

13. SALVATION BY FAITH.

June 11, 1738

An Introductory Comment

Wesley's turn to preach at St. Mary's, Oxford, came up shortly after his Aldersgate experience. Taking one of his most popular texts, [Ephesians 2:8](#), Wesley delivered in the afternoon to a curious congregation what Outler has called his "positive evangelical manifesto" (O, 1:110). Earlier that morning he had preached on the same text at Gambold's church in Stanton Harcourt, no doubt with good effect. The sermon itself is remarkable in many respects, due to its strong Reformation themes, and bears comparison with the later composition, "The Scripture Way of Salvation," produced in 1765, whose major divisions are the same (S, 1:36).

As Wesley expounded the text "By grace ye are saved through faith," he did so, for the most part, in terms not of co-operant grace but of free grace that highlights the divine role in redemption: "All the blessings which God hath bestowed upon man are of his mere grace, bounty, or favour; his free, undeserved favour" (O, 1:117). And again, Wesley exclaimed, "We are justified freely by his grace, through the redemption that is in Jesus Christ" (O, 1:455). Indeed, Wesley's own notes on the text of this sermon, produced much later in 1754–55, underscore that faith *receives* the gift of salvation with an "empty hand," language that reverberates with the meanings of *sola fide*, properly understood. Not surprisingly, Martin Luther is celebrated in this sermon as "the glorious champion of the Lord of Hosts" (O, 1:129), though upon reading more of the German Reformer's works (and encountering several difficulties

especially in terms of the moral law), Wesley eventually removed such honorific language in the 1746 edition of the SOSO (O, 1:129n119). The basic teaching of this sermon, in its celebration of grace and faith, clearly avoided antinomianism (lawlessness) in its affirmation that saving faith, once again, ever delivers from both the *guilt* and the *power* of sin (O, 1:124).

Salvation by Faith

1.–2. All the blessings which God has bestowed upon humans are of mere grace

3. If sinful people find favour with God, it is grace upon grace

I. What faith it is through which we are saved

1. It is not the faith of a heathen

2. It is not the faith of a devil, though this goes farther than that of a heathen

3. It is not the faith the apostles had while Christ was yet upon earth

4. What faith is it then through which we are saved?

A. It may be answered: it is a faith in Christ, and God through Christ

5. And herein it differs from that faith which the apostles themselves had

A. It acknowledges the necessity and merit of his death and resurrection

II. What salvation is to be had by this faith?

1. Whatever else it may imply, it is a present salvation

2. We are saved from sin; this is the salvation which is through faith

3. From the guilt of all past sin

A. There is no condemnation now to them which believe in Christ Jesus

4. And being saved from guilt, we are saved from fear

5. Whosoever believeth is born of God

6. Those who are born of God do not sin; sin cannot reign in any who believe

7. Salvation through faith is salvation from sin and the consequences of sin

III. The usual objection to this is:

1. To preach salvation or justification by faith is to preach against good works

2. This is no new objection, but as old as St. Paul's time

A. We establish the law by calling all to that righteous way of living

B. In that way, the law may be fulfilled in them

3. But does not preaching this way lead people into pride?

A. We answer, accidentally it may. But we must remember God's mercy

4. But will speaking of the mercy of God not encourage people to sin?

A. It may and will. But their blood is upon their own heads

5. Yet to the same truth, a quite contrary objection is made:

A. If people cannot be saved by all that they can do, they will despair

B. True, they will despair of being saved by their own works

6. But this, it is said, is an uncomfortable doctrine

7. Then we are told that salvation by faith ought not to be preached at all

8. At this time we will speak that by grace ye are saved through faith

9. The adversary rages whenever salvation by faith is declared

Sermon 1: Salvation by Faith

A Sermon preached at St. Mary's, Oxford, before the University,
on

June 11, 1738

Ephesians 2:8

By grace ye are saved through faith.

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 also is 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 man find favour with God, it is 'grace upon grace' (χάρις ἀντὶ χάριτος). 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, and 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'. Yet after their return from doing all these mighty works their Lord himself terms them, 'a faithless generation'. He tells them 'they could not cast out a devil, because of their unbelief.' And when long after, supposing they had some already, they said unto him, 'Increase our faith,' he tells them plainly that of this faith they had none at all, no, not as a grain of mustard seed: 'The Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the roots, and be thou planted in the sea; and it should obey you.'

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 object 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 with 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*. It is a sure confidence which a man hath in God, that through the merits of Christ *his* sins are forgiven, and *he* reconciled to the favour of God; 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 spirit, 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. They are 'sealed with the Holy Spirit of promise, which is the earnest of their inheritance'. 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 all 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 3:5-6). 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 unholy desire he by the grace of God stifleth 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 'newborn babe he gladly receives the ἄδολον, the 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 comes 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 necessarily 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 toward 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: 'Where is boasting, then? It is excluded. By what law? Of works? Nay; but by the law of faith' ([Rom.](#)

3:27). 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: '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 ye are saved through faith: and that not of yourselves' (Eph. 2:4-5, 7-8). 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 as quick as lightning falling from heaven. So in the same hour that Paul and Silas began to preach the gaoler *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 thus '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 establish 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. 'Tis the only comfortable one, 'tis '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 Zaccheus, 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 mayst, 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, everyone 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 to 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 ’tis 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 ye are 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. ’Tis 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 ’tis 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 everyone 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 that glorious champion of the Lord of Hosts, 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.