and, abstracted from this, we have no reason to believe, there was any intermission of that evil. For God, who "saw the whole imagination of the thoughts of his heart to be only evil," saw likewise, that it was always the same, that it "was only evil continually;" every year, every day, every hour, every moment. He never deviated into good.

II. Such is the authentic account of the whole race of mankind which He who knoweth what is in man, who searcheth the heart and trieth the reins, hath left upon record for our instruction. Such were all men before God brought the flood upon the earth. We are, Secondly, to inquire, whether they are the same now.

1. And this is certain, the Scripture gives us no reason to think any otherwise of them. On the contrary, all the above cited passages of Scripture refer to those who lived after the flood. It was above a thousand years after, that God declared by David concerning the children of men, "They are all gone out of the way, of truth and holiness; "there is none righteous, no, not one." And to this bear all the Prophets witness, in their several generations. So Isaiah, concerning God's peculiar people, (and certainly the Heathens were in no better condition,) "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness; but wounds, and bruises, and putrifying sores." The same account is given by all the Apostles, yea, by the whole tenor of the oracles of God. From all these we learn, concerning man in his natural state, unassisted by the grace of God, that "every imagination of the thoughts of his heart is" still "evil, only evil," and that "continually."

2. And this account of the present state of man is confirmed by daily experience. It is true, the natural man discerns it not: And this is not to be wondered at. So long as a man born blind continues so, he is scarce sensible of his want: Much less, could we suppose a place where all were born without sight, would they be sensible of the want of it. In like manner, so long as men remain in their natural blindness of understanding, they are not sensible of their spiritual wants, and of this in particular. But as soon as God opens the eyes of their understanding, they see the state they were in before; they are then deeply convinced, that "every man living," themselves especially, are, by nature, "altogether vanity;" that is, folly and ignorance, sin and wickedness.

3. We see, when God opens our eyes, that we were before *aqeoi en tv kosmv* -- without God, or, rather, Atheists, in the world. We had, by nature, no knowledge of God, no acquaintance with him. It is true, as soon as we came to the use of reason, we learned "the invisible things of God, even his eternal power and Godhead, from the things that are made." From the things that are seen we inferred the existence of an eternal, powerful Being, that is not seen. But still, although we acknowledged his being we had no acquaintance with him. As we know there is an Emperor of China, whom yet we do not know; so we knew there was a King of all the earth, yet we knew him not. Indeed we could not by any of our natural faculties. By none of these could we attain

the knowledge of God. We could no more perceive him by our natural understanding, than we could see him with our eyes. For "no one knoweth the Father but the Son, and he to whom the Son willeth to reveal him. And no one knoweth the Son but the Father, and he to whom the Father revealeth him."

4. We read of an ancient king, who, being desirous to know what was the natural language of men, in order to bring the matter to a certain issue, made the following experiment: He ordered two infants, as soon as they were born, to be conveyed to a place prepared for them, where they were brought up without any instruction at all, and without ever hearing a human voice. And what was the event? Why that when they were at length brought out of their confinement, they spoke no language at all; they uttered only inarticulate sounds, like those of other animals. Were two infants in like manner to be brought up from the womb without being instructed in any religion, there is little room to doubt but (unless the grace of God interposed) the event would be just the same. They would have no religion at all: They would have no more knowledge of God than the beasts of the field, than the wild ass's colt. Such is natural religion, abstracted from tradition, and from the influences of God's Spirit!

5. And having no knowledge, we can have no love of God: We cannot love him we know not. Most men talk indeed of loving God, and perhaps imagine they do; at least, few will acknowledge they do not love him: But the fact is too plain to be denied. No man loves God by nature, any more than he does a stone, or the earth he treads upon. What we love we delight in: But no man has naturally any delight in God. In our natural state we cannot conceive how any one should delight in him. We take no pleasure in him at all; he is utterly tasteless to us. To love God! it is far above, out of our sight. We cannot, naturally, attain unto it.

6. We have by nature, not only no love, but no fear of God. It is allowed, indeed, that most men have, sooner or later, a kind of senseless, irrational fear, properly called superstition; though the blundering Epicureans gave it the name of religion. Yet even this is not natural, but acquired; chiefly by conversation or from example. By nature "God is not in all our thoughts." We leave him to manage his own affairs, to sit quietly, as we imagine, in heaven, and leave us on earth to manage ours; so that we have no more of the fear of God before our eyes, than of the love of God in our hearts.

7. Thus are all men "Atheists in the world." But Atheism itself does not screen us from idolatry. In his natural state, every man born into the world is a rank idolater. Perhaps, indeed, we may not be such in the vulgar sense of the word. We do not, like the idolatrous Heathens, worship molten or graven images. We do not bow down to the stock of a tree, to the work of our own hands. We do not pray to the angels or saints in heaven, any more than to the saints that are upon the earth. But what then? We have set up our idols in our hearts; and to these we bow down and worship them: We worship ourselves, when we pay that honour to ourselves which is due to God only. Therefore all pride is idolatry; it is ascribing to ourselves what is due to God alone. And although pride was not made for man, yet where is the man that is born without it? But hereby we rob God of his unalienable right, and idolatrously usurp his glory.

8. But pride is not the only sort of idolatry which we are all by nature guilty of. Satan has stamped his own image on our heart in self-will also. "I will," said he, before he was cast out of heaven, "I will sit upon the sides of the north;" I will do my own will and pleasure, independently on that of my Creator. the same does every man born into the world say, and that in a thousand instances; nay, and avow it too, without ever blushing upon the account, without either fear or shame. Ask the man, "Why did you do this" He answers, "Because I had a mind to it." What is this but, "Because it was my will;" that is, in effect, because the devil and I agreed; because Satan and I govern our actions by one and the same principle. The will of God, mean time, is not in his thoughts, is not considered in the least degree; although it be the supreme rule of every intelligent creature, whether in heaven or earth, resulting from the essential, unalterable relation which all creature bear to their Creator.

9. So far we bear the image of the devil, and tread in his steps. But at the next step we leave Satan behind; we run into an idolatry whereof he is not guilty: I mean love of the world; which is now as natural to every man, as to love his own will. What is more natural to us than to seek happiness in the creature, instead of the Creator -- to seek that satisfaction in the works of his hands, which can be found in God only What more natural than "the desire of the flesh" that is, of the pleasure of sense in every kind Men indeed talk magnificently of despising these low pleasures, particularly men of learning and education. They affect to sit loose to the gratification of these appetites wherein they stand on a level with the beasts that perish. But it is mere affectation; for every man is conscious to himself, that in this respect he is, by nature, a very beast. Sensual appetites, even those of the lowest kind, have, more or less, the dominion over him. They lead him captive; they drag him to and fro, in spite of his boasted reason. The man, with all his good breeding, and other accomplishments, has no pre-eminence over the goat: Nay, it is much to be doubted, whether the beast has not the pre-eminence over him. Certainly he has, if we may hearken to one of their modern oracles, who very decently tells us, Once in a season beasts too taste of love; Only the beast of reason is its slave, And in that folly drudges all the year.

A considerable difference indeed, it must be allowed, there is between man and man, arising (beside that wrought by preventing grace) from difference of constitution and of education. But, notwithstanding this, who, that is not utterly ignorant of himself, can here cast the first stone at another Who can abide the test of our blessed Lord's comment on the Seventh Commandment: "He that looketh on a woman to lust after her hath committed adultery with her already in his heart" So that one knows not which to wonder at most, the ignorance or the insolence of those men who speak with such disdain of them that are overcome by desires which every man has felt in his own breast; the desire of every pleasure of sense, innocent or not, being natural to every child of man.

10. And so is "the desire of the eye;" the desire of the pleasures of the imagination. These arise either from great, or beautiful, or uncommon objects; -- if the two former do not coincide with the latter; for perhaps it would appear, upon a diligent inquiry, that neither grand nor beautiful objects please any longer than they are new; that when the novelty of them is over, the greatest part, at least, of the pleasure they give is over; and in the same proportion as they become

familiar, they become flat and insipid. But let us experience this ever so often, the same desire will remain still. The inbred thirst continues fixed in the soul; nay, the more it is indulged, the more it increases, and incites us to follow after another, and yet another object; although we leave every one with an abortive hope, and a deluded expectation. Yea, The hoary fool, who many days Has struggled with continued sorrow, Renews his hope, and fondly lays The desperate bet upon tomorrow! To-morrow comes! 'Tis noon! 'Tis night! This day, like all the former, flies: Yet on he goes, to seek delight To-morrow, till to-night he dies!

11. A third symptom of this fatal disease, the love of the world, which is so deeply rooted in our nature, is "the pride of life;" the desire of praise, of the honour that cometh of men. This the greatest admirers of human nature allow to be strictly natural; as natural as the sight, or hearing, or any other of the external senses. And are they ashamed of it, even men of letters, men of refined and improved understanding So far from it that they glory therein! They applaud themselves for their love of applause! Yea, eminent Christians, so called, make no difficulty of adopting the saying of the old, vain Heathen, *Animi dissoluti est et nequam negligere quid de se homines sentiant*: "Not to regard what men think of us is the mark of a wicked and abandoned mind." So that to go calm and unmoved through honour and dishonour, through evil report and good report, is with them a sign of one that is, indeed, not fit to live: "Away with such a flow from the earth!" But would one imagine that these men had ever heard of Jesus Christ or his Apostles; or that they knew who it was that said, "How can ye believe who receive honour one of another, and seek not the honour which cometh of God only" But if this is really so, if it be impossible to believe, and consequently to please God, so long as we receive or seek honour one of another, and seek not the honour which cometh of God only; then in what a condition are all mankind! the Christians as well as Heathens! since they all seek honour one of another! since it is as natural for them so to do, themselves being the judges, as it is to see the light which strikes upon their eye, or to hear the sound which enters their ear; yea, since they account it a sign of a virtuous mind, to seek the praise of men, and of a vicious one, to be content with the honour that cometh of God only!

III. 1. I proceed to draw a few inferences from what has been said. And, First, from hence we may learn one grand fundamental difference between Christianity, considered as a system of doctrines, and the most refined Heathenism. Many of the ancient Heathens have largely described the vices of particular men. They have spoken much against their covetousness, or cruelty; their luxury, or prodigality. Some have dared to say that "no man is born without vices of one kind or another." But still as none of them were apprized of the fall of man, so none of them knew of his total corruption. They knew not that all men were empty of all good, and filled with all manner of evil. They were wholly ignorant of the entire depravation of the whole human nature, of every man born into the world, in every faculty of his soul, not so much by those particular vices which reign in particular persons, as by the general flood of Atheism and idolatry, of pride, self-will, and love of the world. This, therefore, is the first grand distinguishing point between Heathenism and Christianity. The one acknowledges that many men are infected with many vices, and even born with a proneness to them; but supposes withal, that in some the natural good much over-balances the evil: The other declares that all men are conceived in

sin," and "shapen in wickedness;" -- that hence there is in every man a "carnal mind, which is enmity against God, which is not, cannot be, subject to" his "law;" and which so infects the whole soul, that "there dwelleth in" him, "in his flesh," in his natural state, "no good thing;" but "every imagination of the thoughts of his heart is evil," only evil, and that "continually."

2. Hence we may, Secondly, learn, that all who deny this, call it original sin, or by any other title, are put Heathens still, in the fundamental point which differences Heathenism from Christianity. They may, indeed, allow, that men have many vices; that some are born with us; and that, consequently, we are not born altogether so wise or so virtuous as we should be; there being few that will roundly affirm, "We are born with as much propensity to good as to evil, and that every man is, by nature, as virtuous and wise as Adam was at his creation." But here is the shibboleth: Is man by nature filled with all manner of evil Is he void of all good Is he wholly fallen Is his soul totally corrupted Or, to come back to the text, is "every imagination of the thoughts of his heart only evil continually" Allow this, and you are so far a Christian. Deny it, and you are but an Heathen still.

3. We may learn from hence, in the Third place, what is the proper nature of religion, of the religion of Jesus Christ. It is qerapeia yuchs, God's method of healing a soul which is thus diseased. Hereby the great Physician of souls applies medicines to heal this sickness; to restore human nature, totally corrupted in all its faculties. God heals all our Atheism by the knowledge of Himself, and of Jesus Christ whom he hath sent; by giving us faith, a divine evidence and conviction of God, and of the things of God, -- in particular, of this important truth, "Christ loved me" -- and gave himself for me." By repentance and lowliness of heart, the deadly disease of pride is healed; that of self-will by resignation, a meek and thankful submission to the will of God; and for the love of the world in all its branches, the love of God is the sovereign remedy. Now, this is properly religion, "faith" thus "working by love;" working the genuine meek humility, entire deadness to the world, with a loving, thankful acquiescence in, and conformity to, the whole will and word of God.

4. Indeed, if man were not thus fallen, there would be no need of all this. There would be no occasion for this work in the heart, this renewal in the spirit of our mind. The superfluity of godliness would then be a more proper expression than the "superfluity of naughtiness." For an outside religion, without any godliness at all, would suffice to all rational intents and purposes. It does, accordingly, suffice, in the judgment of those who deny this corruption of our nature. They make very little more of religion than the famous Mr. Hobbes did of reason. According to him, reason is only "a well-ordered train of words:" According to them, religion is only a well-ordered train of words and actions. And they speak consistently with themselves; for if the inside be not full of wickedness, if this be clean already, what remains, but to "cleanse the outside of the cup" Outward reformation, if their supposition be just, is indeed the one thing needful.

5. But ye have not so learned the oracles of God. Ye know, that He who seeth what is in man gives a far different account both of nature and grace, of our fall and our recovery. Ye know that the great end of religion is, to renew our hearts in the image of God, to repair that total loss of righteousness and true holiness which we sustained by the sin of our first parent. Ye know that



all religion which does not answer this end, all that stops short of this, the renewal of our soul in the image of God, after the likeness of Him that created it, is no other than a poor farce, and a mere mockery of God, to the destruction of our own soul. O beware of all those teachers of lies, who would palm this upon you for Christianity! Regard them not, although they should come unto you with all the deceivableness of unrighteousness; with all smoothness of language, all decency, yea, beauty and elegance of expression, all professions of earnest good will to you, and reverence for the Holy Scriptures. Keep to the plain, old faith, "once delivered to the saints," and delivered by the Spirit of God to our hearts. Know your disease! Know your cure! Ye were born in sin: Therefore, "ye must be born again," born of God. By nature ye are wholly corrupted. By grace ye shall be wholly renewed. In Adam ye all died: In the second Adam, in Christ, ye all are made alive. "You that were dead in sins hath he quickened:" He hath already given you a principle of life, even faith in him who loved you and gave himself for you! Now, "go on from faith to faith," until your whole sickness be healed; and all that "mind be in you which was also in Christ Jesus!"

## Discussion Questions for John Wesley's Sermon "Original Sin"

### Understanding the Doctrine of Original Sin

1. How does Wesley define "original sin" in this sermon? What Scriptural evidence does he use to support this doctrine?
2. In what ways does Wesley argue that the effects of Adam's sin extend to all humanity? Do you agree with his reasoning? Why or why not?
3. How does Wesley address objections to the doctrine of original sin? Which of his responses stood out to you, and why?

### Humanity's Fallen Nature

4. According to Wesley, what is the condition of humanity without the grace of God? How does this align or contrast with your understanding of human nature?
5. Wesley describes the "image of God" as being marred by sin. What do you think it means for humanity to be created in the image of God yet affected by original sin?
6. How does Wesley's description of human depravity make you reflect on your own need for God's grace?

### The Role of Grace

7. How does Wesley connect the doctrine of original sin to the necessity of salvation through Christ?
8. Wesley emphasizes the universality of sin. How does this perspective deepen your understanding of the scope of God's grace?
9. In what ways does Wesley's teaching on original sin highlight the importance of prevenient grace (grace that goes before salvation)?

### Application and Reflection

10. How does the doctrine of original sin influence your view of yourself, others, and the world?
11. Wesley's sermon focuses heavily on the fallen state of humanity. How can this understanding motivate Christians to share the message of the Gospel?
12. After reading this sermon, how would you explain the doctrine of original sin to someone unfamiliar with it? What aspects would you emphasize?

### Personal Response

13. Reflect on how the awareness of original sin affects your relationship with God. How does it make you more aware of your need for His grace?
14. Wesley's sermon challenges readers to examine their hearts. What areas of your life do you see the effects of sin most clearly, and how can you invite God to transform those areas?
15. How does Wesley's sermon inspire you to live in light of God's grace and redemption?

# The Almost Christian

*Preached at St. Mary's, Oxford, before the university, on July 25, 1741.*

"Almost thou persuadest me to be a Christian." Acts 26.28.

AND many there are who go thus far: ever since the Christian religion was in the world, there have been many in every age and nation who were almost persuaded to be Christians. But seeing it avails nothing before God to go only thus far, it highly imports us to consider, First. What is implied in being almost, Secondly. What in being altogether, a Christian.

I. (I.) 1. Now, in the being almost a Christian is implied, First, heathen honesty. No one, I suppose, will make any question of this; especially, since by heathen honesty here, I mean, not that which is recommended in the writings of their philosophers only, but such as the common heathens expected one of another, and many of them actually practised. By the rules of this they were taught that they ought not to be unjust; not to take away their neighbour's goods, either by robbery or theft; not to oppress the poor, neither to use extortion toward any; not to cheat or overreach either the poor or rich, in whatsoever commerce they had with them; to defraud no man of his right; and, if it were possible, to owe no man anything.

2. Again: the common heathens allowed, that some regard was to be paid to truth, as well as to justice. And, accordingly, they not only held him in abomination who was forsworn, who called God to witness to a lie; but him also who was known to be a slanderer of his neighbour, who falsely accused any man. And indeed, little better did they esteem wilful liars of any sort, accounting them the disgrace of human kind, and the pests of society.

3. Yet again: there was a sort of love and assistance which they expected one from another. They expected whatever assistance any one could give another, without prejudice to himself. And this they extended not only to those little offices of humanity which are performed without any expense or labour, but likewise to the feeding the hungry, if they had food to spare; the clothing the naked with their own superfluous raiment; and, in general. the giving, to any that needed, such things as they needed not themselves. Thus far, in the lowest account of it, heathen honesty went; the first thing implied in the being almost a Christian.

(II.) 4. A second thing implied in the being almost a Christian, is, the having a form of godliness; of that godliness which is prescribed in the gospel of Christ; the having the outside of a real Christian. Accordingly, the almost Christian does nothing which the gospel forbids. he taketh not the name of God in vain; he blesseth, and curseth not; he sweareth not at all, but his communication is, yea, yea; nay, nay. he profanes not the day of the Lord, nor suffers it to be profaned, even by the stranger that is within his gates. he not only avoids all actual adultery, fornication, and uncleanness, but every word or look that either directly or indirectly tends thereto; nay, and all idle words, abstaining both from detraction, backbiting, talebearing, evil speaking, and from "all foolish talking and jesting"--eutrapelia, a kind of virtue in the heathen

moralist's account; --briefly, from all conversation that is not "good to the use of edifying," and that, consequently, "grieves the Holy Spirit of God, whereby we are sealed to the day of redemption.'

5. He abstains from "wine wherein is excess"; from revellings and gluttony. he avoids, as much as in him lies, all strife and contention, continually endeavouring to live peaceably with all men. And, if he suffer wrong, he avengeth not himself, neither returns evil for evil. he is no railer, no brawler, no scoffer, either at the faults or infirmities of his neighbour. he does not willingly wrong, hurt, or grieve any man; but in all things act and speaks by that plain rule, "Whatsoever thou wouldest not he should do unto thee, that do not thou to another."

6. And in doing good, he does not confine himself to cheap and easy offices of kindness, but labours and suffers for the profit of many, that by all means he may help some. In spite of toil or pain, "whatsoever his hand findeth to do, he doeth it with his might;" whether it be for his friends, or for his enemies; for the evil, or for the good. For being "not slothful" in this, or in any "business," as he "hath opportunity" he doeth "good," all manner of good, "to all men;" and to their souls as well as their bodies. he reproves the wicked, instructs the ignorant, confirms the wavering, quickens the good, and comforts the afflicted. he labours to awaken those that sleep; to lead those whom God hath already awakened to the "Fountain opened for sin and for uncleanness," that they may wash therein and be clean; and to stir up those who are saved through faith, to adorn the gospel of Christ in all things.

7. He that hath the form of godliness uses also the means of grace; yea, all of them, and at all opportunities. he constantly frequents the house of God; and that, not as the manner of some is, who come into the presence of the Most High, either loaded with gold and costly apparel, or in all the gaudy vanity of dress, and either by their unseasonable civilities to each other, or the impertinent gaiety of their behaviour, disclaim all pretensions to the form as well as to the power of godliness. Would to God there were none even among ourselves who fall under the same condemnation! who come into this house, it may be, gazing about, or with all the signs of the most listless, careless indifference, though sometimes they may seem to use a prayer to God for his blessing on what they are entering upon; who, during that awful service, are either asleep, or reclined in the most convenient posture for it; or, as though they supposed God was asleep, talking with one another, or looking round, as utterly void of employment. Neither let these be accused of the form of godliness. No; he who has even this, behaves with seriousness and attention, in every part of that solemn service. More especially, when he approaches the table of the Lord, it is not with a light or careless behaviour, but with an air, gesture, and deportment which speaks nothing else but "God be merciful to me a sinner!"

