

January 5, 2021

Dear friends,

I am excited to explore primary source documents of our faith in our Bicentennial Reading Circle that begins Monday, January 11, at 7 p.m. on Zoom. (Find the Zoom link on the calendar on the Meridian Street Weekly email that comes out on Thursdays.)

Please read John Wesley's "Sermon 1 - Salvation by Faith" in advance of our gathering.

In preparation for our discussion, I recommend you mark up the document with a highlighter and annotate the text in the margins. Come ready to share one or more of the following:

- A question about something that perplexed you
- A quote you loved
- Something he said that surprised you
- A point of strong agreement - or disagreement

Despite being lifelong Methodists, many of us know little about Wesley's ministry and will rely on those of you with deeper knowledge to help us wrestle with this text. His writings are important from a church history standpoint because they informed the itinerant pioneer preachers, who carried his tracts and followed his "Twelve Rules for Preachers" as they scoured the countryside for converts.

We will follow a similar format for all of our sessions: beginning with a short video, followed by a two-minute overview by me, and then a group discussion, which I hope will be lively and enlightening! Future materials will be available to be picked up at the church – we'll let you know when they are ready.

Feel free to email me with any questions or ideas to make the experience as fruitful as possible.
Sincerely,

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John Wesley: SERMON I: SALVATION BY FAITH

PREACHED AT ST MARY'S OXFORD, BEFORE THE UNIVERSITY,
ON JUNE 18, 1738.

By grace are ye saved through faith. - Eph. ii. 8.

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 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 iv. 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' (I John iii. 5, &c.). 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' (I John v. 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. iii. 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. iv. 5). To the same effect are the words both preceding and following the text (Eph. ii. 4, &c.): '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, if 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