8. To this, if we add the constant use of family prayer, by those who are masters of families, and the setting times apart for private addresses to God, with a daily seriousness of behaviour; he who uniformly practises this outward religion, has the form of godliness. There needs but one thing more in order to his being almost a Christian, and that is, sincerity.

(III.) 9. By sincerity I mean, a real, inward principle of religion, from whence these outward actions flow. And, indeed if we have not this, we have not heathen honesty; no, not so much of

it as will answer the demand of a heathen Epicurean poet. Even this poor wretch, in his sober intervals, is able to testify,

Oderunt peccare boni, virtutis amore;  
Oderunt peccare mali, formidine poenae.

[Good men avoid sin from the love of virtue; Wicked men avoid sin from a fear of punishment.]

So that, if a man only abstains from doing evil in order to avoid punishment, Non pasces in cruce corvos, [Thou shalt not be hanged.], saith the Pagan; there, "thou hast thy reward." But even he will not allow such a harmless man as this to be so much as a good heathen. If, then, any man, from the same motive, viz., to avoid punishment, to avoid the loss of his friends, or his gain, or his reputation, should not only abstain from doing evil, but also do ever so much good; yea, and use all the means of grace; yet we could not with any propriety say, this man is even almost a Christian. If he has no better principle in his heart, he is only a hypocrite altogether.

10. Sincerity, therefore, is necessarily implied in the being almost a Christian; a real design to serve God, a hearty desire to do his will. It is necessarily implied, that a man have a sincere view of pleasing God in all things; in all his conversation; in all his actions; in all he does or leaves undone. This design, if any man be almost a Christian, runs through the whole tenor of his life. This is the moving principle, both in his doing good, his abstaining from evil, and his using the ordinances of God.

11. But here it will probably be inquired, "Is it possible that any man living should go so far as this, and, nevertheless, be only almost a Christian? What more than this, can be implied in the being a Christian altogether? I answer, First, that it is possible to go thus far, and yet be but almost a Christian, I learn, not only from the oracles of God, but also from the sure testimony of experience.

12. Brethren, great is "my boldness towards you in this behalf." And "forgive me this wrong," if I declare my own folly upon the house-top, for yours and the gospel's sake. --Suffer me, then, to speak freely of myself, even as of another man. I am content to be abased, so ye may be exalted, and to be yet more vile for the glory of my Lord.

13. I did go thus far for many years, as many of this place can testify; using diligence to eschew all evil, and to have a conscience void of offence; redeeming the time; buying up every opportunity of doing all good to all men; constantly and carefully using all the public and all the private means of grace; endeavouring after a steady seriousness of behaviour, at all times, and in all places; and, God is my record, before whom I stand, doing all this in sincerity; having a real design to serve God; a hearty desire to do his will in all things; to please him who had called me to "fight the good fight," and to "lay hold of eternal life." Yet my own conscience beareth me witness in the Holy Ghost, that all this time I was but almost a Christian.

II. If it be inquired, "What more than this is implied in the being altogether a Christian?" I answer,

(I.) 1. First. The love of God. For thus saith his word, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Such a love is this, as engrosses the whole heart, as rakes up all the affections, as fills the entire capacity of the soul and employs the utmost extent of all its faculties. he that thus loves the Lord his God, his spirit continually "rejoiceth in God his Saviour." his delight is in the Lord, his Lord and his All, to whom "in everything he giveth thanks. All his desire is unto God, and to the remembrance of his name." his heart is ever crying out, "Whom have I in heaven but Thee and there is none upon earth that I desire beside Thee." Indeed, what can he desire beside God Not the world, or the things of the world: for he is "crucified to the world, and the world crucified to him." he is crucified to "the desire of the flesh, the desire of the eye, and the pride of life." Yea, he is dead to pride of every kind: for "love is not puffed up" but "he that dwelling in love, dwelleth in God, and God in him," is less than nothing in his own eyes.

(II.) 2. The Second thing implied in the being altogether a Christian is, the love of our neighbour. For thus said our Lord in the following words, "Thou shalt love thy neighbour as thyself" If any man ask, "Who is my neighbour" we reply, Every man in the world; every child of his who is the Father of the spirits of all flesh. Nor may we in any wise except our enemies or the enemies of God and their own souls. But every Christian loveth these also as himself, yea, "as Christ loved us." he that would more fully understand what manner of love this is, may consider St. Paul's description of it. It is "long-suffering and kind." It "envieth not." It is not rash or hasty in judging. It "is not puffed up;" but maketh him that loves, the least, the servant of all. Love "doth not behave itself unseemly," but becometh "all things to all men." She "seeketh not her own;" but only the good of others, that they may be saved. "Love is not provoked." It casteth out wrath, which he who hath is wanting in love. "It thinketh no evil. It rejoiceth not in iniquity, but rejoiceth in the truth. It covereth all things, believeth all things, hopeth all things, endureth all things."

(III.) 3. There is yet one thing more that may be separately considered, though it cannot actually be separate from the preceding, which is implied in the being altogether a Christian; and that is the ground of all, even faith. Very excellent things are spoken of this throughout the oracles of God. "Every one, saith the beloved disciple, "that believeth is born of God." "To as many as received him, gave he power to become the sons of God. even to them that believe on his name." And "this is the victory that overcometh the world, even our faith." Yea, our Lord himself declares, "He that believeth in the Son hath everlasting life; and cometh not into condemnation, but is passed from death unto life."

4. But here let no man deceive his own soul. "It is diligently to be noted, the faith which bringeth not forth repentance, and love, and all good works, is not that right living faith, but a dead and devilish one. For, even the devils believe that Christ was born of a virgin: that he wrought all kinds of miracles, declaring himself very God: that, for our sakes, he suffered a most painful death, to redeem us from death everlasting; that he rose again the third day: that he ascended into heaven, and sitteth at the right hand of the Father and at the end of the world shall come again to judge both the quick and dead. These articles of our faith the devils believe, and so they believe all that is written in the Old and New Testament. And yet for all this faith,

they be but devils. They remain still in their damnable estate lacking the very true Christian faith." [Homily on the Salvation of Man.]

5. "The right and true Christian faith is (to go on in the words of our own Church), "not only to believe that Holy Scripture and the Articles of our Faith are true, but also to have a sure trust and confidence to be saved from everlasting damnation by Christ. It is a sure trust and confidence which a man hath in God, that, by the merits of Christ, his sins are forgiven, and he reconciled to the favour of God; whereof doth follow a loving heart, to obey his commandments."

6. Now, whosoever has this faith, which "purifies the heart" (by the power of God, who dwelleth therein) from "pride, anger, desire, from all unrighteousness" from "all filthiness of flesh and spirit;" which fills it with love stronger than death, both to God and to all mankind; love that doeth the works of God, glorying to spend and to be spent for all men, and that endureth with joy, not only the reproach of Christ, the being mocked, despised, and hated of all men, but whatsoever the wisdom of God permits the malice of men or devils to inflict, --whosoever has this faith thus working by love is not almost only, but altogether, a Christian.

7. But who are the living witnesses of these things I beseech you, brethren, as in the presence of that God before whom "hell and destruction are without a covering--how much more the hearts of the children of men" --that each of you would ask his own heart, "Am I of that number Do I so far practise justice, mercy, and truth, as even the rules of heathen honesty require If so, have I the very outside of a Christian the form of godliness Do I abstain from evil, --from whatsoever is forbidden in the written Word of God Do I, whatever good my hand findeth to do, do it with my might Do I seriously use all the ordinances of God at all opportunities And is all this done with a sincere design and desire to please God in all things"

8. Are not many of you conscious, that you never came thus far; that you have not been even almost a Christian; that you have not come up to the standard of heathen honesty; at least, not to the form of Christian godliness --much less hath God seen sincerity in you, a real design of pleasing him in all things. You never so much as intended to devote all your words and works. your business, studies, diversions, to his glory. You never even designed or desired, that whatsoever you did should be done "in the name of the Lord Jesus, and as such should be "a spiritual sacrifice, acceptable to God through Christ.

9. But, supposing you had, do good designs and good desires make a Christian By no means, unless they are brought to good effect. "Hell is paved," saith one, "with good intentions." The great question of all, then, still remains. Is the love of God shed abroad in your heart Can you cry out, "My God, and my All" Do you desire nothing but him Are you happy in God Is he your glory, your delight, your crown of rejoicing And is this commandment written in your heart, "That he who loveth God love his brother also" Do you then love your neighbour as yourself Do you love every man, even your enemies, even the enemies of God, as your own soul as Christ loved you Yea, dost thou believe that Christ loved thee, and gave himself for thee Hast thou faith in his blood Believest thou the Lamb of God hath taken away thy sins, and cast them as a

stone into the depth of the sea that he hath blotted out the handwriting that was against thee, taking it out of the way, nailing it to his cross Hast thou indeed redemption through his blood, even the remission of thy sins And doth his Spirit bear witness with thy spirit, that thou art a child of God

10. The God and Father of our Lord Jesus Christ, who now standeth in the midst of us, knoweth, that if any man die without this faith and this love, good it were for him that he had never been born. Awake, then, thou that sleepest, and call upon thy God: call in the day when he may be found. Let him not rest, till he make his "goodness to pass before thee;" till he proclaim unto thee the name of the Lord, "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin." Let no man persuade thee, by vain words, to rest short of this prize of thy high calling. But cry unto him day and night, who, "while we were without strength, died for the ungodly," until thou knowest in whom thou hast believed, and canst say, "My Lord, and my God!" Remember, "always to pray, and not to faint," till thou also canst lift up thy hand unto heaven, and declare to him that liveth for ever and ever, "Lord, Thou knowest all things, Thou knowest that I love Thee."

11. May we all thus experience what it is to be, not almost only; but altogether Christians; being justified freely by his grace, through the redemption that is in Jesus; knowing we have peace with God through Jesus Christ; rejoicing in hope of the glory of God; and having the love of God shed abroad in our hearts, by the Holy Ghost given unto us!



## Discussion Questions for John Wesley's Sermon "The Almost Christian"

### Understanding the "Almost Christian"

1. How does Wesley define an "almost Christian"? What are the characteristics or behaviors he identifies?
2. What does Wesley mean by "heathen honesty," and why does he consider it insufficient for true Christianity?
3. Wesley distinguishes between outward religious acts and inward transformation. How do you see this distinction playing out in your own spiritual life or in the church today?

### The Characteristics of the "Altogether Christian"

4. According to Wesley, what differentiates the "altogether Christian" from the "almost Christian"?
5. Wesley emphasizes sincere love for God and neighbor as essential marks of the "altogether Christian." How do you personally define and practice this kind of love?
6. Why does Wesley place such importance on having a faith that works by love? How is this different from faith that is based solely on belief or outward actions?

### Self-Examination

7. Wesley's sermon calls readers to examine themselves. What does it mean to "examine" your heart to see whether you are an "almost" or "altogether" Christian?
8. Are there areas of your life where you see traits of an "almost Christian"? How can you move toward becoming an "altogether Christian"?
9. Wesley says that even people with great knowledge, morality, or religious zeal can still fall short of true Christianity. How does this challenge your assumptions about what it means to be a faithful Christian?

### Faith and Grace

10. Wesley describes true faith as "a sure trust and confidence in God." How does this definition resonate with your understanding of faith?
11. How does Wesley's emphasis on grace and love deepen your understanding of what it means to live as a follower of Christ?
12. How can a better understanding of God's grace help move someone from being an "almost Christian" to an "altogether Christian"?

### Application and Reflection

13. What steps can you take to grow in sincere love for God and others, as Wesley describes?
14. How does the message of this sermon encourage you to pursue a deeper and more authentic relationship with Christ?
15. Wesley's sermon challenges us to avoid complacency in our faith. What practical actions can you take to ensure that your walk with Christ remains vibrant and genuine?

### Evangelism and Encouragement

16. How can understanding the difference between the "almost Christian" and the "altogether Christian" help you share your faith with others?

17. How can the church today help guide people from “almost Christianity” to a genuine, transformative faith?
18. In what ways can you encourage those around you to move beyond outward religious practices to an authentic and vibrant faith in Christ?

# The Means of Grace

"Ye are gone away from mine ordinances, and have not kept them." Mal. 3:7.

I. 1. But are there any ordinances now, since life and immortality were brought to light by the gospel Are there, under the Christian dispensation, any means ordained of God, as the usual channels of his grace This question could never have been proposed in the apostolical church, unless by one who openly avowed himself to be a Heathen; the whole body of Christians being agreed, that Christ had ordained certain outward means, for conveying his grace into the souls of men. Their constant practice set this beyond all dispute; for so long as "all that believed were together, and had all things common," (Acts 2:44,) "they continued steadfastly in the teaching of the Apostles, and in the breaking of bread, and in prayers." (Acts 2:42.)

2. But in process of time, when "the love of many waxed cold," some began to mistake the means for the end, and to place religion rather in doing those outward works, than in a heart renewed after the image of God. They forgot that "the end of" every "commandment is love, out of a pure heart," with "faith unfeigned;" the loving the Lord their God with all their heart, and their neighbour as themselves; and the being purified from pride, anger, and evil desire, by a "faith of the operation of God." Others seemed to imagine, that though religion did not principally consist in these outward means, yet there was something in them wherewith God was well pleased: something that would still make them acceptable in his sight, though they were not exact in the weightier matters of the law, in justice, mercy, and the love of God.

3. It is evident, in those who abused them thus, they did not conduce to the end for which they were ordained: Rather, the things which should have been for their health, were to them an occasion of falling. They were so far from receiving any blessing therein, that they only drew down a curse upon their head; so far from growing more heavenly in heart and life, that they were two-fold more the children of hell than before. Others, clearly perceiving that these means did not convey the grace of God to those children of the devil, began, from this particular case, to draw a general conclusion, -- that they were not means of conveying the grace of God.

4. Yet the number of those who abused the ordinances of God, was far greater than of those who despised them, till certain men arose, not only of great understanding, (sometimes joined with considerable learning,) but who likewise appeared to be men of love, experimentally acquainted with true, inward religion. Some of these were burning and shining lights, persons famous in their generations, and such as had well deserved of the church of Christ, for standing in the gap against the overflowings of ungodliness.

It cannot be supposed, that these holy and venerable men intended any more, at first, than to show that outward religion is nothing worth, without the religion of the heart; that "God is a Spirit, and they who worship him must worship him in spirit and in truth;" that, therefore, external worship is lost labour, without a heart devoted to God; that the outward ordinances of God then profit much, when they advance inward holiness, but, when they advance it not, are

unprofitable and void, are lighter than vanity; yea, that when they are used, as it were in the place of this, they are an utter abomination to the Lord.

5. Yet is it not strange, if some of these, being strongly convinced of that horrid profanation of the ordinances of God, which had spread itself over the whole church, and well nigh driven true religion out of the world, -- in their fervent zeal for the glory of God, and the recovery of souls from that fatal delusion, -- spake as if outward religion were absolutely nothing, as if it had no place in the religion of Christ. It is not surprising at all, if they should not always have expressed themselves with sufficient caution; so that unwary hearers might believe they condemned all outward means, as altogether unprofitable, and as not designed of God to be the ordinary channels of conveying his grace into the souls of men.

Nay, it is not impossible, some of these holy men did, at length, themselves fall into this opinion; in particular those who, not by choice, but by the providence of God, were cut off from all these ordinances; perhaps wandering up and down, having no certain abiding-place, or dwelling in dens and caves of the earth. These, experiencing the grace of God in themselves, though they were deprived of all outward means, might infer that the same grace would be given to them who of set purpose abstained from them.

6. And experience shows how easily this notion spreads, and insinuates itself into the minds of men; especially of those who are thoroughly awakened out of the sleep of death, and begin to feel the weight of their sins a burden too heavy to be borne. These are usually impatient of their present state; and, trying every way to escape from it, they are always ready to catch at any new thing, any new proposal of ease or happiness. They have probably tried most outward means, and found no ease in them; it may be, more and more of remorse, and fear, and sorrow, and condemnation. It is easy, therefore, to persuade these, that it is better for them to abstain from all those means. They are already weary of striving (as it seems) in vain, of labouring in the fire; and are therefore glad of any pretence to cast aside that wherein their soul has no pleasure, to give over the painful strife, and sink down into an indolent inactivity.

II. 1. In the following discourse, I propose to examine at large, whether there are any means of grace.

By "means of grace" I understand outward signs, words, or actions, ordained of God, and appointed for this end, to be the ordinary channels whereby he might convey to men, preventing, justifying, or sanctifying grace.

I use this expression, means of grace, because I know none better; and because it has been generally used in the Christian church for many ages; -- in particular by our own Church, which directs us to bless God both for the means of grace, and hope of glory; and teaches us, that a sacrament is "an outward sign of inward grace, and a means whereby we receive the same." The chief of these means are prayer, whether in secret or with the great congregation; searching the Scriptures; (which implies reading, hearing, and meditating thereon;) and receiving the

Lord's Supper, eating bread and drinking wine in remembrance of Him: And these we believe to be ordained of God, as the ordinary channels of conveying his grace to the souls of men.

2. But we allow, that the whole value of the means depends on their actual subservience to the end of religion; that, consequently, all these means, when separate from the end, are less than nothing and vanity; that if they do not actually conduce to the knowledge and love of God, they are not acceptable in his sight; yea, rather, they are an abomination before him, a stink in his nostrils; he is weary to bear them. Above all, if they are used as a kind of commutation for the religion they were designed to subserve, it is not easy to find words for the enormous folly and wickedness of thus turning God's arms against himself; of keeping Christianity out of the heart by those very means which were ordained for the bringing it in.

3. We allow, likewise, that all outward means whatever, if separate from the Spirit of God, cannot profit at all, cannot conduce, in any degree, either to the knowledge or love of God. Without controversy, the help that is done upon earth, He doeth it himself. It is He alone who, by his own almighty power, worketh in us what is pleasing in his sight; and all outward things, unless He work in them and by them, are mere weak and beggarly elements. Whosoever, therefore, imagines there is any intrinsic power in any means whatsoever, does greatly err, not knowing the Scriptures, neither the power of God. We know that there is no inherent power in the words that are spoken in prayer, in the letter of Scripture read, the sound thereof heard, or the bread and wine received in the Lord's Supper; but that it is God alone who is the Giver of every good gift, the Author of all grace; that the whole power is of him, whereby, through any of these, there is any blessing conveyed to our soul. We know, likewise, that he is able to give the same grace, though there were no means on the face of the earth. In this sense, we may affirm, that, with regard to God, there is no such thing as means; seeing he is equally able to work whatsoever pleaseth him, by any, or by none at all.

4. We allow farther, that the use of all means whatever will never atone for one sin; that it is the blood of Christ alone, whereby any sinner can be reconciled to God; there being no other propitiation for our sins, no other fountain for sin and uncleanness. Every believer in Christ is deeply convinced that there is no merit but in Him; that there is no merit in any of his own works; not in uttering the prayer, or searching the Scripture, or hearing the word of God, or eating of that bread and drinking of that cup. So that if no more be intended by the expression some have used, "Christ is the only means of grace," than this, -- that He is the only meritorious cause of it, it cannot be gainsayed by any who know the grace of God.

5. Yet once more: We allow, though it is a melancholy truth, that a large proportion of those who are called Christians, do to this day abuse the means of grace to the destruction of their souls. This is doubtless the case with all those who rest content in the form of godliness, without the power. Either they fondly presume they are Christians already, because they do thus and thus, -- although Christ was never yet revealed in their hearts, nor the love of God shed abroad therein: -- Or else they suppose they shall infallibly be so barely because they use these means; idly dreaming, (though perhaps hardly conscious thereof,) either that there is some kind of power therein, whereby, sooner or later, (they know not when,) they shall certainly be made

holy; or that there is a sort of merit in using them, which will surely move God to give them holiness, or accept them without it.

6. So little do they understand that great foundation of the whole Christian building, "By grace are ye saved:" Ye are saved from your sins, from the guilt and power thereof, ye are restored to the favour and image of God, not for any works, merits, or deservings of yours, but by the free grace, the mere mercy of God, through the merits of his well-beloved Son: Ye are thus saved, not by any power, wisdom, or strength, which is in you, or in any other creature; but merely through the grace or power of the Holy Ghost, which worketh all in all.

7. But the main question remains: "We know this salvation is the gift and the work of God; but how (may one say who is convinced he hath it not) may I attain thereto" If you say, "Believe, and thou shalt be saved!" he answers, "True; but how shall I believe" You reply, "Wait upon God." "Well; but how am I to wait In the means of grace, or out of them Am I to wait for the grace of God which bringeth salvation, by using these means, or by laying them aside"

8. It cannot possibly be conceived, that the word of God should give no direction in so important a point; or, that the Son of God, who came down from heaven for us men and for our salvation, should have left us undetermined with regard to a question wherein our salvation is so nearly concerned.

And, in fact, he hath not left us undetermined; he hath shown us the way wherein we should go. We have only to consult the oracles of God; to inquire what is written there; and, if we simply abide by their decision, there can no possible doubt remain.

III. 1. According to this, according to the decision of holy writ all who desire the grace of God are to wait for it in the means which he hath ordained; in using, not in laying them aside.

And, First, all who desire the grace of God are to wait for it in the way of prayer. This is the express direction of our Lord himself. In his Sermon upon the Mount, after explaining at large wherein religion consists, and describing the main branches of it, he adds, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (Matt. 7:7, 8.) Here we are in the plainest manner directed to ask, in order to, or as a means of, receiving; to seek, in order to find, the grace of God, the pearl of great price; and to knock, to continue asking and seeking, if we would enter into his kingdom.

2. That no doubt might remain, our Lord labours this point in a more peculiar manner. He appeals to every man's own heart: "What man is there of you, who, if his son ask bread, will give him a stone Or, if he ask a fish, will he give him a serpent If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven," the Father of angels and men, the Father of the spirits of all flesh, "give good things to them that ask him" (Matt. 7:9-11.) Or, as he expresses himself on another occasion, including all good things in one, "How much more shall your heavenly Father give the Holy Spirit to them that ask him" (Luke 11:13.) It should be particularly observed here, that the persons directed to ask had

not then received the Holy Spirit: Nevertheless our Lord directs them to use this means, and promises that it should be effectual; that upon asking they should receive the Holy Spirit, from him whose mercy is over all his works.

3. The absolute necessity of using this means, if we would receive any gift from God, yet farther appears from that remarkable passage which immediately precedes these words: "And he said unto them," whom he had just been teaching how to pray, "Which of you shall have a friend, and shall go unto him at midnight, and shall say unto him, Friend, lend me three loaves: And he from within shall answer, Trouble me not; I cannot rise and give thee. I say unto you, though he will not rise and give him, because he is his friend, yet because of his importunity, he will rise, and give him as many as he needeth. And I say unto you, Ask, and it shall be given you." (Luke 11:5, 7-9.) "Though he will not give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth." How could our blessed Lord more plainly declare, that we may receive of God, by this means, by importunately asking, what otherwise we should not receive at all

4. "He spake also another parable, to this end, that men ought always to pray, and not to faint," till through this means they should receive of God whatsoever petition they asked of him: "There was in a city a judge which feared not God, neither regarded man. And there was a widow in that city, and she came unto him, saying, Avenge me of my adversary. And he would not for a while; but afterward he said within himself, Though I fear not God, nor regard man, yet because this widow troubleth me, I will avenge her, lest, by her continual coming, she weary me." (Luke 18:1-5.) The application of this our Lord himself hath made: "Hear what the unjust judge saith!" Because she continues to ask, because she will take no denial, therefore I will avenge her. "And shall not God avenge his own elect, which cry day and night unto him I tell you he will avenge them speedily," if they pray and faint not.

5. A direction, equally full and express, to wait for the blessings of God in private prayer, together with a positive promise, that, by this means, we shall obtain the request of our lips, he hath given us in those well-known words: "Enter into thy closet, and, when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly." (Matt. 6:6.)

6. If it be possible for any direction to be more clear, it is that which God hath given us by the Apostle, with regard to prayer of every kind, public or private, and the blessing annexed thereto: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally," (if they ask; otherwise "ye have not, because ye ask not," (James 4:2,) "and upbraideth not; and it shall be given him." (James 1:5).

If it be objected, "But this is no direction to unbelievers; to them who know not the pardoning grace of God: For the Apostle adds, 'But let him ask in faith;' otherwise, 'let him not think that he shall receive any thing of the Lord:'" I answer, The meaning of the word faith, in this place, is fixed by the Apostle himself, as if it were on purpose to obviate this objection, in the following:

"Let him ask in faith, nothing wavering," nothing doubting, mhden diakrinomenos. Not doubting but God heareth his prayer, and will fulfil the desire of his heart.

The gross, blasphemous absurdity of supposing faith, in this place, to be taken in the full Christian meaning, appears hence: It is supposing the Holy Ghost to direct a man who knows he has not faith, (which is here termed wisdom,) to ask it of God, with a positive promise that "it shall be given him;" and then immediately to subjoin, that it shall not be given him, unless he have it before he asks for it! But who can bear such a supposition From this scripture, therefore, as well as those cited above, we must infer, that all who desire the grace of God are to wait for it in the way of prayer.

7. Secondly. All who desire the grace of God are to wait for it in searching the Scriptures. Our Lord's direction, with regard to the use of this means, is likewise plain and clear. "Search the Scriptures," saith he to the unbelieving Jews, "for they testify of me." (John 5:39.) And for this very end did he direct them to search the Scriptures, that they might believe in him. The objection, that "this is not a command, but only an assertion, that they did search the Scriptures," is shamelessly false. I desire those who urge it, to let us know how a command can be more clearly expressed, than in those terms, Ereunate tas grajas. It is as peremptory as so many words can make it.

And what a blessing from God attends the use of this means, appears from what is recorded concerning the Bereans; who, after hearing St. Paul, "searched the Scriptures daily, whether those things were so. Therefore many of them believed;" -- found the grace of God, in the way which he had ordained. (Acts 17:11, 12.)

It is probable, indeed, that in some of those who had "received the word with all readiness of mind," "faith came," as the same Apostle speaks, "by hearing," and was only confirmed by reading the Scriptures: But it was observed above, that under the general term of searching the Scriptures, both hearing, reading, and meditating are contained.

8. And that this is a means whereby God not only gives, but also confirms and increases, true wisdom, we learn from the words of St. Paul to Timothy: "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." (2 Tim. 3:15.) The same truth (namely, that this is the great means God has ordained for conveying his manifold grace to man) is delivered, in the fullest manner that can be conceived, in the words which immediately follow: "All Scripture is given by inspiration of God;" consequently, all Scripture is infallibly true; "and is profitable for doctrine, for reproof, for correction, for instruction in righteousness;" to the end "that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3:16, 17.)

9. It should be observed, that this is spoken primarily and directly of the Scriptures which Timothy had known from a child; which must have been those of the Old Testament, for the New was not then wrote. How far then was St. Paul (though he was "not a whit behind the very chief of the Apostles," nor, therefore, I presume, behind any man now upon earth) from making



light of the Old Testament! Behold this, lest ye one day "wonder and perish," ye who make so small account of one half of the oracles of God! Yea, and that half of which the Holy Ghost expressly declares, that it is "profitable," as a means ordained of God, for this very thing, "for doctrine, for reproof, for correction, for instruction in righteousness;" to the end, "the man of God may be perfect, throughly furnished unto all good works."

10. Nor is this profitable only for the men of God, for those who walk already in the light of his countenance; but also for those who are yet in darkness, seeking him whom they know not. Thus St. Peter, "We have also a more sure word of prophecy:" Literally, "And we have the prophetic word more sure;" kai ecomen bebaioteron ton projhtikon logon, confirmed by our being "eye-witnesses of his Majesty," and "hearing the voice which came from the excellent glory;" unto which -- prophetic word; so he styles the Holy Scriptures -- "ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the Day-star arise in your hearts." (2 Peter 1:19.) Let all, therefore, who desire that day to dawn upon their hearts, wait for it in searching the Scriptures.

11. Thirdly. All who desire an increase of the grace of God are to wait for it in partaking of the Lord's Supper: For this also is a direction himself hath given. "The same night in which he was betrayed, he took bread, and brake it, and said, Take, eat; this is my body;" that is, the sacred sign of my body: "This do in remembrance of me." Likewise, "he took the cup, saying, This cup is the new testament," or covenant, "in my blood;" the sacred sign of that covenant; "this do ye in remembrance of me." "For as often as ye eat this bread, and drink this cup, ye do show forth the Lord's death till he come:" (1 Cor. 11:23, &c. :) Ye openly exhibit the same by, these visible signs, before God, and angels, and men; ye manifest your solemn remembrance of his death, till he cometh in the clouds of heaven.

Only "let a man" first "examine himself," whether he understand the nature and design of this holy institution, and whether he really desire to be himself made conformable to the death of Christ; and so, nothing doubting, "let him eat of that bread, and drink of that cup." (1 Cor. 11:28.)

Here, then, the direction first given by our Lord is expressly repeated by the Apostle: "Let him eat; let him drink;" esqietv, pinetv, both in the imperative mood;) words not implying a bare permission only, but a clear, explicit command; a command to all those either who already are filled with peace and joy in believing, or who can truly say, "The remembrance of our sins is grievous unto us, the burden of them is intolerable."

12. And that this is also an ordinary, stated means of receiving the grace of God, is evident from those words of the Apostle, which occur in the preceding chapter: "The cup of blessing which we bless, is it not the communion," or communication, "of the blood of Christ The bread which we break, is it not the communion of the body of Christ" (1 Cor. 10:16.) Is not the eating of that bread, and the drinking of that cup, the outward, visible means, whereby God conveys into our souls all that spiritual grace, that righteousness, and peace, and joy in the Holy Ghost, which

were purchased by the body of Christ once broken and the blood of Christ once shed for us Let all, therefore, who truly desire the grace of God, eat of that bread, and drink of that cup.

IV. 1. But as plainly as God hath pointed out the way wherein he will be inquired after, innumerable are the objections which men, wise in their own eyes, have, from time to time, raised against it. It may be needful to consider a few of these; not because they are of weight in themselves, but because they have so often been used, especially of late years, to turn the lame out of the way; yea, to trouble and subvert those who did run well, till Satan appeared as an angel of light.

The first and chief of these is, "You cannot use these means (as you call them) without trusting in them." I pray, where is this written I expect you should show me plain Scripture for your assertion: Otherwise I dare not receive it; because I am not convinced that you are wiser than God.

If it really had been as you assert, it is certain Christ must have known it. And if he had known it, he would surely have warned us; he would have revealed it long ago. Therefore, because he has not, because there is no tittle of this in the whole revelation of Jesus Christ, I am as fully assured your assertion is false, as that this revelation is of God.

"However, leave them off for a short time, to see whether you trusted in them or no." So I am to disobey God, in order to know whether I trust in obeying him! And do you avow this advice Do you deliberately teach to "do evil, that good may come" O tremble at the sentence of God against such teachers! Their "damnation is just."

"Nay, if you are troubled when you leave them off, it is plain you trusted in them." By no means. If I am troubled when I wilfully disobey God, it is plain his Spirit is still striving with me; but if I am not troubled at wilful sin, it is plain I am given up to a reprobate mind.

But what do you mean by "trusting in them" -- looking for the blessing of God therein believing, that if I wait in this way, I shall attain what otherwise I should not So I do. And so I will, God being my helper, even to my life's end. By the grace of God I will thus trust in them, till the day of my death; that is, I will believe, that whatever God hath promised, he is faithful also to perform. And seeing he hath promised to bless me in this way, I trust it shall be according to his word.

2. It has been, Secondly, objected, "This is seeking salvation by works." Do you know the meaning of the expression you use What is seeking salvation by works In the writings of St. Paul, it means, either seeking to be saved by observing the ritual works of the Mosaic law; or expecting salvation for the sake of our own works, by the merit of our own righteousness. But how is either of these implied in my waiting in the way God has ordained, and expecting that he will meet me there, because he has promised so to do

I do expect that he will fulfil his word, that he will meet and bless me in this way. Yet not for the sake of any works which I have done, nor for the merit of my righteousness; but merely through the merits, and sufferings, and love of his Son, in whom he is always well pleased.

3. It has been vehemently objected, Thirdly, "that Christ is the only means of grace." I answer, this is mere playing upon words. Explain your term, and the objection vanishes away. When we say, "Prayer is a means of grace," we understand a channel through which the grace of God is conveyed. When you say, "Christ is the means of grace," you understand the sole price and purchaser of it; or, that "no man cometh unto the Father, but through him." And who denies it But this is utterly wide of the question.

4. "But does not the Scripture" (it has been objected, Fourthly) "direct us to wait for salvation Does not David say, 'My soul waiteth upon God, for of him cometh my salvation' And does not Isaiah teach us the same thing, saying, 'O Lord, we have waited for thee'" All this cannot be denied. Seeing it is the gift of God, we are undoubtedly to wait on him for salvation. But how shall we wait If God himself has appointed a way, can you find a better way of waiting for him But that he hath appointed a way hath been shown at large, and also what that way is. The very words of the Prophet, which you cite, put this out of the question. For the whole sentence runs thus: -- "In the way of thy judgments," or ordinances, "O Lord, have we waited for thee." (Isaiah 26:8.) And in the very same way did David wait, as his own words abundantly testify: "I have waited for thy saving health, O Lord, and have kept thy law. Teach me, O Lord, the way of thy statutes, and I shall to keep it unto the end."

5. "Yea," say some, "but God has appointed another way. -- 'Stand still, and see the salvation of God.'"

Let us examine the Scriptures to which you refer. The first of them, with the context, runs thus: -

"And when Pharaoh drew nigh, the children of Israel lifted up their eyes; and they were sore afraid. And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness And Moses said unto the people, Fear ye not; stand still, and see the salvation of the Lord. And the Lord said unto Moses, Speak unto the children of Israel that they go forward. But lift thou up thy rod, and stretch out thine hand over the sea, and divide it. And the children of Israel shall go on dry ground through the midst of the sea." (Exod. 14:10, &c.)

This was the salvation of God, which they stood still to see, by marching forward with all their might!

The other passage, wherein this expression occurs stands thus: "There came some that told Jehoshaphat, saying, There cometh a great multitude against thee, from beyond the sea. And Jehoshaphat feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah. And Judah gathered themselves together to ask help of the Lord: Even out of all the cities they came to seek the Lord. And Jehoshaphat stood in the congregation, in the house of the

Lord. -- Then upon Jahaziel came the Spirit of the Lord. And he said, Be not dismayed by reason of this great multitude. To-morrow go ye down against them: Ye shall not need to fight in this battle. Set yourselves: Stand ye still, and see the salvation of the Lord. And they rose early in the morning, and went forth. And when they began to sing and to praise, the Lord set ambushments against the children of Moab, Ammon, and mount Seir: -- and everyone helped to destroy another." (2 Chron. 20:2, &c.)

Such was the salvation which the children of Judah saw. But how does all this prove, that we ought not to wait for the grace of God in the means which he hath ordained

6. I shall mention but one objection more, which, indeed, does not properly belong to this head: Nevertheless, because it has been so frequently urged, I may not wholly pass it by.

"Does not St. Paul say, 'If ye be dead with Christ, why are ye subject to ordinances' (Col. 2:20.) Therefore a Christian, one that is dead with Christ, need not use the ordinances any more." So you say, "If I am a Christian, I am not subject to the ordinances of Christ!" Surely, by the absurdity of this, you must see at the first glance, that the ordinances here mentioned cannot be the ordinances of Christ: That they must needs be the Jewish ordinances, to which it is certain a Christian is no longer subject.

And the same undeniably appears from the words immediately following, "Touch not, taste not, handle not;" all evidently referring to the ancient ordinances of the Jewish law. So that this objection is the weakest of all. And, in spite of all, that great truth must stand unshaken; -- that all who desire the grace of God, are to wait for it in the means which he hath ordained.

V. 1. But this being allowed, that all who desire the grace of God are to wait for it in the means he hath ordained; it may still be inquired, how those means should be used, both as to the order and the manner of using them.

With regard to the former, we may observe, there is a kind of order, wherein God himself is generally pleased to use these means in bringing a sinner to salvation. A stupid, senseless wretch is going on in his own way, not having God in all his thoughts, when God comes upon him unawares, perhaps by an awakening sermon or conversation, perhaps by some awful providence, or, it may be, an immediate stroke of his convincing Spirit, without any outward means at all. Having now a desire to flee from the wrath to come, he purposely goes to hear how it may be done. If he finds a preacher who speaks to the heart, he is amazed, and begins searching the Scriptures, whether these things are so. The more he hears and reads, the more convinced he is; and the more he meditates thereon day and night. Perhaps he finds some other book which explains and enforces what he has heard and read in Scripture. And by all these means, the arrows of conviction sink deeper into his soul. He begins also to talk of the things of God, which are ever uppermost in his thoughts; yea, and to talk with God; to pray to him; although, through fear and shame, he scarce knows what to say. But whether he can speak or no, he cannot but pray, were it only in "groans which cannot be uttered." Yet, being in doubt,

whether "the high and lofty One that inhabiteth eternity" will regard such a sinner as him, he wants to pray with those who know God, with the faithful, in the great congregation. But here he observes others go up to the table of the Lord. He considers, "Christ has said, 'Do this!' How is it that I do not I am too great a sinner. I am not fit. I am not worthy." After struggling with these scruples a while, he breaks through. And thus he continues in God's way, in hearing, reading, meditating, praying, and partaking of the Lord's Supper, till God, in the manner that pleases him, speaks to his heart, "Thy faith hath saved thee. Go in peace."

2. By observing this order of God, we may learn what means to recommend to any particular soul. If any of these will reach a stupid, careless sinner, it is probably hearing, or conversation. To such, therefore, we might recommend these, if he has ever any thought about salvation. To one who begins to feel the weight of his sins, not only hearing the Word of God, but reading it too, and perhaps other serious books, may be a means of deeper conviction. May you not advise him also, to meditate on what he reads, that it may have its full force upon his heart Yea, and to speak thereof, and not be ashamed, particularly among those who walk in the same path. When trouble and heaviness take hold upon him, should you not then earnestly exhort him to pour out his soul before God; "always to pray and not to faint;" and when he feels the worthlessness of his own prayers, are you not to work together with God, and remind him of going up into the house of the Lord, and praying with all that fear him But if he does this, the dying word of his Lord will soon be brought to his remembrance; a plain intimation that this is the time when we should second the motions of the blessed Spirit. And thus may we lead him, step by step, through all the means which God has ordained; not according to our own will, but just as the Providence and the Spirit of God go before and open the way.

3. Yet, as we find no command in holy writ for any particular order to be observed herein, so neither do the providence and the Spirit of god adhere to any without variation; but the means into which different men are led, and in which they find the blessing of God, are varied, transposed, and combined together, a thousand different ways. Yet still our wisdom is to follow the leadings of his providence and his Spirit; to be guided herein, (more especially as to the means wherein we ourselves seek the grace of God,) partly by his outward providence, giving us the opportunity of using sometimes one means, sometimes another, partly by our experience, which it is whereby his free Spirit is pleased most to work in our heart. And in the mean time, the sure and general rule for all who groan for the salvation of God is this, -- whenever opportunity serves, use all the means which God has ordained; for who knows in which God will meet thee with the grace that bringeth salvation

4. As to the manner of using them, whereon indeed it wholly depends whether they should convey any grace at all to the user; it behoves us, First, always to retain a lively sense, that God is above all means. Have a care, therefore, of limiting the Almighty. He doeth whatsoever and whensoever it pleaseth him. He can convey his grace, either in or out of any of the means which he hath appointed. Perhaps he will. "Who hath known the mind of the Lord or who hath been his counsellor" Look then every moment for his appearing! Be it at the hour you are employed in his ordinances; or before, or after that hour; or when you are hindered therefrom: He is not

hindered. He is always ready, always able, always willing to save. "It is the Lord: Let him do what seemeth him good!"

Secondly. Before you use any means, let it be deeply impressed on your soul; -- there is no power in this. It is, in itself, a poor, dead, empty thing: Separate from God, it is a dry leaf, a shadow. Neither is there any merit in my using this; nothing intrinsically pleasing to God; nothing whereby I deserve any favour at his hands, no, not a drop of water to cool my tongue. But, because God bids, therefore I do; because he directs me to wait in this way, therefore here I wait for his free mercy, whereof cometh my salvation.

Settle this in your heart, that the opus operatum, the mere work done, profiteth nothing; that there is no power to save, but in the Spirit of God, no merit, but in the blood of Christ; that, consequently, even what God ordains, conveys no grace to the soul, if you trust not in Him alone. On the other hand, he that does truly trust in Him, cannot fall short of the grace of God, even though he were cut off from every outward ordinance, though he were shut up in the centre of the earth.

Thirdly. In using all means, seek God alone. In and through every outward thing, look singly to the power of his Spirit; and the merits of his Son. Beware you do not stick in the work itself; if you do, it is all lost labour. Nothing short of God can satisfy your soul. Therefore, eye him in all, through all, and above all.

Remember also, to use all means, as means; as ordained, not for their own sake, but in order to the renewal of your soul in righteousness and true holiness. If, therefore, they actually tend to this, well; but if not, they are dung and dross.

Lastly. After you have used any of these, take care how you value yourself thereon: How you congratulate yourself as having done some great thing. This is turning all into poison. Think, "If God was not there, what does this avail Have I not been adding sin to sin How long O Lord! save, or I perish! O lay not this sin to my charge!" If God was there, if his love flowed into your heart, you have forgot, as it were, the outward work. You see, you know, you feel, God is all in all. Be abased. Sink down before him. Give him all the praise. "Let God in all things be glorified through Christ Jesus". Let all your bones cry out, "My song shall be always of the loving-kindness of the Lord: With my mouth will I ever be telling of thy truth, from one generation to another!"

## Discussion Questions for John Wesley's Sermon "The Means of Grace"

### **Understanding the Means of Grace**

1. How does Wesley define "the means of grace" in this sermon? What are the specific practices he highlights?
2. According to Wesley, what is the purpose of engaging in the means of grace? How do they connect us to God's power and presence?
3. Wesley mentions three principal means of grace: prayer, searching the Scriptures, and the Lord's Supper. How does each of these practices uniquely contribute to spiritual growth?

### **The Relationship Between Grace and Works**

4. How does Wesley address the potential misunderstanding that the means of grace are ways to earn salvation? Why is this distinction important?
5. Wesley argues that the means of grace are not "meritorious" but rather channels through which God's grace flows. How does this perspective affect your approach to spiritual disciplines?
6. In what ways can the means of grace become empty rituals? How can we guard against this in our personal and communal faith practices?

### **Prayer as a Means of Grace**

7. Why does Wesley emphasize prayer as a critical means of grace? How does consistent prayer shape your relationship with God?
8. How can prayer be both a personal and communal practice? What are the benefits of engaging in both forms?
9. Wesley encourages "praying without ceasing." What does this look like in practical terms in your daily life?

### **Searching the Scriptures**

10. Wesley highlights the importance of searching the Scriptures as a means of grace. How do you approach reading the Bible with the intention of encountering God's grace?
11. How does engaging with Scripture deepen your understanding of God's character and will for your life?
12. What challenges do you face in consistently studying Scripture, and how can you overcome them?

### **The Lord's Supper**

13. Wesley views the Lord's Supper as a vital means of grace. How does participating in communion draw you closer to Christ?
14. In what ways does the Lord's Supper serve as a reminder of God's love and Christ's sacrifice?
15. How can you prepare your heart to fully receive the grace offered through the Lord's Supper?

### **The Universality of the Means of Grace**

16. Wesley teaches that the means of grace are accessible to all believers. How does this universality reflect God's inclusive nature?

17. How can the church encourage individuals to engage more deeply with the means of grace in their everyday lives?
18. How do the means of grace help unite believers across different denominations and traditions?

### **Application and Reflection**

19. Reflect on your own spiritual journey. Which means of grace have had the greatest impact on your relationship with God?
20. How can you incorporate the means of grace more intentionally into your daily routine?
21. How does understanding the means of grace challenge you to grow in holiness and love for God and others?

### **Sharing the Means of Grace with Others**

22. How can you encourage others to engage with the means of grace in a meaningful way?
23. Wesley's sermon emphasizes the transformative power of the means of grace. How can the church better communicate this message to both believers and seekers?
24. In what ways can participating in the means of grace together strengthen Christian community and accountability?



# Salvation By Faith

*Preached at St. Mary's Oxford, before the university, on June 18, 1738*

"By Grace are ye saved through faith." Ephesians 2.8

1.. All the blessings which God hath bestowed upon man are of his mere grace, bounty, or favour; his free, undeserved favour; favour altogether undeserved; man having no claim to the least of his mercies. It was free grace that "formed man of the dust of the ground, and breathed into him a living soul," and stamped on that soul the image of God, and "put all things under his feet." The same free grace continues to us, at this day, life, and breath, and all things. For there is nothing we are, or have, or do, which can deserve the least thing at God's hand. "All our works, Thou, O God, hast wrought in us." These, therefore, are so many more instances of free mercy: and whatever righteousness may be found in man, this is also the gift of God.

2. Wherewithal then shall a sinful man atone for any the least of his sins With his own works No. Were they ever so many or holy, they are not his own, but God's. But indeed they are all unholy and sinful themselves, so that every one of them needs a fresh atonement. Only corrupt fruit grows on a corrupt tree. And his heart is altogether corrupt and abominable; being "come short of the glory of God," the glorious righteousness at first impressed on his soul, after the image of his great Creator. Therefore, having nothing, neither righteousness nor works, to plead, his mouth is utterly stopped before God.

3. If then sinful men find favour with God, it is "grace upon grace!" If God vouchsafe still to pour fresh blessings upon us, yea, the greatest of all blessings, salvation; what can we say to these things, but, "Thanks be unto God for his unspeakable gift!" And thus it is. herein "God commendeth his love toward us, in that, while we were yet sinners, Christ died" to save us "By grace" then "are ye saved through faith." Grace is the source, faith the condition, of salvation.

Now, that we fall not short of the grace of God, it concerns us carefully to inquire, --

I. What faith it is through which we are saved.

II. What is the salvation which is through faith.

III. How we may answer some objections.

I. What faith it is through which we are saved.

1. And, first, it is not barely the faith of a heathen.

Now, God requireth of a heathen to believe, "that God is; that he is a rewarder of them that diligently seek him;" and that he is to be sought by glorifying him as God, by giving him thanks for all things, and by a careful practice of moral virtue, of justice, mercy, and truth, toward their fellow creatures. A Greek or Roman, therefore, yea, a Scythian or Indian, was without excuse if he did not believe thus much: the being and attributes of God, a future state of reward and punishment, and the obligatory nature of moral virtue. For this is barely the faith of a heathen.

2. Nor, secondly, is it the faith of a devil, though this goes much farther than that of a heathen. For the devil believes, not only that there is a wise and powerful God, gracious to reward, and just to punish; but also, that Jesus is the Son of God, the Christ, the Saviour of the world. So we find him declaring, in express terms, "I know Thee who Thou art; the Holy One of God" (Luke 4:34). Nor can we doubt but that unhappy spirit believes all those words which came out of the mouth of the Holy One, yea, and whatsoever else was written by those holy men of old, of two of whom he was compelled to give that glorious testimony, "These men are the servants of the most high God, who show unto you the way of salvation." Thus much, then, the great enemy of God and man believes, and trembles in believing, --that God was made manifest in the flesh; that he will "tread all enemies under his feet;" and that "all Scripture was given by inspiration of God." Thus far goeth the faith of a devil.

3. Thirdly. The faith through which we are saved, in that sense of the word which will hereafter be explained, is not barely that which the Apostles themselves had while Christ was yet upon earth; though they so believed on him as to "leave all and follow him;" although they had then power to work miracles, to "heal all manner of sickness, and all manner of disease;" yea, they had then "power and authority over all devils;" and, which is beyond all this, were sent by their Master to "preach the kingdom of God."

4. What faith is it then through which we are saved It may be answered, first, in general, it is a faith in Christ: Christ, and God through Christ, are the proper objects of it. herein, therefore, it is sufficiently, absolutely distinguished from the faith either of ancient or modern heathens. And from the faith of a devil it is fully distinguished by this: it is not barely a speculative, rational thing, a cold, lifeless assent, a train of ideas in the head; but also a disposition of the heart. For thus saith the Scripture, "With the heart man believeth unto righteousness;" and, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved."

5. And herein does it differ from that faith which the Apostles themselves had while our Lord was on earth, that it acknowledges the necessity and merit of his death, and the power of his resurrection. It acknowledges his death as the only sufficient means of redeeming man from death eternal, and his resurrection as the restoration of us all to life and immortality; inasmuch as he "was delivered for our sins, and rose again for our justification." Christian faith is then, not only an assent to the whole gospel of Christ, but also a full reliance on the blood of Christ; a trust in the merits of his life, death, and resurrection; a recumbency upon him as our atonement and our life, as given for us, and living in us; and, in consequence hereof, a closing with him, and cleaving to him, as our "wisdom, righteousness, sanctification, and redemption," or, in one word, our salvation.

II. What salvation it is, which is through this faith, is the Second thing to be considered.

1. And, First, whatsoever else it imply, it is a present salvation. It is something attainable, yea, actually attained, on earth, by those who are partakers of this faith. For thus saith the Apostle to the believers at Ephesus, and in them to the believers of all ages, not, Ye shall be (though that also is true), but, "Ye are saved through faith."

2. Ye are saved (to comprise all in one word) from sin. This is the salvation which is through faith. This is that great salvation foretold by the angel, before God brought his First-begotten into the world: "Thou shalt call his name Jesus; for he shall save his people from their sins." And neither here, nor in other parts of holy writ, is there any limitation or restriction. All his people, or, as it is elsewhere expressed, "all that believe in him," he will save from all their sins; from original and actual, past and present sin, "of the flesh and of the spirit." Through faith that is in him, they are saved both from the guilt and from the power of it.

3. First. From the guilt of all past sin: for, whereas all the world is guilty before God, insomuch that should he "be extreme to mark what is done amiss, there is none that could abide it;" and whereas, "by the law is" only "the knowledge of sin," but no deliverance from it, so that, "by" fulfilling "the deeds of the law, no flesh can be justified in his sight": now, "the righteousness of God, which is by faith of Jesus Christ, is manifested unto all that believe." Now, "they are justified freely by his grace, through the redemption that is in Jesus Christ." "Him God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for (or by) the remission of the sins that are past." Now hath Christ taken away "the curse of the law, being made a curse for us." he hath "blotted out the handwriting that was against us, taking it out of the way, nailing it to his cross." "There is therefore no condemnation now to them which" believe "in Christ Jesus."

4. And being saved from guilt, they are saved from fear. Not indeed from a filial fear of offending; but from all servile fear; from that fear which hath torment; from fear of punishment; from fear of the wrath of God, whom they now no longer regard as a severe Master, but as an indulgent Father. "They have not received again the spirit of bondage, but the Spirit of adoption, whereby they cry, Abba, Father: the Spirit itself also bearing witness with their spirits, that they are the children of God." They are also saved from the fear, though not from the possibility, of falling away from the grace of God, and coming short of the great and precious promises. Thus have they "peace with God through our Lord Jesus Christ. They rejoice in hope of the glory of God. And the love of God is shed abroad in their hearts, through the Holy Ghost, which is given unto them." And hereby they are persuaded (though perhaps not at all times, nor with the same fullness of persuasion), that "neither death, nor life, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate them from the love of God, which is in Christ Jesus our Lord."

5. Again: through this faith they are saved from the power of sin, as well as from the guilt of it. So the Apostle declares, "Ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not" (1 John 3:5ff.). Again, "Little children, let no man deceive you. he that committeth sin is of the devil. Whosoever believeth is born of God. And whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." Once more: "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not" (1 John 5:18).

6. he that is, by faith, born of God sinneth not (1.) by any habitual sin; for all habitual sin is sin reigning: But sin cannot reign in any that believeth. Nor (2.) by any wilful sin: for his will, while he abideth in the faith, is utterly set against all sin, and abhorreth it as deadly poison. Nor (3.) By any sinful desire; for he continually desireth the holy and perfect will of God. and any tendency to an unholy desire, he by the grace of God, stiflenth in the birth. Nor (4.) Doth he sin by infirmities, whether in act, word, or thought; for his infirmities have no concurrence of his will; and without this they are not properly sins. Thus, "he that is born of God doth not commit sin": and though he cannot say he hath not sinned, yet now "he sinneth not."

7. This then is the salvation which is through faith, even in the present world: a salvation from sin, and the consequences of sin, both often expressed in the word justification; which, taken in the largest sense, implies a deliverance from guilt and punishment, by the atonement of Christ actually applied to the soul of the sinner now believing on him, and a deliverance from the power of sin, through Christ formed in his heart. So that he who is thus justified, or saved by faith, is indeed born again. he is born again of the Spirit unto a new life, which "is hid with Christ in God." And as a new-born babe he gladly receives the adolon, "sincere milk of the word, and grows thereby;" going on in the might of the Lord his God, from faith to faith, from grace to grace, until at length, he come unto "a perfect man, unto the measure of the stature of the fullness of Christ."

III. The first usual objection to this is,

1. That to preach salvation or justification, by faith only, is to preach against holiness and good works. To which a short answer might be given: "It would be so, if we spake, as some do, of a faith which was separate from these; but we speak of a faith which is not so, but productive of all good works, and all holiness."

2. But it may be of use to consider it more at large; especially since it is no new objection, but as old as St. Paul's time. For even then it was asked, "Do we not make void the law through faith" We answer, First, all who preach not faith do manifestly make void the law; either directly and grossly, by limitations and comments that eat out all the spirit of the text; or indirectly, by not pointing out the only means whereby it is possible to perform it. Whereas, Secondly, "we establish the law," both by showing its full extent and spiritual meaning; and by calling all to that living way, whereby "the righteousness of the law may be fulfilled in them." These, while they trust in the blood of Christ alone, use all the ordinances which he hath appointed, do all the "good works which he had before prepared that they should walk therein," and enjoy and manifest all holy and heavenly tempers, even the same mind that was in Christ Jesus.

3. But does not preaching this faith lead men into pride We answer, Accidentally it may: therefore ought every believer to be earnestly cautioned, in the words of the great Apostle "Because of unbelief," the first branches "were broken off: and thou standest by faith. Be not high-minded, but fear. If God spared not the natural branches, take heed lest he spare not thee. Behold therefore the goodness and severity of God! On them which fell, severity; but towards thee, goodness, if thou continue in his goodness; otherwise thou also shalt be cut off." And while he continues therein, he will remember those words of St. Paul, foreseeing and answering

this very objection (Rom. 3:27), "Where is boasting then It is excluded. By what law of works Nay: but by the law of faith." If a man were justified by his works, he would have whereof to glory. But there is no glorying for him "that worketh not, but believeth on him that justifieth the ungodly" (Rom. 4:5). To the same effect are the words both preceding and following the text (Eph. 2:4ff.): "God, who is rich in mercy, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved), that he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves." Of yourselves cometh neither your faith nor your salvation: "it is the gift of God;" the free, undeserved gift; the faith through which ye are saved, as well as the salvation which he of his own good pleasure, his mere favour, annexes thereto. That ye believe, is one instance of his grace; that believing ye are saved, another. "Not of works, lest any man should boast." For all our works, all our righteousness, which were before our believing, merited nothing of God but condemnation; so far were they from deserving faith, which therefore, whenever given, is not of works. Neither is salvation of the works we do when we believe, for it is then God that worketh in us: and, therefore, that he giveth us a reward for what he himself worketh, only commendeth the riches of his mercy, but leaveth us nothing whereof to glory.

4. "However, may not the speaking thus of the mercy of God, as saving or justifying freely by faith only, encourage men in sin" Indeed, it may and will: Many will "continue in sin that grace may abound:" But their blood is upon their own head. The goodness of God ought to lead them to repentance; and so it will those who are sincere of heart. When they know there is yet forgiveness with him, they will cry aloud that he would blot out their sins also, through faith which is in Jesus. And if they earnestly cry, and faint not, it they seek him in all the means he hath appointed; if they refuse to be comforted till he come; "he will come, and will not tarry." And he can do much work in a short time. Many are the examples, in the Acts of the Apostles, of God's working this faith in men's hearts, even like lightning falling from heaven. So in the same hour that Paul and Silas began to preach, the jailer repented, believed, and was baptized; as were three thousand, by St. Peter, on the day of Pentecost, who all repented and believed at his first preaching And, blessed be God, there are now many living proofs that he is still "mighty to save."

5. Yet to the same truth, placed in another view, a quite contrary objection is made: "If a man cannot be saved by all that he can do, this will drive men to despair." True, to despair of being saved by their own works, their own merits, or righteousness. And so it ought; for none can trust in the merits of Christ, till he has utterly renounced his own. he that "goeth about to stablish his own righteousness" cannot receive the righteousness of God. The righteousness which is of faith cannot be given him while he trusteth in that which is of the law.

6. But this, it is said, is an uncomfortable doctrine. The devil spoke like himself, that is, without either truth or shame, when he dared to suggest to men that it is such. It is the only comfortable one, it is "very full of comfort," to all self-destroyed, self-condemned sinners. That "whosoever believeth on him shall not be ashamed that the same Lord over all is rich unto all that call upon him": here is comfort, high as heaven, stronger than death! What! Mercy for all For Zacchaeus, a public robber For Mary Magdalene, a common harlot Methinks I hear one say

"Then I, even I, may hope for mercy!" And so thou mayest, thou afflicted one, whom none hath comforted! God will not cast out thy prayer. Nay, perhaps he may say the next hour, "Be of good cheer, thy sins are forgiven thee;" so forgiven, that they shall reign over thee no more; yea, and that "the Holy Spirit shall bear witness with thy spirit that thou art a child of God." O glad tidings! tidings of great joy, which are sent unto all people! "Ho, every one that thirsteth, come ye to the waters: Come ye, and buy, without money and without price." Whatsoever your sins be, "though red like crimson," though more than the hairs of your head, "return ye unto the Lord, and he will have mercy upon you, and to our God, for he will abundantly pardon."

7. When no more objections occur, then we are simply told that salvation by faith only ought not to be preached as the first doctrine, or, at least, not to be preached at all. But what saith the Holy Ghost "Other foundation can no man lay than that which is laid, even Jesus Christ." So then, that "whosoever believeth on him shall be saved," is, and must be, the foundation of all our preaching; that is, must be preached first. "Well, but not to all." To whom, then are we not to preach it Whom shall we except The poor Nay; they have a peculiar right to have the gospel preached unto them. The unlearned No. God hath revealed these things unto unlearned and ignorant men from the beginning. The young By no means. "Suffer these," in any wise, "to come unto Christ, and forbid them not." The sinners Least of all. "He came not to call the righteous, but sinners to repentance." Why then, if any, we are to except the rich, the learned, the reputable, the moral men. And, it is true, they too often except themselves from hearing; yet we must speak the words of our Lord. For thus the tenor of our commission runs, "Go and preach the gospel to every creature." If any man wrest it, or any part of it, to his destruction, he must bear his own burden. But still, "as the Lord liveth, whatsoever the Lord saith unto us, that we will speak."

8. At this time, more especially, will we speak, that "by grace are ye saved through faith": because, never was the maintaining this doctrine more seasonable than it is at this day. Nothing but this can effectually prevent the increase of the Romish delusion among us. It is endless to attack, one by one, all the errors of that Church. But salvation by faith strikes at the root, and all fall at once where this is established. It was this doctrine, which our Church justly calls the strong rock and foundation of the Christian religion, that first drove Popery out of these kingdoms; and it is this alone can keep it out. Nothing but this can give a check to that immorality which hath "overspread the land as a flood." Can you empty the great deep, drop by drop Then you may reform us by dissuasives from particular vices. But let the "righteousness which is of God by faith be brought in, and so shall its proud waves be stayed. Nothing but this can stop the mouths of those who "glory in their shame, and openly deny the Lord that bought them." They can talk as sublimely of the law, as he that hath it written by God in his heart To hear them speak on this head might incline one to think they were not far from the kingdom of God: but take them out of the law into the gospel; begin with the righteousness of faith; with Christ, "the end of the law to every one that believeth;" and those who but now appeared almost, if not altogether, Christians, stand confessed the sons of perdition; as far from life and salvation (God be merciful unto them!) as the depth of hell from the height of heaven.

9. For this reason the adversary so rages whenever "salvation by faith" is declared to the world: for this reason did he stir up earth and hell, to destroy those who first preached it. And for the same reason, knowing that faith alone could overturn the foundations of his kingdom, did he call forth all his forces, and employ all his arts of lies and calumny, to affright Martin Luther from reviving it. Nor can we wonder thereat; for, as that man of God observes, "How would it enrage a proud, strong man armed, to be stopped and set at nought by a little child coming against him with a reed in his hand!" especially when he knew that little child would surely overthrow him, and tread him under foot. Even so, Lord Jesus! Thus hath Thy strength been ever "made perfect in weakness!" Go forth then, thou little child that believest in him, and his "right hand shall teach thee terrible things!" Though thou art helpless and weak as an infant of days, the strong man shall not be able to stand before thee. Thou shalt prevail over him, and subdue him, and overthrow him and trample him under thy feet. Thou shalt march on, under the great Captain of thy salvation, "conquering and to conquer," until all thine enemies are destroyed, and "death is swallowed up in victory."

Now, thanks be to God, which giveth us the victory through our Lord Jesus Christ; to whom, with the Father and the Holy Ghost, be blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, for ever and ever. Amen

## Discussion Questions for John Wesley's Sermon "Salvation by Faith"

### General Understanding

1. How does John Wesley define "salvation by faith"? What key elements of faith does he emphasize?
  2. According to Wesley, why is salvation through faith rather than through works or the law?
  3. What role does grace play in Wesley's understanding of salvation by faith?
- 

### Theological Reflection

4. Wesley describes faith as a conviction of things not seen. How does this definition of faith align with your understanding of faith?
  5. Why do you think Wesley stresses the importance of faith being a gift from God, rather than something we earn?
  6. How does Wesley address the relationship between faith and works in the life of a believer?
- 

### Personal Application

7. Wesley mentions that salvation includes deliverance from sin, death, and the wrath of God. How have you experienced this kind of salvation in your own life?
  8. How does the assurance of salvation by faith impact the way you approach challenges in your life?
  9. In what ways do you struggle with fully trusting in salvation by faith, and how might Wesley's sermon encourage you to deepen that trust?
- 

### Community and Outreach

10. What implications does Wesley's message of salvation by faith have for how Christians share the gospel with others?
  11. How can the doctrine of salvation by faith inspire greater compassion and humility in how we view and serve others?
  12. Wesley insists that salvation by faith is for all people, not just a select group. How can this understanding shape the way we interact with those who may feel excluded from faith communities?
- 

### Critical Thinking

13. Wesley preached this sermon in a specific historical and cultural context. How do you think his message was received at the time, and how might it be received today?
14. What challenges might arise when preaching salvation by faith in a world where self-reliance and merit are highly valued?
15. Do you see any potential misunderstandings or distortions of Wesley's teaching on salvation by faith? If so, what are they, and how can they be addressed?



# The New Birth

"Ye must be born again." John 3:7.

1. If any doctrines within the whole compass of Christianity may be properly termed fundamental, they are doubtless these two, -- the doctrine of justification, and that of the new birth: The former relating to that great work which God does for us, in forgiving our sins; the latter, to the great work which God does in us, in renewing our fallen nature. In order of time, neither of these is before the other: in the moment we are justified by the grace of God, through the redemption that is in Jesus, we are also "born of the Spirit;" but in order of thinking, as it is termed, justification precedes the new birth. We first conceive his wrath to be turned away, and then his Spirit to work in our hearts.

2. How great importance then must it be of, to every child of man, throughly to understand these fundamental doctrines! From a full conviction of this, many excellent men have wrote very largely concerning justification, explaining every point relating thereto, and opening the Scriptures which treat upon it. Many likewise have wrote on the new birth: And some of them largely enough; but yet not so clearly as might have been desired, nor so deeply and accurately; having either given a dark, abstruse account of it, or a slight and superficial one. Therefore a full, and at the same time a clear, account of the new birth, seems to be wanting still; such as may enable us to give a satisfactory answer to these three questions: First, Why must we be born again What is the foundation of this doctrine of the new birth Secondly, How must we be born again What is the nature of the new birth And, Thirdly, Wherefore must we be born again To what end is it necessary These questions, by the assistance of God, I shall briefly and plainly answer; and then subjoin a few inferences which will naturally follow.

I. 1. And, First, Why must we be born again What is the foundation of this doctrine The foundation of it lies near as deep as the creation of the world; in the scriptural account whereof we read, "And God," the three-one God, "said, Let us make man in our image, after our likeness. So God created man in his own image, in the image of God created he him:" (Gen. 1:26, 27:) -- Not barely in his natural image, a picture of his own immortality; a spiritual being, endued with understanding, freedom of will, and various affections; -- nor merely in his political image, the governor of this lower world, having "dominion over the fishes of the sea, and over all the earth;" -- but chiefly in his moral image; which, according to the Apostle, is "righteousness and true holiness." (Eph. 4:24.) in this image of God was man made. "God is love:" Accordingly, man at his creation was full of love; which was the sole principle of all his tempers, thoughts, words, and actions. God is full of justice, mercy, and truth; so was man as he came from the hands of his Creator. God is spotless purity; and so man was in the beginning pure from every sinful blot; otherwise God could not have pronounced him, as well as all the other work of his hands, "very good" (Gen. 1:31.) This he could not have been, had he not been pure from sin, and filled with righteousness and true holiness. For there is no medium: If we suppose an intelligent creature not to love God, not to be righteous and holy, we necessarily suppose him not to be good at all; much less to be "very good."

2. But, although man was made in the image of God, yet he was not made immutable. This would have been inconsistent with the state of trial in which God was pleased to place him. He was therefore created able to stand, and yet liable to fall. And this God himself apprized him of, and gave him a solemn warning against it. Nevertheless, man did not abide in honour: He fell from his high estate. He "ate of the tree whereof the Lord had commanded him, Thou shalt not eat thereof." By this wilful act of disobedience to his Creator, this flat rebellion against his Sovereign, he openly declared that he would no longer have God to rule over him; That he would be governed by his own will, and not the will of Him that created him; and that he would not seek his happiness in God, but in the world, in the works of his hands. Now, God had told him before, "In the day that thou eatest" of that fruit, "thou shalt surely die." And the word of the Lord cannot be broken. Accordingly, in that day he did die: He died to God, -- the most dreadful of all deaths. He lost the life of God: He was separated from Him, in union with whom his spiritual life consisted. The body dies when it is separated from the soul; the soul, when it is separated from God. But this separation from God, Adam sustained in the day, the hour, he ate of the forbidden fruit. And of this he gave immediate proof; presently showing by his behaviour, that the love of God was extinguished in his soul, which was now "alienated from the life of God." Instead of this, he was now under the power of servile fear, so that he fled from the presence of the Lord. Yea, so little did he retain even of the knowledge of Him who filleth heaven and earth, that he endeavored to "hide himself from the Lord God among the trees of the garden:" (Gen. 3:8:) So had he lost both the knowledge and the love of God, without which the image of God could not subsist. Of this, therefore, he was deprived at the same time, and became unholy as well as unhappy. In the room of this, he had sunk into pride and self-will, the very image of the devil; and into sensual appetites and desires, the image of the beasts that perish.

3. If it be said, "Nay, but that threatening, ' In the day that thou eatest thereof, thou shalt surely die,' refers to temporal death, and that alone, to the death of the body only;" the answer is plain: To affirm this is flatly and palpably to make God a liar; to aver that the God of truth positively affirmed a thing contrary to truth. For it is evident, Adam did not die in this sense, "in the day that he ate thereof." He lived, in the sense opposite to this death, above nine hundred years after. So that this cannot possibly be understood of the death of the body, without impeaching the veracity of God. It must therefore be understood of spiritual death, the loss of the life and image of God.

4. And in Adam all died, all human kind, all the children of men who were then in Adam's loins. The natural consequence of this is, that every one descended from him comes into the world spiritually dead, dead to God, wholly dead in sin; entirely void of the life of God; void of the image of God, of all that righteousness and holiness wherein Adam was created. Instead of this, every man born into the world now bears the image of the devil in pride and self-will; the image of the beast, in sensual appetites and desires. This, then, is the foundation of the new birth, -- the entire corruption of our nature. Hence it is, that, being born in sin, we must be "born again." Hence every one that is born of a woman must be born of the Spirit of God.

II. 1. But how must a man be born again What is the nature of the new birth This is the Second question. And a question it is of the highest moment that can be conceived. We ought not, therefore, in so weighty a concern, to be content with a slight inquiry; but to examine it with all possible care, and to ponder it in our hearts, till we fully understand this important point, and clearly see how we are to be born again.

2. Not that we are to expect any minute, philosophical account of the manner how this is done. Our Lord sufficiently guards us against any such expectation, by the words immediately following the text; wherein he reminds Nicodemus of as indisputable a fact as any in the whole compass of nature, which, notwithstanding, the wisest man under the sun is not able fully to explain. "The wind bloweth where it listeth," -- not by thy power or wisdom; "and thou hearest the sound thereof;" -- thou art absolutely assured, beyond all doubt, that it doth blow; "but thou canst not tell whence it cometh, nor whither it goeth;" -- the precise manner how it begins and ends, rises and falls, no man can tell. "So is every one that is born of the Spirit:" -- Thou mayest be as absolutely assured of the fact, as of the blowing of the wind; but the precise manner how it is done, how the Holy Spirit works this in the soul, neither thou nor the wisest of the children of men is able to explain.

3. However, it suffices for every rational and Christian purpose, that, without descending into curious, critical inquiries, we can give a plain scriptural account of the nature of the new birth. This will satisfy every reasonable man, who desires only the salvation of his soul. The expression, "being born again," was not first used by our Lord in his conversation with Nicodemus: It was well known before that time, and was in common use among the Jews when our Saviour appeared among them. When an adult Heathen was convinced that the Jewish religion was of God, and desired to join therein, it was the custom to baptize him first, before he was admitted to circumcision. And when he was baptized, he was said to be born again; by which they meant, that he who was before a child of the devil was now adopted into the family of God, and accounted one of his children. This expression, therefore, which Nicodemus, being "a Teacher in Israel," ought to have understood well, our Lord uses in conversing with him; only in a stronger sense than he was accustomed to. And this might be the reason of his asking, "How can these things be" They cannot be literally: -- A man cannot "enter a second time into his mother's womb, and be born:" -- But they may spiritually: A man may be born from above, born of God, born of the Spirit, in a manner which bears a very near analogy to the natural birth.

4. Before a child is born into the world he has eyes, but sees not; he has ears, but does not hear. He has a very imperfect use of any other sense. He has no knowledge of any of the things of the world, or any natural understanding. To that manner of existence which he then has, we do not even give the name of life. It is then only when a man is born, that we say he begins to live. For as soon as he is born, he begins to see the light, and the various objects with which he is encompassed. His ears are then opened, and he hears the sounds which successively strike upon them. At the same time, all the other organs of sense begin to be exercised upon their proper objects. He likewise breathes, and lives in a manner wholly different from what he did before. How exactly doth the parallel hold in all these instances! While a man is in a mere

natural state, before he is born of God, he has, in a spiritual sense, eyes and sees not; a thick impenetrable veil lies upon them; he has ears, but hears not; he is utterly deaf to what he is most of all concerned to hear. His other spiritual senses are all locked up: He is in the same condition as if he had them not. Hence he has no knowledge of God; no intercourse with him; he is not at all acquainted with him. He has no true knowledge of the things of God, either of spiritual or eternal things; therefore, though he is a living man, he is a dead Christian. But as soon as he is born of God, there is a total change in all these particulars. The "eyes of his understanding are opened;" (such is the language of the great Apostle;) and, He who of old "commanded light to shine out of darkness shining on his heart, he sees the light of the glory of God," his glorious love, "in the face of Jesus Christ." His ears being opened, he is now capable of hearing the inward voice of God, saying, "Be of good cheer; thy sins are forgiven thee;" "go and sin no more." This is the purport of what God speaks to his heart; although perhaps not in these very words. He is now ready to hear whatsoever "He that teacheth man knowledge" is pleased, from time to time, to reveal to him. He "feels in his heart," to use the language of our Church, "the mighty working of the Spirit of God;" not in a gross, carnal sense as the men of the world stupidly and wilfully misunderstand the expression; though they have been told again and again, we mean thereby neither more nor less than this: He feels, is inwardly sensible of, the graces which the Spirit of God works in his heart. He feels, he is conscious of, a "peace which passeth all understanding." He many times feels such a joy in God as is "unspeakable, and full of glory." He feels "the love of God shed abroad in his heart by the Holy Ghost which is given unto him;" and all his spiritual senses are then exercised to discern spiritual good and evil. By the use of these, he is daily increasing in the knowledge of God, of Jesus Christ whom he hath sent and to all the things pertaining to his inward kingdom. And now he may be properly said to live: God having quickened him by his Spirit, he is alive to God through Jesus Christ. He lives a life which the world knoweth not of, a "life which is hid with Christ in God." God is continually breathing, as it were, upon the soul; and his soul is breathing unto God. Grace is descending into his heart; and prayer and praise ascending to heaven: And by this intercourse between God and man, this fellowship with the Father and the Son, as by a kind of spiritual respiration, the life of God in the soul is sustained; and the child of God grows up, till he comes to the "full measure of the stature of Christ."

5. From hence it manifestly appears, what is the nature of the new birth. It is that great change which God works in the soul when he brings it into life; when he raises it from the death of sin to the life of righteousness. It is the change wrought in the whole soul by the almighty Spirit of God when it is "created anew in Christ Jesus;" when it is "renewed after the image of God, in righteousness and true holiness;" when the love of the world is changed into the love of God; pride into humility; passion into meekness; hatred, envy, malice, into a sincere, tender, disinterested love for all mankind. In a word, it is that change whereby the earthly, sensual, devilish mind is turned into the "mind which was in Christ Jesus." This is the nature of the new birth: "So is every one that is born of the Spirit."

III. 1. It is not difficult for any who has considered these things, to see the necessity of the new birth, and to answer the Third question, Wherefore, to what end, is it necessary that we should be born again It is very easily discerned, that this is necessary, First, in order to holiness. For

what is holiness according to the oracles of God Not a bare external religion, a round of outward duties, how many soever they be, and how exactly soever performed. No: Gospel holiness is no less than the image of God stamped upon the heart; it is no other than the whole mind which was in Christ Jesus; it consists of all heavenly affections and tempers mingled together in one. It implies such a continual, thankful love to Him who hath not withheld from us his Son, his only son, as makes it natural, and in a manner necessary to us, to love every child of man; as fills us "with bowels of mercies, kindness, gentleness, long-suffering:" It is such a love of God as teaches us to be blameless in all manner of conversation; as enables us to present our souls and bodies, all we are and all we have, all our thoughts, words, and actions, a continual sacrifice to God, acceptable through Christ Jesus. Now, this holiness can have no existence till we are renewed in the image of our mind. It cannot commence in the soul till that change be wrought; till, by the power of the Highest overshadowing us, we are "brought from darkness to light, from the power of Satan unto God;" that is, till we are born again; which, therefore, is absolutely necessary in order to holiness.

2. But "without holiness no man shall see the Lord," shall see the face of God in glory. Of consequence, the new birth is absolutely necessary in order to eternal salvation. Men may indeed flatter themselves (so desperately wicked and so deceitful is the heart of man!) that they may live in their sins till they come to the last gasp, and yet afterwards live with God; and thousands do really believe, that they have found a broad way which leadeth not to destruction. "What danger," say they, "can a woman be in that is so harmless and so virtuous What fear is there that so honest a man, one of so strict morality, should miss of heaven; especially if, over and above all this, they constantly attend on church and sacrament" One of these will ask with all assurance, "What! Shall not I do as well as my neighbours" Yes as well as your unholy neighbours; as well as your neighbours that die in their sins! For you will all drop into the pit together, into the nethermost hell! You will all lie together in the lake of fire; "the lake of fire burning with brimstone." Then, at length, you will see (but God grant you may see it before!) the necessity of holiness in order to glory; and, consequently, of the new birth, since none can be holy, except he be born again.

3. For the same reason, except he be born again, none can be happy even in this world. For it is not possible, in the nature of things, that a man should be happy who is not holy. Even the poor, ungodly poet could tell us, *Nemo malus felix*: "no wicked man is happy." The reason is plain: All unholy tempers are uneasy tempers: Not only malice, hatred, envy jealousy, revenge, create a present hell in the breast; but even the softer passions, if not kept within due bounds, give a thousand times more pain than pleasure. Even "hope," when "deferred," (and how often must this be the case!) "maketh the heart sick;" and every desire which is not according to the will of God is liable to "pierce" us "through with many sorrows:" And all those general sources of sin -- pride, self-will, and idolatry -- are, in the same proportion as they prevail, general sources of misery. Therefore, as long as these reign in any soul, happiness has no place there. But they must reign till the bent of our nature is changed, that is, till we are born again; consequently, the new birth is absolutely necessary in order to happiness in this world, as well as in the world to come.

IV. I proposed in the Last place to subjoin a few inferences, which naturally follow from the preceding observations.

1. And, First, it follows, that baptism is not the new birth: They are not one and the same thing. Many indeed seem to imagine that they are just the same; at least, they speak as if they thought so; but I do not know that this opinion is publicly avowed by any denomination of Christians whatever. Certainly it is not by any within these kingdoms, whether of the established Church, or dissenting from it. The judgment of the latter is clearly declared in the large Catechism: [Q. 163, 165. -- Ed.] -- Q. "What are the parts of a sacrament A. The parts of a sacrament are two: The one an outward and sensible sign; the other, and inward and spiritual grace, thereby signified. -- Q. What is baptism A. Baptism is a sacrament, wherein Christ hath ordained the washing with water, to be a sign and seal of regeneration by his Spirit." Here it is manifest, baptism, the sign, is spoken of as distinct from regeneration, the thing signified. In the Church Catechism likewise, the judgment of our Church is declared with the utmost clearness: "What meanest thou by this word, sacrament A. I mean an outward and visible sign of an inward and spiritual grace. Q. What is the outward part or form in baptism A. Water, wherein the person is baptized, in the name of the Father, Son, and Holy Ghost. Q. What is the inward part, or thing signified A. A death unto sin, and a new birth unto righteousness." Nothing, therefore, is plainer than that, according to the Church of England, baptism is not the new birth.

But indeed the reason of the thing is so clear and evident, as not to need any other authority. For what can be more plain, than the one is a visible, the and invisible thing, and therefore wholly different from each other -- the one being an act of man, purifying the body; the other a change wrought by God in the soul: So that the former is just as distinguishable from the latter, as the soul from the body, or water from the Holy Ghost.

2. From the preceding reflections we may, Secondly, observe, that as the new birth is not the same thing with baptism, so it does not always accompany baptism: They do not constantly go together. A man may possibly be "born of water," and yet not be "born of the Spirit." There may sometimes be the outward sign, where there is not the inward grace. I do not now speak with regard to infants: It is certain our Church supposes that all who are baptized in their infancy are at the same time born again; and it is allowed that the whole Office for the Baptism of Infants proceeds upon this supposition. Nor is it an objection of any weight against this, that we cannot comprehend how this work can be wrought in infants. For neither can we comprehend how it is wrought in a person of riper years. But whatever be the case with infants, it is sure all of riper years who are baptized are not at the same time born again. "The tree is known by its fruits:" And hereby it appears too plain to be denied, that divers of those who were children of the devil before they were baptized continue the same after baptism: "for the works of their father they do:" They continue servants of sin, without any pretence either to inward or outward holiness.

3. A Third inference which we may draw from what has been observed, is, that the new birth is not the same with sanctification. This is indeed taken for granted by many; particularly by an

eminent writer, in his late treatise on "The Nature and Grounds of Christian Regeneration." To wave several other weighty objections which might be made to that tract, this is a palpable one: It all along speaks of regeneration as a progressive work, carried on in the soul by slow degrees, from the time of our first turning to God. This is undeniably true of sanctification; but of regeneration, the new birth, it is not true. This is a part of sanctification, not the whole; it is the gate to it, the entrance into it. When we are born again, then our sanctification, our inward and outward holiness, begins; and thenceforward we are gradually to "grow up in Him who is our Head." This expression of the Apostle admirably illustrates the difference between one and the other, and farther points out the exact analogy there is between natural and spiritual things. A child is born of a woman in a moment, or at least in a very short time: Afterward he gradually and slowly grows, till he attains to the stature of a man. In like manner, a child is born of God in a short time, if not in a moment. But it is by slow degrees that he afterward grows up to the measure of the full stature of Christ. The same relation, therefore, which there is between our natural birth and our growth, there is also between our new birth and our sanctification.

4. One point more we may learn from the preceding observations. But it is a point of so great importance, as my excuse the considering it the more carefully, and prosecuting it at some length. What must one who loves the souls of men, and is grieved that any of them should perish, say to one whom he sees living in sabbath-breaking, drunkenness, or any other wilful sin? What can he say, if the foregoing observations are true, but, "You must be born again?" "No," says a zealous man, "that cannot be. How can you talk so uncharitably to the man? Has he not been baptized already? He cannot be born again now." Can he not be born again? Do you affirm this? Then he cannot be saved. Though he be as old as Nicodemus was, yet "except he be born again, he cannot see the kingdom of God." Therefore in saying, "He cannot be born again," you in effect deliver him over to damnation. And where lies the uncharitableness now -- on my side, or on yours? I say, he may be born again, and so become an heir of salvation. You say, "He cannot be born again!" And if so, he must inevitably perish! So you utterly block up his way to salvation, and send him to hell, out of mere charity!

But perhaps the sinner himself, to whom in real charity we say, "You must be born again," has been taught to say, "I defy your new doctrine; I need not be born again: I was born again when I was baptized. What! Would you have me deny my baptism?" I answer, First, There is nothing under heaven which can excuse a lie; otherwise I should say to an open sinner, If you have been baptized, do not own it. For how highly does this aggravate your guilt! How will it increase your damnation! Was you devoted to God at eight days old, and have you been all these years devoting yourself to the devil? Was you, even before you had the use of reason, consecrated to God the Father, the son, and the Holy Ghost? And have you, ever since you had the use of it, been flying in the face of God, and consecrating yourself to Satan? Does the abomination of desolation -- the love of the word, pride, anger, lust, foolish desire, and a whole train of vile affections -- stand where it ought not? Have you set up all the accursed things in that soul which was once a temple of the Holy Ghost; set apart for an "habitation of God, through the Spirit;" yea, solemnly given up to him? And do you glory in this, that you once belonged to God? O be ashamed! blush! hide yourself in the earth! Never boast more of what ought to fill you with confusion, to make you ashamed before God and man! I answer, Secondly, You have already

denied your baptism; and that in the most effectual manner. You have denied it a thousand and a thousand times; and you do so still, day by day. For in your baptism you renounced the devil and all his works. Whenever, therefore, you give place to him again, whenever you do any of the works of the devil, then you deny your baptism. Therefore you deny it by every wilful sin; by every act of uncleanness, drunkenness, or revenge; by every obscene or profane word; by every oath that comes out of your mouth. Every time you profane the day of the Lord, you thereby deny your baptism; yea, every time you do any thing to another which you would not he should do to you. I answer, Thirdly, Be you baptized or unbaptized, "you must be born again;" otherwise it is not possible you should be inwardly holy; and without inward as well as outward holiness, you cannot be happy, even in this world, much less in the world to come. Do you say, "Nay, but I do no harm to any man; I am honest and just in all my dealings; I do not curse, or take the Lord's name in vain; I do not profane the Lord's day; I am no drunkard; I do not slander my neighbour, nor live in any wilful sin" If this be so, it were much to be wished that all men went as far as you do. But you must go farther yet, or you cannot be saved: Still, "you must be born again." Do you add, "I do go farther yet; for I not only do no harm, but do all the good I can" I doubt that fact; I fear you have had a thousand opportunities of doing good which you have suffered to pass by unimproved, and for which therefore you are accountable to God. But if you had improved them all, if you really had done all the good you possibly could to all men, yet this does not at all alter the case; still, "you must be born again." Without this nothing will do any good to your poor, sinful, polluted soul. "Nay, but I constantly attend all the ordinances of God: I keep to my church and sacrament." It is well you do: But all this will not keep you from hell, except you be born again. Go to church twice a day; go to the Lord's table every week; say ever so many prayers in private; hear ever so many good sermons; read ever so many good books; still, "you must be born again:" None of these things will stand in the place of the new birth; no, nor any thing under heaven. Let this therefore, if you have not already experienced this inward work of God, be your continual prayer: "Lord, add this to all thy blessings, -- let me be born again! Deny whatever thou pleasest, but deny not this; let me be 'born from above!' Take away whatsoever seemeth thee good, -- reputation, fortune, friends, health, -- only give me this, to be born of the Spirit, to be received among the children of God! Let me be born, 'not of corruptible seed, but incorruptible, by the word of God, which liveth and abideth for ever;' and then let me daily 'grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ!'"



## Discussion Questions for John Wesley's Sermon "The New Birth"

### General Understanding

1. How does Wesley define "the new birth," and why does he consider it essential for salvation?
  2. What is the difference between the natural birth and the new birth, according to Wesley?
  3. Wesley emphasizes that the new birth is a spiritual transformation. What does this transformation entail?
- 

### Theological Reflection

4. Why does Wesley argue that the new birth is necessary for entry into the kingdom of God?
  5. How does Wesley relate the new birth to justification and sanctification?
  6. Wesley highlights the work of the Holy Spirit in the new birth. What role does the Spirit play in bringing about this transformation?
- 

### Scriptural Connection

7. Wesley uses John 3:3-7 (Jesus' conversation with Nicodemus) as a foundation for this sermon. How does this passage help explain the concept of the new birth?
  8. What other Scripture passages reinforce Wesley's teachings on the new birth?
  9. How does the new birth reflect God's promise of renewal and redemption found throughout the Bible?
- 

### Personal Application

10. Have you experienced what Wesley describes as the new birth? If so, how has it impacted your life?
  11. In what ways does the new birth affect your daily thoughts, decisions, and relationships?
  12. How can reflecting on the new birth help you grow in your faith and reliance on God?
- 

### Community and Outreach

13. Wesley insists that the new birth is a universal necessity for all people. How can this message shape the way we approach evangelism and discipleship?
  14. What are some barriers that prevent people from understanding or embracing the concept of the new birth?
  15. How can a community of believers help nurture and support someone who is experiencing the new birth?
- 

### Critical Thinking

16. Wesley describes the new birth as both instantaneous and the beginning of a lifelong process of sanctification. How do you reconcile these two aspects?

17. How does Wesley address objections to the necessity of the new birth? Are his arguments still relevant today?
18. What misconceptions about the new birth might exist in contemporary Christianity, and how can Wesley's sermon provide clarity?

# The Marks of the New Birth

"So is every one that is born of the Spirit." John 3:8.

1. How is every one that is "born of the Spirit," -- that is, born again, -- born of God What is meant by the being born again, the being born of God, or being born of the Spirit What is implied in the being a son or a child of God, or having the Spirit of adoption That these privileges, by the free mercy of God, are ordinarily annexed to baptism (which is thence termed by our Lord in a preceding verse, the being "born of water and of the Spirit") we know; but we would know what these privileges are: What is the new birth

2. Perhaps it is not needful to give a definition of this, seeing the Scripture gives none. But as the question is of the deepest concern to every child of man; since, "except a man be born again," born of the Spirit, "he cannot see the kingdom of God;" I propose to lay down the marks of it in the plainest manner, just as I find them laid down in Scripture.

I. 1. The First of these, and the foundation of all the rest, is faith. So St. Paul, "Ye are all the children of God by faith in Christ Jesus." (Gal. 3:26.) So St. John, "To them gave he power" (exousian, right or privilege, it might rather be translated) "to become the sons of God, even to them that believe on his name; which were born," when they believed, "not of blood, nor of the will of the flesh," not by natural generation, "nor of the will of man," like those children adopted by men, in whom no inward change is thereby wrought, "but of God." (John 1:12,13.) And again in his General Epistle, "Whosoever believeth that Jesus is the Christ is born of God." (1 John 5:1.)

2. But it is not a barely notional or speculative faith that is here spoken of by the Apostles. It is not a bare assent to this proposition, Jesus is the Christ; nor indeed to all the propositions contained in our creed, or in the Old and New Testament. It is not merely an assent to any or all these credible things, as credible. To say this, were to say (which who could hear) that the devils were born of God; for they have this faith. They, trembling, believe, both that Jesus is the Christ, and that all Scripture, having been given by inspiration of God, is true as God is true. It is not only an assent to divine truth, upon the testimony of God, or upon the evidence of miracles; for they also heard the words of his mouth, and knew him to be a faithful and true witness. They could not but receive the testimony he gave, both of himself, and of the Father which sent him. They saw likewise the mighty works which he did, and thence believed that he "came forth from God." Yet, notwithstanding this faith, they are still "reserved in chains of darkness unto the judgment of the great day."

3. For all this is no more than a dead faith. The true, living, Christian faith, which whosoever hath, is born of God, is not only an assent, an act of the understanding; but a disposition, which God hath wrought in his heart; "a sure trust and confidence in God, that, through the merits of Christ, his sins are forgiven, and he reconciled to the favour of God." This implies, that a man first renounce himself; that, in order to be "found in Christ," to be accepted through him, he

totally rejects all "confidence in the flesh;" that, "having nothing to pay," having no trust in his own works or righteousness of any kind, he comes to God as a lost, miserable, self-destroyed, self-condemned, undone, helpless sinner; as one whose mouth is utterly stopped, and who is altogether "guilty before God." Such a sense of sin, (commonly called despair, by those who speak evil of the things they know not,) together with a full conviction, such as no words can express, that of Christ only cometh our salvation, and an earnest desire of that salvation, must precede a living faith, a trust in Him, who "for us paid our ransom by his death, and fulfilled the law of his life." This faith then, whereby we are born of God, is "not only a belief of all the articles of our faith, but also a true confidence of the mercy of God, through our Lord Jesus Christ."

4. An immediate and constant fruit of this faith whereby we are born of God, a fruit which can in no wise be separated from it, no, not for an hour, is power over sin; -- power over outward sin of every kind; over every evil word and work; for wheresoever the blood of Christ is thus applied, it "purgeth the conscience from dead works;" -- and over inward sin; for it purifieth the heart from every unholy desire and temper. This fruit of faith St. Paul has largely described, in the sixth chapter of his Epistle to the Romans. "How shall we," saith he, "who" by faith "are dead to sin, live any longer therein" "Our old man is crucified with Christ, that the body of sin might be destroyed, that henceforth we should not serve sin." -- "Likewise, reckon ye yourselves to be dead unto sin, but alive unto God, through Jesus Christ our Lord. Let not sin therefore reign" even "in your mortal body," "but yield yourselves unto God, as those that are alive from the dead." "For sin shall not have dominion over you. -- God be thanked, that ye were the servants of sin, -- but being made free," -- the plain meaning is, God be thanked that though ye were, in time past, the servants of sin, yet now -- "being free from sin, ye are become the servants of righteousness."

5. The same invaluable privilege of the sons of God is as strongly asserted by St. John; particularly with regard to the former branch of it, namely, power over outward sin. After he had been crying out, as one astonished at the depth of the riches of the goodness of God, -- "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God! Beloved, now are we the sons of God: And it doth not yet appear what we shall be; but we know, that when he shall appear, we shall be like him; for we shall see him as he is;" (1 John 3:1, &c.) -- he soon adds, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: And he cannot sin, because he is born of God." (1 John 3:9.) But some men will say, "True: Whosoever is born of God doth not commit sin habitually." Habitually! Whence is that I read it not. It is not written in the Book. God plainly saith, "He doth not commit sin;" and thou addest, habitually! Who art thou that mendest the oracles of God -- that "addest to the words of this book" Beware, I beseech thee, lest God "add to thee all the plagues that are written therein!" especially when the comment thou addest is such as quite swallows up the text: So that by this meqodeia planhs, artful method of deceiving, the precious promise is utterly lost; by this kubeia anqrpvvn, tricking and shuffling of men, the word of God is made of none effect. O beware, thou that thus takest from the words of this book, that, taking away the whole meaning and spirit from them, leavest only what may indeed be termed a dead letter, lest God take away thy part out of the book of life!

6. Suffer we the Apostle to interpret his own words, by the whole tenor of his discourse. In the fifth verse of this chapter, he had said, "Ye know that he," Christ, "was manifested to take away our sins; and in him is no sin." What is the inference he draws from this "Whosoever abideth in him sinneth not. Whosoever sinneth hath not seen him, neither known him." (1 John 3:6.) To his enforcement of this important doctrine, he premises an highly necessary caution: "Little children, let no man deceive you;" (1 John 3:7;) for many will endeavor so to do; to persuade you that you may be unrighteous, that you may commit sin, and yet be children of God! "He that doeth righteousness is righteous, even as He is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning." Then follows, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: And he cannot sin, because he is born of God. In this," adds the Apostle, "the children of God are manifest, and the children of the devil." By this plain mark (the committing or not committing sin) are they distinguished from each other. To the same effect are those words in his fifth chapter, "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." (1 John 3:18.)

7. Another fruit of this living faith is peace. For, "being justified by faith," having all our sins blotted out, "we have peace with God, through our Lord Jesus Christ." (Rom. 5:1.) This indeed our Lord himself, the night before his death, solemnly bequeathed to all his followers: "Peace," saith he, "I leave with you;" (you who "believe in God," and "believe also in me;") "my peace I give unto you." "Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27.) And again, "These things have I spoken unto you, that in me ye might have peace." (John 16:33.) This is that "peace of God which passeth all understanding," that serenity of soul which it hath not entered into the heart of a natural man to conceive, and which it is not possible for even the spiritual man to utter. And it is a peace which all the powers of earth and hell are unable to take from him. Waves and storms beat upon it, but they shake it not; for it is founded upon a rock. It keepeth the hearts and minds of the children of God, at all times and in all places. Whether they are in ease or in pain, in sickness or health, in abundance or want, they are happy in God. In every state they have learned to be content, yea, to give thanks unto God through Christ Jesus; being well assured that "whatsoever is, is best," because it is His will concerning them: So that in all the vicissitudes of life their "heart standeth fast, believing in the Lord."

II. 1. A Second scriptural mark of those who are born of God, is hope. Thus St. Peter, speaking to all the children of God who were then scattered abroad, saith, "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope." (1 Peter 1:3.) Elpida zvsan, a lively or living hope, saith the Apostle; because there is also a dead hope, as well as a dead faith; a hope which is not from God, but from the enemy of God and man; -- as evidently appears by its fruits; for, as it is the offspring of pride, so it is the parent of every evil word and work; whereas, every man that hath in him this living hope, is "holy as He that calleth him is holy:" Every man that can truly say to his brethren in Christ, "Beloved, now are we the sons of God, and we shall see him as he is," "purifieth himself, even as He is pure."

2. This hope implies, First, the testimony of our own spirit or conscience, that we walk "in simplicity and godly sincerity;" Secondly, the testimony of the Spirit of God, "bearing witness with," or to, "our spirit, that we are the children of God," "and if children, then heirs, heirs of God, and joint-heirs with Christ."

3. Let us well observe what is here taught us by God himself, touching this glorious privilege of his children. Who is it that is here said to bear witness Not our spirit only, but another; even the Spirit of God: He it is who "beareth witness with our spirit." What is it he beareth witness of "That we are the children of God," "and if children, then heirs; heirs of God, and joint-heirs with Christ;" (Rom. 8:16, 17;) "if so be that we suffer with him," if we deny ourselves, if we take up our cross daily, if we cheerfully endure persecution or reproach for his sake, "that we may also be glorified together." And in whom doth the Spirit of God bear this witness In all who are the children of God. By this very argument does the Apostle prove, in the preceding verses, that they are so: "As many," saith he, "as are led by the Spirit of God, they are the sons of God." "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of Adoption, whereby we cry, Abba, Father!" It follows, "The Spirit itself beareth witness with our spirit, that we are the children of God." (8:14-16.)

4. The variation of the phrase in the fifteenth verse is worthy our observation: "Ye have received the Spirit of Adoption, whereby we cry, Abba, Father!" Ye, as many as are the sons of God, have, in virtue of your sonship, received that selfsame Spirit of Adoption, whereby we cry, Abba, Father: We, the Apostles, Prophets, Teachers, (for so the word may not improperly be understood,) we, through whom you have believed, the "ministers of Christ, and stewards of the mysteries of God." As we and you have one Lord, so we have one Spirit: As we have one faith, so we have one hope also. We and you are sealed with one "Spirit of promise," the earnest of your and of our inheritance: The same Spirit bearing witness with your and with our spirit, "that we are the children of God." (Rom. 8:14-16).

5. And thus is the Scripture fulfilled, "Blessed are they that mourn, for they shall be comforted." For it is easy to believe, that though sorrow may precede this witness of God's Spirit with our spirit; (indeed must, in some degree, while we groan under fear, and a sense of the wrath of God abiding on us;) yet, as soon as any man feeleth it in himself, his "sorrow is turned into joy." Whatsoever his pain may have been before; yet, as soon as that "hour is come, he remembereth the anguish no more, for joy" that he is born of God. It may be, many of you have now sorrow, because you are "aliens from the commonwealth of Israel;" because you are conscious to yourselves that you have not this Spirit; that you are "without hope and without God in the world." But when the Comforter is come, "then your heart shall rejoice;" yea, "your joy shall be full," and "that joy no man taketh from you." (John 16:22.) "We joy in God," will ye say, "through our Lord Jesus Christ, by whom we have now received the atonement;" "by whom we have access into this grace," this state of grace, of favour, or reconciliation with God, "wherein we stand, and rejoice in hope of the glory of God." (Rom. 5:2.) "Ye," saith St. Peter, whom God hath "begotten again unto a lively hope, are kept by the power of God unto salvation: Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness

through manifold temptations; that the trial of your faith may be found unto praise, and honour, and glory, at the appearing of Jesus Christ: In whom, though now ye see him not, ye rejoice with joy unspeakable and full of glory." (1 Peter 1:5, &c.) Unspeakable indeed! It is not for the tongue of man to describe this joy in the Holy Ghost. It is "the hidden manna, which no man knoweth, save he that receiveth it." But this we know, it not only remains, but overflows, in the depth of affliction. "Are the consolations of God small" with his children, when all earthly comforts fail? Not so. But when sufferings most abound, the consolations of his Spirit do much more abound; insomuch that the sons of God "laugh at destruction when it cometh;" at want, pain, hell, and the grave; as knowing Him who "hath the keys of death and hell," and will shortly "cast them into the bottomless pit;" as hearing even now the great voice out of heaven, saying, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." (Rev. 21:3, 4.)

III. 1. A Third scriptural mark of those who are born of God, and the greatest of all, is love; even "the love of God shed abroad in their hearts by the Holy Ghost which is given unto them." (Rom. 5:5.) "Because they are sons, God hath sent forth the Spirit of his Son in their hearts, crying, Abba, Father!" (Gal. 4:6.) By this Spirit, continually looking up to God as their reconciled and loving Father, they cry to him for their daily bread, for all things needful, whether for their souls or bodies. They continually pour out their hearts before him, knowing "they have the petitions which they ask of him." (1 John 5:15.) Their delight is in him. He is the joy of their heart; their "shield," and their "exceeding great reward." The desire of their soul is toward him; it is their "meat and drink to do his will;" and they are "satisfied as with marrow and fatness, while their mouth praiseth him with joyful lips." (Psalm 63:5.)

2. And, in this sense also, "every one who loveth him that begat, loveth him that is begotten of him." (1 John 5:1.) His spirit rejoiceth in God his Saviour. He "loveth the Lord Jesus Christ in sincerity." He is so "joined unto the Lord," as to be one spirit. His soul hangeth upon Him, and chooseth Him as altogether lovely, "the chiefest among ten thousand." He knoweth, he feeleth what that means, "My Beloved is mine, and I am his." (Song 2:16.) "Thou art fairer than the children of men; full of grace are thy lips, because God hath anointed thee for ever!" (Psalm 45:2.)

3. The necessary fruit of this love of God is the love of our neighbour; of every soul which God hath made; not excepting our enemies; not excepting those who are now "despitefully using and persecuting us;" -- a love whereby we love every man as ourselves; as we love our own souls. Nay, our Lord has expressed it still more strongly, teaching us to "love one another even as He hath loved us." Accordingly, the commandment written in the hearts of all those that love God, is no other than this, "As I have loved you, so love ye one another." Now, "herein perceive we the love of God, in that he laid down his life for us." (1 John 3:16.) "We ought," then, as the Apostle justly infers, "to lay down our lives for the brethren." If we feel ourselves ready to do this, then do we truly love our neighbour. Then "we know that we have passed from death unto life, because we" thus "love the brethren." (1 John 3:14.) "Hereby know we" that we are born of

God, that we "dwell in him, and he in us, because he hath given us of his" loving "Spirit." (1 John 4:13.) For "love is of God; and every one that" thus "loveth is born of God, and knoweth God." (1 John 4:7.)

4. But some may possibly ask, "Does not the Apostle say, 'This is the love of God, that we keep his commandments'" (1 John 5:3.) Yea, and this is the love of our neighbour also, in the same sense as it is the love of God. But what would you infer from hence that the keeping the outward commandments is all that is implied in loving God with all your heart, with all your mind, and soul, and strength, and in loving your neighbour as yourself that the love of God is not an affection of the soul, but merely an outward service and that the love of our neighbour is not a disposition of heart, but barely a course of outward works To mention so wild an interpretation of the Apostle's words, is sufficiently to confute it. The plain indisputable meaning of that text is, -- this is the sign or proof of the love of God, of our keeping the first and great commandment, to keep the rest of his commandments. For true love, if it be once shed abroad in our heart, will constrain us so to do; since, whosoever loves God with all his heart, cannot but serve him with all his strength.

5. A Second fruit then of the love of God (so far as it can be distinguished from it) is universal obedience to him we love, and conformity to his will; obedience to all the commands of God, internal and external; obedience of the heart and of the life; in every temper, and in all manner of conversation. And one of the tempers most obviously implied herein, is, the being "zealous of good works;" the hungering and thirsting to do good, in every possible kind, unto all men; the rejoicing to "spend and be spent for them," for every child of man; not looking for any recompence in this world, but only in the resurrection of the just.

IV. 1. Thus have I plainly laid down those marks of the new birth which I find laid down in Scripture. Thus doth God himself answer that weighty question, What is it to be born of God Such, if the appeal be made to the oracles of God, is "every one that is born of the Spirit." This it is, in the judgment of the Spirit of God, to be a son or a child of God: It is, so to believe in God, through Christ, as "not to commit sin," and to enjoy at all times, and in all places, that "peace of God which passeth all understanding." It is, so to hope in God through the Son of his love, as to have not only the "testimony of a good conscience," but also the Spirit of God "bearing witness with your spirits, that ye are the children of God;" whence cannot but spring the rejoicing in Him, through whom ye "have received the atonement." It is, so to love God, who hath thus loved you, as you never did love any creature: So that ye are constrained to love all men as yourselves; with a love not only ever burning in your hearts, but flaming out in all your actions and conversations, and making your whole life one "labour of love," one continued obedience to those commands, "Be ye merciful, as God is merciful;" "Be ye holy, as I the Lord am holy:" "Be ye perfect, as your Father which is in heaven is perfect."

2. Who then are ye that are thus born of God Ye "know the things which are given to you of God." Ye well know that ye are the children of God, and "can assure your hearts before him." And every one of you who has observed these words cannot but feel, and know of a truth, whether at this hour, (answer to God, and not to man!) you are thus a child of God or no. The



question is not, what you was made in baptism; (do not evade;) but, What are you now Is the Spirit of adoption now in your heart To your own heart let the appeal be made. I ask not, whether you was born of water and of the Spirit; but are you now the temple of the Holy Ghost which dwelleth in you I allow you was "circumcised with the circumcision of Christ;" (as St. Paul emphatically terms baptism;) but does the Spirit of Christ and of glory now rest upon you Else "your circumcision is become uncircumcision."

3 . Say not then in your heart, "I was once baptized, therefore I am now a child of God." Alas, that consequence will by no means hold. How many are the baptized gluttons and drunkards, the baptized liars and common swearers, the baptized railers and evil-speakers, the baptized whoremongers, thieves, extortioners What think you Are these now the children of God Verily, I say unto you, whosoever you are, unto whom any one of the preceding characters belongs, "Ye are of your father the devil, and the works of your father ye do." Unto you I call, in the name of Him whom you crucify afresh, and in his words to your circumcised predecessors, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell"

4. How, indeed, except ye be born again! For ye are now dead in trespasses and sins. To say, then, that ye cannot be born again, that there is no new birth but in baptism, is to seal you all under damnation, to consign you to hell, without help, without hope. And perhaps some may think this just and right. In their zeal for the Lord of hosts, they may say, "Yea, cut off the sinners, the Amalekites! Let these Gibeonites be utterly destroyed! They deserve no less." No; nor I, nor you. Mine and your desert, as well as theirs, is hell; and it is mere mercy, free, undeserved mercy, that we are not now in unquenchable fire. You will say, "But we are washed;" we were born again "of water and of the Spirit." So were they: This, therefore, hinders not at all, but that ye may now be even as they. Know ye not, that "what is highly esteemed of men is an abomination in the sight of God" Come forth, ye "saints of the world," ye that are honoured of men, and see who will cast the first stone at them, at these wretches not fit to live upon the earth, these common harlots, adulterers, murderers. Only learn ye first what that meaneth, "He that hateth his brother is a murderer." (1 John 3:15.) "He that looketh on a woman, to lust after her, hath committed adultery with her already in his heart." (Matt. 5:28.) "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God" (James 4:4.)

5. "Verily, verily, I say unto you, ye" also "must be born again." "Except ye" also "be born again, ye cannot see the kingdom of God." Lean no more on the staff of that broken reed, that ye were born again in baptism. Who denies that ye were then made children of God, and heirs of the kingdom of heaven But, notwithstanding this, ye are now children of the devil. Therefore ye must be born again. And let not Satan put it into your heart to cavil at a word, when the thing is clear. Ye have heard what are the marks of the children of God: All ye who have them not on your souls, baptized or unbaptized, must needs receive them, or without doubt ye will perish everlastingly. And if ye have been baptized, your only hope is this, -- that those who were made the children of God by baptism, but are now the children of the devil, may yet again receive "power to become the sons of God;" that they may receive again what they have lost, even the "Spirit of adoption, crying in their hearts, Abba, Father!"

Amen, Lord Jesus! May every one who prepareth his heart yet again to seek thy face, receive again that Spirit of adoption, and cry out, "Abba, Father!" Let him now again have power so to believe in thy name as to become a child of God; as to know and feel he hath "redemption in thy blood, even the forgiveness of sins;" and that he "cannot commit sin, because he is born of God." Let him be now "begotten again unto a living hope," so as to "purify himself as thou art pure;" and "because he is a son," let the Spirit of love and of glory rest upon him, cleansing him "from all filthiness of flesh and spirit," and teaching him to "perfect holiness in the fear of God!"

# Discussion Questions for John Wesley's Sermon "Marks of the New Birth"

## General Understanding

1. What does Wesley identify as the primary "marks" or signs of the new birth?
  2. How does Wesley define the relationship between faith, hope, love, and the new birth?
  3. Why does Wesley believe these marks are essential for Christians to demonstrate?
- 

## Theological Reflection

4. Wesley emphasizes "faith that works by love" as a mark of the new birth. How does this phrase capture the essence of Christian living?
  5. How does Wesley's understanding of the marks of the new birth align with the broader themes of justification and sanctification?
  6. Wesley argues that the new birth results in freedom from both the guilt and power of sin. How do these ideas shape your understanding of spiritual transformation?
- 

## Scriptural Connection

7. Wesley uses 1 John 3:9 ("No one born of God continues to sin") to support his sermon. How do you interpret this verse in light of Wesley's teachings?
  8. How do the marks of the new birth reflect the fruits of the Spirit described in Galatians 5:22-23?
  9. In what ways do Wesley's marks of the new birth mirror Jesus' teachings in the Sermon on the Mount?
- 

## Personal Application

10. Have you seen the marks of the new birth (faith, hope, and love) manifest in your life? If so, in what ways?
  11. How can you cultivate these marks more intentionally in your daily walk with God?
  12. Are there any areas of your life where you struggle to show these marks? How might Wesley's teaching challenge or encourage you in these areas?
- 

## Community and Outreach

13. Wesley suggests that the marks of the new birth should be visible to others. How can the church model these marks to the world?
  14. How does recognizing these marks in others help foster unity and growth within a Christian community?
  15. What practical steps can Christians take to demonstrate the marks of the new birth in their relationships and service to others?
- 

## Critical Thinking

16. Wesley links the marks of the new birth to assurance of salvation. How does this connection influence the way we view our own spiritual growth?

17. Some might argue that focusing on external "marks" could lead to legalism. How does Wesley guard against this in his sermon?
18. How can Wesley's marks of the new birth serve as a guide for self-examination without falling into the trap of judgmentalism or self-righteousness?

# Christian Perfection

"Not as though I had already attained, either were already perfect." Phil. 3:12.

1. There is scarce any expression in Holy Writ which has given more offence than this. The word perfect is what many cannot bear. The very sound of it is an abomination to them. And whosoever preaches perfection (as the phrase is,) that is, asserts that it is attainable in this life, runs great hazard of being accounted by them worse than a heathen man or a publican.

2. And hence some have advised, wholly to lay aside the use of those expressions, "because they have given so great offence." But are they not found in the oracles of God? If so, by what authority can any Messenger of God lay them aside, even though all men should be offended? We have not so learned Christ; neither may we thus give place to the devil. Whatsoever God hath Spoken that will we speak, whether men will hear or whether they will forbear; knowing that then alone can any Minister of Christ be "pure from the blood of all men," when he hath "not shunned to declare unto them all the counsel of God." [Acts 20:26, 27]

3. We may not, therefore, lay these expressions aside, seeing they are the words of God, and not of man. But we may and ought to explain the meaning of them, that those who are sincere of heart may not err to the right hand or to the left, from the mark of the prize of their high calling. And this is the more needful to be done because in the verse already repeated the Apostle speaks of himself as not perfect: "Not," saith he, "as though I were already perfect." And yet immediately after, in the fifteenth verse, he speaks of himself, yea and many others, as perfect. "Let us," saith he, "as many as be perfect, be thus minded." [Phil. 3:15]

4. In order, therefore, to remove the difficulty arising from this seeming contradiction, as well as to give light to them who are pressing forward to the mark, and that those who are lame be not turned out of the way, I shall endeavor to show,

First, in what sense Christians are not; and,  
Secondly, in what sense they are, perfect.

I. 1. In the first place I shall endeavor to show in what sense Christians are not perfect. And both from experience and Scripture it appears, First, that they are not perfect in knowledge: they are not so perfect in this life as to be free from ignorance. They know, it may be, in common with other men, many things relating to the present world; and they know, with regard to the world to come, the general truths which God hath revealed. They know, likewise, (what the natural man receiveth not, for these things are spiritually discerned,) "what manner of love" it is wherewith "the Father" hath loved them, "that they should be called the sons of God." [1 John 3:1] They know the mighty working of his Spirit in their hearts; [Eph. 3:16] and the wisdom of his providence, directing all their paths, [Prov. 3:6] and causing all things to work together for their good. [Rom. 8:28] Yea, they know in every circumstance of life what the Lord requireth of

them, and how to keep a conscience void of offence both toward God and toward man. [Acts 24:16]

2. But innumerable are the things which they know not. Touching the Almighty himself, they cannot search him out to perfection. "Lo, these are but a part of his ways; but the thunder of his power who can understand" [Job 26:14] They cannot understand, I will not say, how "there are Three that bear record in heaven, the Father, the Son, and the Holy Spirit, and these three are one;" [1 John 5:7] or how the eternal Son of God "took upon himself the form of a servant;" [Phil. 2:7] -- but not any one attribute, not any one circumstance of the divine nature. [2 Pet. 1:4] Neither is it for them to know the times and seasons [Acts 1:7] when God will work his great works upon the earth; no, not even those which he hath in part revealed by his servants and Prophets since the world began. [see Amos 3:7] Much less do they know when God, having "accomplished the number of his elect, will hasten his kingdom;" when "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat." [2 Pet. 3:10]

3. They know not the reasons even of many of his present dispensations with the sons of men; but are constrained to rest here, -- Though "clouds and darkness are round about him, righteousness and judgment are the habitation of his seat." [Ps. 97:2] Yea, often with regard to his dealings with themselves, doth their Lord say unto them, "What I do, thou knowest not now; but thou shalt know hereafter." [John 13:7] And how little do they know of what is ever before them, of even the visible works of his hands! -- How "he spreadeth the north over the empty place, and hangeth the earth upon nothing" [Job 26:7] how he unites all the parts of this vast machine by a secret chain which cannot be broken So great is the ignorance, so very little the knowledge, of even the best of men!

4. No one, then, is so perfect in this life, as to be free from ignorance. Nor, Secondly, from mistake; which indeed is almost an unavoidable consequence of it; seeing those who "know but in part" [1 Cor. 13:12] are ever liable to err touching the things which they know not. It is true, the children of God do not mistake as to the things essential to salvation: They do not "put darkness for light, or light for darkness;" [Isa. 5:20] neither "seek death in the error of their life." [Wisdom 1:12] For they are "taught of God," and the way which he teaches them, the way of holiness, is so plain, that "the wayfaring man, though a fool, need not err therein." [Isa. 35:8] But in things unessential to salvation they do err, and that frequently. The best and wisest of men are frequently mistaken even with regard to facts; believing those things not to have been which really were, or those to have been done which were not. Or, suppose they are not mistaken as to the fact itself, they may be with regard to its circumstances; believing them, or many of them, to have been quite different from what in truth, they were. And hence cannot but arise many farther mistakes. Hence they may believe either past or present actions which were or are evil, to be good; and such as were or are good, to be evil. Hence also they may judge not according to truth with regard to the characters of men; and that, not only by supposing good men to be better, or wicked men to be worse, than they are, but by believing them to have been or to be good men who were or are very wicked; or perhaps those to have been or to be wicked men, who were or are holy and unprovable.

5. Nay, with regard to the Holy Scriptures themselves, as careful as they are to avoid it, the best of men are liable to mistake, and do mistake day by day; especially with respect to those parts thereof which less immediately relate to practice. Hence even the children of God are not agreed as to the interpretation of many places in holy writ: Nor is their difference of opinion any proof that they are not the children of God on either side; but it is a proof that we are no more to expect any living man to be infallible than to be omniscient.

6. If it be objected to what has been observed under this and the preceding head, that St. John, speaking to his brethren in the faith says, "Ye have an unction from the Holy One, and ye know all things:" (1 John 2:20:) The answer is plain: "Ye know all things that are needful for your souls' health." [cf. 3 John 2] That the Apostle never designed to extend this farther, that he could not speak it in an absolute sense, is clear, First from hence; -- that otherwise he would describe the disciple as "above his Master;" seeing Christ himself, as man, knew not all things: "Of that hour," saith he, "knoweth no man; no, not the Son, but the Father only." [Mark 13:32] It is clear, Secondly, from the Apostle's own words that follow: "These things have I written unto you concerning them that deceive you;" [cf. 1 John 3:7] as well as from his frequently repeated caution, "Let no man deceive you;" [see Mark 13:5; Eph. 5:6; 2 Thess. 2:3] which had been altogether needless, had not those very persons who had that unction from the Holy One [1 John 2:20] been liable, not to ignorance only, but to mistake also.

7. Even Christians, therefore, are not so perfect as to be free either from ignorance or error: We may, Thirdly, add, nor from infirmities. -- Only let us take care to understand this word aright: Only let us not give that soft title to known sins, as the manner of some is. So, one man tells us, "Every man has his infirmity, and mine is drunkenness;" Another has the infirmity of uncleanness; another of taking God's holy name in vain; and yet another has the infirmity of calling his brother, "Thou fool," [Matt. 5:22] or returning "railing for railing." [1 Pet. 3:9] It is plain that all you who thus speak, if ye repent not, shall, with your infirmities, go quick into hell!

But I mean hereby, not only those which are properly termed bodily infirmities, but all those inward or outward imperfections which are not of a moral nature. Such are the weakness or slowness of understanding, dulness or confusedness of apprehension, incoherency of thought, irregular quickness or heaviness of imagination. Such (to mention no more of this kind) is the want of a ready or of a retentive memory. Such in another kind, are those which are commonly, in some measure, consequent upon these; namely, slowness of speech, impropriety of language, ungracefulness of pronunciation; to which one might add a thousand nameless defects, either in conversation or behaviour. These are the infirmities which are found in the best of men, in a larger or smaller proportion. And from these none can hope to be perfectly freed till the spirit returns to God that gave it. [Eccles. 12:7]

8. Nor can we expect, till then, to be wholly free from temptation. Such perfection belongeth not to this life. It is true, there are those who, being given up to work all uncleanness with greediness, [Eph. 4:19] scarce perceive the temptations which they resist not, and so seem to be without temptation. There are also many whom the wise enemy of souls, seeing to be fast asleep in the dead form of godliness, will not tempt to gross sin, lest they should awake before

they drop into everlasting burnings. I know there are also children of God who, being now justified freely, [Rom. 5:1] having found redemption in the blood of Christ, [Eph. 1:7] for the present feel no temptation. God hath said to their enemies, "Touch not mine anointed, and do my children no harm." [see 1 Chron. 16:22] And for this season, it may be for weeks or months, he causeth them to "ride on high places;" [Deut. 32:13] he beareth them as on eagles' wings, [Exod. 19:4] above all the fiery darts of the wicked one. [Eph. 6:16] But this state will not last always; as we may learn from that single consideration, -- that the Son of God himself, in the days of his flesh, was tempted even to the end of his life. [Heb. 2:18; 4:15; 6:7] Therefore, so let his servant expect to be; for "it is enough that he be as his Master." [Luke 6:40]

9. Christian perfection, therefore, does not imply (as some men seem to have imagined) an exemption either from ignorance or mistake, or infirmities or temptations. Indeed, it is only another term for holiness. They are two names for the same thing. Thus every one that is perfect is holy, and every one that is holy is, in the Scripture sense, perfect. Yet we may, lastly, observe, that neither in this respect is there any absolute perfection on earth. There is no perfection of degrees, as it is termed; none which does not admit of a continual increase. So that how much soever any man hath attained, or in how high a degree soever he is perfect, he hath still need to "grow in grace," [2 Pet. 3:18] and daily to advance in the knowledge and love of God his Saviour. [see Phil. 1:9]

II. 1. In what sense, then, are Christians perfect This is what I shall endeavor, in the Second place, to show. But it should be premised, that there are several stages in Christian life, as in natural; some of the children of God being but new-born babes; others having attained to more maturity. And accordingly St. John, in his first Epistle, (1 John 2:12, &c.,) applies himself severally to those he terms little children, those he styles young men, and those whom he entitles fathers. "I write unto you, little children," saith the Apostle, "because your sins are forgiven you:" Because thus far you have attained, -- being "justified freely," you "have peace with God, through Jesus Christ." [Rom. 5:1] "I write unto you, young men, because ye have overcome the wicked one;" or (as he afterwards addeth,) "because ye are strong, and the word of God abideth in you." [1 John 2:13, 14] Ye have quenched the fiery darts of the wicked one, [Eph. 6:16] the doubts and fears wherewith he disturbed your first peace; and the witness of God, that your sins are forgiven, now abideth in your heart. "I write unto you, fathers, because ye have known him that is from the beginning." [1 John 2:13] Ye have known both the Father and the Son and the Spirit of Christ, in your inmost soul. Ye are "perfect men, being grown up to the measure of the stature of the fulness of Christ." [Eph. 4:13]

2. It is of these chiefly I speak in the latter part of this discourse: For these only are properly Christians. But even babes in Christ are in such a sense perfect, or born of God, (an expression taken also in divers senses,) as, First, not to commit sin. If any doubt of this privilege of the sons of God, the question is not to be decided by abstract reasonings, which may be drawn out into an endless length, and leave the point just as it was before. Neither is it to be determined by the experience of this or that particular person. Many may suppose they do not commit sin, when they do; but this proves nothing either way. To the law and to the testimony we appeal. "Let



God be true, and every man a liar." [Rom. 3:4] By his Word will we abide, and that alone. Hereby we ought to be judged.

3. Now the Word of God plainly declares, that even those who are justified, who are born again in the lowest sense, "do not continue in sin;" that they cannot "live any longer therein;" (Rom. 6:1, 2;) that they are "planted together in the likeness of the death" of Christ; (Rom. 6:5;) that their "old man is crucified with him," the body of sin being destroyed, so that henceforth they do not serve sin; that being dead with Christ, they are free from sin; (Rom. 6:6, 7;) that they are "dead unto sin, and alive unto God;" (Rom. 6:11;) that "sin hath no more dominion over them," who are "not under the law, but under grace;" but that these, "being free from sin, are become the servants of righteousness." (Rom. 6:14, 18)

4. The very least which can be implied in these words, is, that the persons spoken of therein, namely, all real Christians, or believers in Christ, are made free from outward sin. And the same freedom, which St. Paul here expresses in such variety of phrases, St. Peter expresses in that one: (1 Pet. 4:1, 2:) "He that hath suffered in the flesh hath ceased from sin, -- that he no longer should live to the desires of men, but to the will of God." For this ceasing from sin, if it be interpreted in the lowest sense, as regarding only the outward behaviour, must denote the ceasing from the outward act, from any outward transgression of the law.

5. But most express are the well-known words of St. John, in the third chapter of his First Epistle, verse 8, &c.: "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: And he cannot sin because he is born of God." [1 John 3:8, 9] And those in the fifth: (1 John 5:18:) "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not."

6. Indeed it is said this means only, He sinneth not wilfully; or he doth not commit sin habitually; or, not as other men do; or, not as he did before. But by whom is this said By St. John No. There is no such word in the text; nor in the whole chapter; nor in all his Epistle; nor in any part of his writings whatsoever. Why then, the best way to answer a bold assertion is simply to deny it. And if any man can prove it from the Word of God, let him bring forth his strong reasons.

7. And a sort of reason there is, which has been frequently brought to support these strange assertions, drawn from the examples recorded in the Word of God: "What!" say they, "did not Abraham himself commit sin, -- prevaricating, and denying his wife Did not Moses commit sin, when he provoked God at the waters of strife Nay, to produce one for all, did not even David, 'the man after God's own heart,' commit sin, in the matter of Uriah the Hittite; even murder and adultery" It is most sure he did. All this is true. But what is it you would infer from hence It may be granted, First, that David, in the general course of his life, was one of the holiest men among the Jews; and, Secondly, that the holiest men among the Jews did sometimes commit sin. But if you would hence infer, that all Christians do and must commit sin as long as they live; this consequence we utterly deny: It will never follow from those premises.

8. Those who argue thus, seem never to have considered that declaration of our Lord: (Matt. 11:11:) "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: Notwithstanding he that is least in the kingdom of heaven is greater than he." I fear, indeed, there are some who have imagined "the kingdom of heaven," here, to mean the kingdom of glory; as if the Son of God had just discovered to us, that the least glorified saint in heaven is greater than any man upon earth! To mention this is sufficiently to refute it. There can, therefore, no doubt be made, but "the kingdom of heaven," here, (as in the following verse, where it is said to be taken by force.) [Matt. 11:12] or, "the kingdom of God," as St. Luke expresses it, -- is that kingdom of God on earth whereunto all true believers in Christ, all real Christians, belong. In these words, then, our Lord declares two things: First, that before his coming in the flesh, among all the children of men there had not been one greater than John the Baptist; whence it evidently follows, that neither Abraham, David, nor any Jew was greater than John. Our Lord, Secondly, declares that he which is least in the kingdom of God (in that kingdom which he came to set up on earth, and which the violent now began to take by force) is greater than he: -- Not a greater Prophet as some have interpreted the word; for this is palpably false in fact; but greater in the grace of God, and the knowledge of our Lord Jesus Christ.

Therefore, we cannot measure the privileges of real Christians by those formerly given to the Jews. Their "ministration," (or dispensation,) we allow "was glorious;" but ours "exceeds in glory." [2 Cor. 3:7-9] So that whosoever would bring down the Christian dispensation to the Jewish standard, whosoever gleans up the examples of weakness, recorded in the Law and the Prophets, and thence infers that they who have "put on Christ" [Gal. 3:27] are endued with no greater strength, doth greatly err, neither "knowing the Scriptures, nor the power of God." [Matt. 22:29]

9. "But are there not assertions in Scripture which prove the same thing, if it cannot be inferred from those examples Does not the Scripture say expressly, "Even a just man sinneth seven times a day" I answer, No. The Scripture says no such thing. There is no such text in all the Bible. That which seems to be intended is the sixteenth verse of the twenty-fourth chapter of the Proverbs the words of which are these: "A just man falleth seven times, and riseth up again." [Prov. 24:16] But this is quite another thing. For, First, the words "a day" are not in the text. So that if a just man falls seven times in his life, it is as much as is affirmed here. Secondly, here is no mention of falling into sin at all; what is here mentioned is falling into temporal affliction. This plainly appears from the verse before, the words of which are these: "Lay not wait, O wicked man, against the dwelling of the righteous; spoil not his resting place." [Prov. 24:15] It follows, "For a just man falleth seven times, and riseth up again; but the wicked shall fall into mischief." As if he had said, "God will deliver him out of his trouble; but when thou fallest, there shall be none to deliver thee."

10. "But, however, in other places," continue the objectors, "Solomon does assert plainly, 'There is no man that sinneth not;' (1 Kings 8:46; 2 Chron. 6:36;) yea, "There is not a just man upon earth that doeth good, and sinneth not.' (Eccles. 7:20.)" I answer, Without doubt, thus it was in the days of Solomon. Yea, thus it was from Adam to Moses, from Moses to Solomon, and from

Solomon to Christ. There was then no man that sinned not. Even from the day that sin entered into the world, there was not a just man upon earth that did good and sinned not, until the Son of God was manifested to take away our sins. It is unquestionably true, that "the heir, as long as he is a child, differeth nothing from a servant." [Gal. 4:1] And that even so they (all the holy men of old, who were under the Jewish dispensation) were, during that infant state of the Church, "in bondage under the elements of the world." [Gal. 4:3] "But when the fulness of the time was come, God sent forth his Son, made under the law, to redeem them that were under the law, that they might receive the adoption of sons;" [Gal. 4:4] -- that they might receive that "grace which is now made manifest by the appearing of our Saviour, Jesus Christ, who hath abolished death, and brought life and immortality to light through the gospel." (2 Tim. 1:10.) Now, therefore, they "are no more servants, but sons." [see Gal. 4:7] So that, whatsoever was the case of those under the law, we may safely affirm with St. John, that, since the gospel was given, "he that is born of God sinneth not." [1 John 5:18]

11. It is of great importance to observe, and that more carefully than is commonly done, the wide difference there is between the Jewish and the Christian dispensation; and that ground of it which the same Apostle assigns in the seventh chapter of his Gospel. (John 7:38, &c) After he had there related, those words of our blessed Lord, "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water," he immediately subjoins, "This spake he of the Spirit," *ou emellon lambanein oi pisteuontes eis auton*, -- which they who should believe on him were afterwards to receive. For the Holy Ghost was not yet given, because that Jesus was not yet glorified." [John 7:39] Now, the Apostle cannot mean here, (as some have taught,) that the miracle-working power of the Holy Ghost was not yet given. For this was given; our Lord had given it to all the Apostles, when he first sent them forth to preach the gospel. He then gave them power over unclean spirits to cast them out; power to heal the sick; yea, to raise the dead. [Mark 10:8] But the Holy Ghost was not yet given in his sanctifying graces, as he was after Jesus was glorified. It was then when "he ascended up on high, and led captivity captive," that he "received" those "gifts for men, yea, even for the rebellious, that the Lord God might dwell among them." [Ps. 68:18; cf. Eph. 4:8] And when the day of Pentecost was fully come, [Acts 2:1] then first it was, that they who "waited for the promise of the Father" [Acts 1:4] were made more than conquerors [Rom. 8:37] over sin by the Holy Ghost given unto them.

12. That this great salvation from sin was not given till Jesus was glorified, St. Peter also plainly testifies; where, speaking of his brethren in the flesh, as now "receiving the end of their faith, the salvation of their souls," he adds, (1 Peter 1:9, 10, &c.,) "Of which salvation the Prophets have inquired and searched diligently, who prophesied of the grace" that is, the gracious dispensation, "that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ. and the glory," the glorious salvation, "that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven;" [1 Pet. 1:12] viz., at the day of Pentecost, and so unto all generations, into the hearts of all true believers. On this ground, even "the grace which was brought unto them by the revelation of Jesus Christ," [1 Pet. 1:13] the Apostle might well build that strong exhortation, "Wherefore

girding up the loins of your mind, -- as he which hath called you is holy, so be ye holy in all manner of conversation." [1 Pet. 1:13]

13. Those who have duly considered these things must allow, that the privileges of Christians are in no wise to be measured by what the Old Testament records concerning those who were under the Jewish dispensation; seeing the fulness of times is now come; the Holy Ghost is now given; the great salvation of God is brought unto men, by the revelation of Jesus Christ. The kingdom of heaven is now set up on earth; concerning which the Spirit of God declared of old, (so far is David from being the pattern or standard of Christian perfection,) "He that is feeble among them at that day, shall be as David; and the house of David shall be as God, as the angel of the Lord before them." (Zech. 12:8.)

14. If, therefore, you would prove that the Apostle's words, "He that is born of God sinneth not," [1 John 5:18] are not to be understood according to their plain, natural, obvious meaning, it is from the New Testament you are to bring your proofs, else you will fight as one that beateth the air. [1 Cor. 9:26] And the first of these which is usually brought is taken from the examples recorded in the New Testament. "The Apostles themselves," it is said, "committed sin; nay, the greatest of them, Peter and Paul: St. Paul, by his sharp contention with Barnabas; [Acts 15:39] and St. Peter, by his dissimulation at Antioch." [Gal. 2:11] Well: Suppose both Peter and Paul did then commit sin; what is it you would infer from hence That all the other Apostles committed sin sometimes There is no shadow of proof in this. Or would you thence infer, that all the other Christians of the apostolic age committed sin Worse and worse: This is such an inference as, one would imagine, a man in his senses could never have thought of. Or will you argue thus: "If two of the Apostles did once commit sin, then all other Christians, in all ages, do and will commit sin as long as they live" Alas, my brother! a child of common understanding would be ashamed of such reasoning as this. Least of all can you with any colour of argument infer, that any man must commit sin at all. No: God forbid we should thus speak! No necessity of sinning was laid upon them. The grace of God was surely sufficient for them. And it is sufficient for us at this day. With the temptation which fell on them, there was a way to escape; as there is to every soul of man in every temptation. So that whosoever is tempted to any sin, need not yield; for no man is tempted above that he is able to bear. [1 Cor. 10:13]

15. "But St. Paul besought the Lord thrice, and yet he could not escape from his temptation." Let us consider his own words literally translated: "There was given to me a thorn to the flesh, an angel" (or messenger) "of Satan, to buffet me. Touching this, I besought the Lord thrice, that it" (or he) "might depart from me. And he said unto me, My grace is sufficient for thee: For my strength is made perfect in weakness. Most gladly, therefore, will I rather glory in" these "my weaknesses, that the strength of Christ may rest upon me. Therefore I take pleasure in weaknesses; -- for when I am weak, then am I strong." [2 Cor. 12:7-10]

16. As this scripture is one of the strong-holds of the patrons of sin, it may be proper to weigh it thoroughly. Let it be observed then, First, it does by no means appear that this thorn, whatsoever it was, occasioned St. Paul to commit sin; much less laid him under any necessity of doing so. Therefore, from hence it can never be proved that any Christian must commit sin. Secondly, the ancient Fathers inform us, it was bodily pain: "a violent headache, saith Tertullian;

(De Pudic.) to which both Chrysostom and St. Jerome agree. St. Cyprian [De Mortalitate] expresses it, a little more generally, in those terms: "Many and grievous torments of the flesh and of the body." [Carnis et corporis multa ac gravia tormenta.] Thirdly, to this exactly agree the Apostle's own words, "A thorn to the flesh to smite, beat, or buffet me." "My strength is made perfect in weakness:" -- Which same word occurs no less than four times in these two verses only. But, Fourthly, whatsoever it was, it could not be either inward or outward sin. It could no more be inward stirrings, than outward expressions, of pride, anger, or lust. This is manifest, beyond all possible exception from the words that immediately follow: "Most gladly will I glory in" these "my weaknesses, that the strength of Christ may rest upon me." [2 Cor. 12:9] What! Did he glory in pride, in anger, in lust Was it through these weaknesses, that the strength of Christ rested upon him He goes on: "Therefore I take pleasure in weaknesses; for when I am weak, then am I strong;" [2 Cor. 12:10] that is, when I am weak in body, then am I strong in spirit. But will any man dare to say, "When I am weak by pride or lust, then am I strong in spirit" I call you all to record this day, who find the strength of Christ resting upon you, can you glory in anger, or pride, or lust Can you take pleasure in these infirmities Do these weaknesses make you strong Would you not leap into hell, were it possible, to escape them Even by yourselves, then, judge, whether the Apostle could glory and take pleasure in them! Let it be, Lastly, observed, that this thorn was given to St. Paul above fourteen years before he wrote this Epistle; [2 Cor. 12:2] which itself was wrote several years before he finished his course. [see Acts 20:24; 2 Tim. 4:7] So that he had after this, a long course to run, many battles to fight, many victories to gain, and great increase to receive in all the gifts of God, and the knowledge of Jesus Christ.

Therefore from any spiritual weakness (if such it had been) which he at that time felt, we could by no means infer that he was never made strong; that Paul the aged, the father in Christ, still laboured under the same weaknesses; that he was in no higher state till the day of his death. From all which it appears that this instance of St. Paul is quite foreign to the question, and does in no wise clash with the assertion of St. John, "He that is born of God sinneth not." [1 John 5:18]

17. "But does not St. James directly contradict this His words are, 'In many things we offend all,' (Jas. 3:2:) And is not offending the same as committing sin" In this place, I allow it is: I allow the persons here spoken of did commit sin; yea, that they all committed many sins. But who are the persons here spoken of Why, those many masters or teachers whom God had not sent; (probably the same vain men who taught that faith without works, which is so sharply reprov'd in the preceding chapter;) [Jas. 2] not the Apostle himself, nor any real Christian. That in the word we (used by a figure of speech common in all other, as well as the inspired, writings) the Apostle could not possibly include himself or any other true believer, appears evidently, First, from the same word in the ninth verse: -- "Therewith," saith he, "bless we God and therewith curse we men. Out of the same mouth proceedeth blessing and cursing." [Jas. 3:9] True; but not out of the mouth of the Apostle, nor of anyone who is in Christ a new creature. [2 Cor. 5:17]

Secondly, from the verse immediately preceding the text, and manifestly connected with it: "My brethren, be not many masters," (or teachers,) "knowing that we shall receive the greater condemnation." "For in many things we offend all." [Jas. 3:1] We! Who Not the Apostles, not

true believers; but they who know they should receive the greater condemnation, because of those many offences. But this could not be spoke of the Apostle himself, or of any who trod in his steps, seeing "there is no condemnation to them who walk not after the flesh, but after the Spirit." [Rom. 8:2] Nay, Thirdly, the very verse itself proves, that "we offend all," cannot be spoken either of all men, or of all Christians: For in it there immediately follows the mention of a man who offends not, as the we first mentioned did; from whom, therefore, he is professedly contradistinguished, and pronounced a perfect man.

18. So clearly does St. James explain himself, and fix the meaning of his own words. Yet, lest any one should still remain in doubt, St. John, writing many years after St. James, puts the matter entirely out of dispute, by the express declarations above recited. But here a fresh difficulty may arise: How shall we reconcile St. John with himself In one place he declares, "Whosoever is born of God doth not commit sin;" [1 John 3:9] and again, -- "We know that he which is born of God sinneth not:" [1 John 5:18] And yet in another he saith, "If we say that we have no sin, we deceive ourselves, and the truth is not in us;" [1 John 1:8] and again, -- "If we say that we have not sinned, we make him a liar, and his word is not in us." [1 John 1:10]

19. As great a difficulty as this may at first appear, it vanishes away, if we observe, First, that the tenth verse fixes the sense of the eighth: "If we say we have no sin," in the former, being explained by, "If we say we have not sinned," in the latter verse. [1 John 1:10, 8] Secondly, that the point under present consideration is not whether we have or have not sinned heretofore; and neither of these verses asserts that we do sin, or commit sin now. Thirdly, that the ninth verse explains both the eighth and tenth. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness:" As if he had said, "I have before affirmed, 'The blood of Jesus Christ cleanseth us from all sin; but let no man say, I need it not; I have no sin to be cleansed from. If we say that we have no sin, that we have not sinned, we deceive ourselves, and make God a liar: But if we confess our sins, he is faithful and just,' not only 'to forgive our sins,' but also 'to cleanse us from all unrighteousness:' [1 John 1:8-10] that we may 'go and sin no more.'" [John 8:11]

20. St. John, therefore, is well consistent with himself, as well as with the other holy writers; as will yet more evidently appear if we place all his assertions touching this matter in one view: He declares, First, the blood of Jesus Christ cleanseth us from all sin. Secondly, no man can say, I have not sinned, I have no sin to be cleansed from. Thirdly, but God is ready both to forgive our past sins and to save us from them for the time to come. [1 John 1:7-10] Fourthly, "These things I write unto you," saith the Apostle, "that ye may not sin. But if any man" should "sin," or have sinned, (as the word might be rendered,) he need not continue in sin; seeing "we have an Advocate with the Father, Jesus Christ the righteous." [1 John 2:1-2] Thus far all is clear. But lest any doubt should remain in a point of so vast importance, the Apostle resumes this subject in the third chapter, and largely explains his own meaning. "Little children," saith he, "let no man deceive you:" (As though I had given any encouragement to those that continue in sin:) "He that doeth righteousness is righteous, even as He is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin: For his

seed remaineth in him; and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil." (1 John 3:7-10.) Here the point, which till then might possibly have admitted of some doubt in weak minds, is purposely settled by the last of the inspired writers, and decided in the clearest manner. In conformity, therefore, both to the doctrine of St. John, and to the whole tenor of the New Testament, we fix this conclusion -- A Christian is so far perfect, as not to commit sin.

21. This is the glorious privilege of every Christian; yea, though he be but a babe in Christ. But it is only of those who are strong in the Lord, "and "have overcome the wicked one," or rather of those who "have known him that is from the beginning," [1 John 2:13, 14] that it can be affirmed they are in such a sense perfect, as, Secondly, to be freed from evil thoughts and evil tempers. First, from evil or sinful thoughts. But here let it be observed, that thoughts concerning evil are not always evil thoughts; that a thought concerning sin, and a sinful thought, are widely different. A man, for instance, may think of a murder which another has committed; and yet this is no evil or sinful thought. So our blessed Lord himself doubtless thought of, or understood the thing spoken by the devil, when he said, "All these things will I give thee, if thou wilt fall down and worship me." [Matt. 4:9] Yet had he no evil or sinful thought; nor indeed was capable of having any. And even hence it follows, that neither have real Christians: for "every one that is perfect is as his Master." (Luke 6:40) Therefore, if He was free from evil or sinful thoughts, so are they likewise.

22. And, indeed, whence should evil thoughts proceed, in the servant who is as his Master "Out of the heart of man" (if at all) "proceed evil thoughts." (Mark 7:21) If, therefore, his heart be no longer evil, then evil thoughts can no longer proceed out of it. If the tree were corrupt, so would be the fruit: But the tree is good; The fruit, therefore is good also; (Matt. 22:33) our Lord himself bearing witness, "Every good tree bringeth forth good fruit. A good tree cannot bring forth evil fruit," as "a corrupt tree cannot bring forth good fruit." (Matt 7:17, 18)

23. The same happy privilege of real Christians, St. Paul asserts from his own experience. "The weapons of our warfare," saith he, "are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations" (or reasonings rather, for so the word logismous signifies; all the reasonings of pride and unbelief against the declarations, promises, or gifts of God) "and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." (2 Cor. 10:4, &c.)

24. And as Christians indeed are freed from evil thoughts, so are they, Secondly, from evil tempers. This is evident from the above-mentioned declaration of our Lord himself: "The disciple is not above his Master; but every one that is perfect shall be as his Master." [Luke 6:40] He had been delivering, just before, some of the sublimest doctrines of Christianity, and some of the most grievous to flesh and blood. "I say unto you, love your enemies, do good to them which hate you; -- and unto him that smiteth thee on the one cheek, offer also the other." [Luke 6:29] Now these he well knew the world would not receive; and, therefore, immediately adds, "Can the blind lead the blind Will they not both fall into the ditch" [Luke 6:39] As if he had said, "Do not confer with flesh and blood touching these things, -- with men void of spiritual

discernment, the eyes of whose understanding God hath not opened, -- lest they and you perish together." In the next verse he removes the two grand objections with which these wise fools meet us at every turn: "These things are too grievous to be borne," or, "They are too high to be attained," [Matt. 23:4] saying, "'The disciple is not above his Master;' therefore, if I have suffered, be content to tread in my steps. And doubt ye not then, but I will fulfill my word: 'For every one that is perfect shall be as his Master.'" [Luke 6:40] But his Master was free from all sinful tempers. So, therefore, is his disciple, even every real Christian.

25. Every one of these can say, with St. Paul, "I am crucified with Christ: Nevertheless I live; yet not I, but Christ liveth in me:" [Gal 2:20] -- Words that manifestly describe a deliverance from inward as well as from outward sin. This is expressed both negatively, I live not; (my evil nature, the body of sin, is destroyed;) and positively, Christ liveth in me; and, therefore, all that is holy, and just, and good. Indeed, both these, Christ liveth in me, and I live not, are inseparably connected; for "what communion hath light with darkness, or Christ with Belial" [2 Cor. 6:15]

26. He, therefore, who liveth in true believers, hath "purified their hearts by faith;" [Acts 15:9] insomuch that every one that hath Christ in him the hope of glory, [Col. 1:27] "purifieth himself, even as he is pure" (1 John 3:3.) He is purified from pride; for Christ was lowly of heart. [Matt. 11:29] He is pure from self-will or desire; for Christ desired only to do the will of his Father, and to finish his work. [John 4:34; 5:30] And he is pure from anger, in the common sense of the word; for Christ was meek and gentle, patient and long-suffering. I say, in the common sense of the word; for all anger is not evil. We read of our Lord himself, (Mark 3:5,) that he once "looked round with anger." But with what kind of anger The next word shows, *sullupoumenos*, being, at the same time "grieved for the hardness of their hearts." [Mark 3:6] So then he was angry at the sin, and in the same moment grieved for the sinners; angry or displeased at the offence, but sorry for the offenders. With anger, yea, hatred, he looked upon the thing; with grief and love upon the persons. Go, thou that art perfect, and do likewise. Be thus angry, and thou sinnest not; [see Eph. 4:26] feeling a displacency at every offence against God, but only love and tender compassion to the offender.

27. Thus doth Jesus "save his people from their sins:" [Matt. 1:21] And not only from outward sins, but also from the sins of their hearts; from evil thoughts and from evil tempers. -- "True," say some, "we shall thus be saved from our sins; but not till death; not in this world." But how are we to reconcile this with the express words of St. John -- "Herein is our love made perfect, that we may have boldness in the day of judgment. Because as he is, so are we in this world." The Apostle here, beyond all contradiction, speaks of himself and other living Christians, of whom (as though he had foreseen this very evasion, and set himself to overturn it from the foundation) he flatly affirms, that not only at or after death but in this world they are as their Master. (1 John 4:17.)

28. Exactly agreeable to this are his words in the first chapter of this Epistle, (1 John 1:5, &c.,) "God is light, and in him is no darkness at all. If we walk in the light, -- we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." And again, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all



unrighteousness." [1 John 1:9] Now it is evident, the Apostle here also speaks of a deliverance wrought in this world. For he saith not, the blood of Christ will cleanse at the hour of death, or in the day of judgment, but, it "cleanseth," at the time present, "us," living Christians, "from all sin." And it is equally evident, that if any sin remain, we are not cleansed from all sin: If any unrighteousness remain in the soul, it is not cleansed from all unrighteousness. Neither let any sinner against his own soul say, that this relates to justification only, or the cleansing us from the guilt of sin. First, because this is confounding together what the Apostle clearly distinguishes, who mentions first, to forgive us our sins, and then to cleanse us from all unrighteousness. "Secondly, because this is asserting justification by works, in the strongest sense possible; it is making all inward as well as outward holiness necessarily previous to justification. For if the cleansing here spoken of is no other than the cleansing us from the guilt of sin, then we are not cleansed from guilt; that is, are not justified, unless on condition of "walking in the light, as he is in the light." [1 John 1:7] It remains, then, that Christians are saved in this world from all sin, from all unrighteousness; that they are now in such a sense perfect, as not to commit sin, and to be freed from evil thoughts and evil tempers."

29. Thus hath the Lord fulfilled the things he spake by his holy prophets, which have been since the world began; -- by Moses in particular, saying, (Deut. 30:6.) I "will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul;" by David, crying out, "Create in me a clean heart, and renew a right spirit within me;" [Ps. 51:10] -- and most remarkably by Ezekiel, in those words: "Then will I sprinkle clean water upon you, and ye shall be clean; From all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; -- and cause you to walk in my statutes, and ye shall keep my judgments, and do them. -- Ye shall be my people, and I will be your God. I will also save you from all your uncleannesses. -- Thus saith the Lord your God, In the day that I shall have cleansed you from all your iniquities, -- the Heathen shall know that I the Lord build the ruined places; -- I the Lord have spoken it, and I will do it." (Ezek. 36:25, &c.)

30. "Having therefore these promises, dearly beloved," both in the Law and in the Prophets, and having the prophetic word confirmed unto us in the Gospel, by our blessed Lord and his Apostles; "let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God." [2 Cor. 7:1] "Let us fear, lest" so many "promises being made us of entering into his rest," which he that hath entered into, has ceased from his own works, "any of us should come short of it." [Heb. 4:1] "This one thing let us do, forgetting those things which are behind, and reaching forth unto those things which are before, let us press toward the mark, for the prize of the high calling of God in Christ Jesus;" [Phil. 3:13, 14] crying unto him day and night, till we also are "delivered from the bondage of corruption, into the glorious liberty of the sons of God!" [Rom. 8:21]

## Discussion Questions for John Wesley’s Sermon “Christian Perfection”

### General Understanding

1. How does Wesley define “Christian perfection”? How is this different from moral or absolute perfection?
  2. Why does Wesley emphasize love as the central characteristic of Christian perfection?
  3. What does Wesley mean when he says that Christian perfection involves being “perfect in love” for God and neighbor?
- 

### Theological Reflection

4. Wesley teaches that Christian perfection does not mean freedom from ignorance, mistakes, or human frailty. How does this distinction shape your understanding of holiness?
  5. How does Wesley explain the relationship between justification, sanctification, and Christian perfection?
  6. Wesley acknowledges that Christian perfection is a work of God’s grace. What role, if any, do human effort and discipline play in this process?
- 

### Scriptural Connection

7. Wesley uses Matthew 5:48 (“Be perfect, therefore, as your heavenly Father is perfect”) as a key text. How do you interpret this command in light of Wesley’s teaching?
  8. What other Scripture passages support Wesley’s understanding of Christian perfection (e.g., 1 John 4:17-18, Philippians 3:12-15)?
  9. How does Wesley’s teaching on perfection align with or challenge other biblical teachings on grace, holiness, and sanctification?
- 

### Personal Application

10. How does Wesley’s teaching on Christian perfection challenge or encourage you in your own spiritual journey?
  11. In what ways are you striving to grow in love for God and neighbor? Are there specific areas where you feel God is calling you to greater holiness?
  12. What practical steps can you take to seek the kind of love and holiness Wesley describes?
- 

### Community and Outreach

13. Wesley believed Christian perfection is attainable in this life. How might this belief shape the life and mission of a church community?
14. How can a community of faith support one another in the pursuit of holiness and love?
15. What challenges might arise when sharing the idea of Christian perfection with others, and how can those be addressed?

---

**Critical Thinking**

16. Some critics argue that the concept of Christian perfection sets an unrealistic standard. How does Wesley address these concerns? Do you find his arguments convincing?
17. Wesley warns against pride and self-righteousness in the pursuit of perfection. How can Christians remain humble and reliant on God's grace while striving for holiness?
18. How do you reconcile Wesley's teaching on Christian perfection with the reality of ongoing struggles with sin and human weakness?