

54. *THE SCRIPTURE WAY OF SALVATION*

1765

An Introductory Comment

This sermon was apparently produced to counter the error of the Glasites or Sandemanians who contended that salvation simply entails an assent to the truth of the gospel, a limited view of redemption that was likely embraced by Thomas Maxfield and George Bell (S, 2:442). The sermon appeared in 1765 and was published in volume III of Wesley's collected *Works* of 1771 (S, 2:442).

Taking [Ephesians 2:8](#) as his text for both sermons, Wesley drew a parallel between “The Scripture Way of Salvation” and “Salvation by Faith,” which he had preached much earlier before Oxford University on June 11, 1738. Remarkably, both sermons raise the very same questions: “What is salvation?” and “What is that faith whereby we are saved?” though the one delivered before St. Mary's reverses this order. The third question of the two sermons, however, does indeed differ: the earlier sermon queries “how we may answer objections,” while the later one asks, “How are we saved by it [faith]?”

The twenty-seven-year interim between the two sermons informs Wesley's mature theological judgment reflected in the “Scripture Way,” in that in it he gave prevenient grace a distinct role; he distinguished between justification and sanctification (S, 2:443); he underscored the twofold nature of sin in terms of act and being (requiring a twofold work of grace); he stressed the necessity of entire sanctification (S, 2:443); he carefully nuanced the whole matter of repentance, works, and faith in his important distinctions “not in the same sense,” “not in

the same degree”; and finally Wesley once again affirmed in parallel language that entire sanctification, just like justification, is an utter gift of God and therefore can be received by grace through faith *now* (O, 2:169). Not surprisingly, Albert Outler referred to “The Scripture Way of Salvation” as “the most successful summary of the Wesleyan vision of the *ordo salutis* in the entire sermon corpus” (O, 2:154).

The Scripture Way of Salvation

1. Nothing is more complex than religion as it is often described
 2. Faith and salvation comprise the substance of Scripture
- I. 1. The salvation spoken about is not going to heaven; it is a present thing
2. It will include that wrought in the soul by natural conscience
 3. Salvation consists of two parts: justification and sanctification
 4. At the same moment we are justified, sanctification begins
 5. Those experiencing such a change imagine that all sin is gone
 6. But it is seldom long before they are undeceived
 7. How exactly did Macarius describe the experience of God’s children
 8. From the time of our being born again the work of sanctification takes place
 9. We wait for entire sanctification, from full salvation from our sins
- II. But what is that faith through which we are saved?
1. Faith is a divine evidence and conviction of things not yet seen
 2. In a more particular sense, it is a divine evidence that God was in Christ
 3. This faith necessarily implies *assurance*
 4. It is by this faith that we are justified and sanctified
- III. 1. Faith is the only condition of justification
2. God undoubtedly commands us to *repent* and bring forth fruits

3. We are sanctified, as well as justified, by faith
4. Is there no repentance consequent on justification?
5. I do allow this and continually maintain it as the truth of God
6. Repentance consequent upon justification is different from the prior repentance
- 7.–8. There is clear conviction of the sin *remaining* in our hearts and lives
9. Necessary for sanctification are works of piety, such as prayer or Bible study
10. Also necessary are works of mercy, such as feeding the hungry
11. Some believe that there is no sin in believers
12. There is therefore also no danger in expecting full salvation
13. Repentance and fruits are necessary, but not in the same *degree* as faith
14. This faith is a conviction of what God has promised in Scripture
15. It is a faith that what God has promised he is *able* to perform
16. It is a faith that God is able and willing to do it *now*
17. To this confidence is added one more thing, a faith that *God does it*
18. Look for it, therefore, at every moment

Sermon 43: The Scripture Way of Salvation, 1765

Ephesians 2:8

Ye are saved through faith.

1. Nothing can be more intricate, complex, and hard to be understood, than religion as it has been often described. And this is not only true concerning the religion of the heathens, even many of the wisest of them, but concerning the religion of those also who were in some

sense Christians; yea, and men of great name in the Christian world, men 'who seemed to be pillars' thereof. Yet how easy to be understood, how plain and simple a thing, is the genuine religion of Jesus Christ! Provided only that we take it in its native form, just as it is described in the oracles of God. It is exactly suited by the wise Creator and Governor of the world to the weak understanding and narrow capacity of man in his present state. How observable is this both with regard to the end it proposes and the means to attain that end! The end is, in one word, salvation: the means to attain it, faith.

2. It is easily discerned that these two little words—I mean faith and salvation—include the substance of all the Bible, the marrow, as it were, of the whole Scripture. So much the more should we take all possible care to avoid all mistake concerning them, and to form a true and accurate judgment concerning both the one and the other.

Let us then seriously inquire,

I. What is salvation?

II. What is that faith whereby we are saved? And

III. How we are saved by it.

I.1. And first let us inquire, What is *salvation*? The salvation which is here spoken of is not what is frequently understood by that word, the going to heaven, eternal happiness. It is not the soul's going to paradise, termed by our Lord 'Abraham's bosom'. It is not a blessing which lies on the other side death, or (as we usually speak) in the other world. The very words of the text itself put this beyond all question. 'Ye *are* saved.' It is not something at a distance: it is a present thing, a blessing which, through the free mercy of God, ye are now in possession of. Nay, the words may be rendered, and that with equal propriety, 'Ye *have been* saved.' So that the salvation which is here spoken of might be extended to the entire work of God, from the first dawning of grace in the soul till it is consummated in glory.

2. If we take this in its utmost extent it will include all that is wrought in the soul by what is frequently termed ‘natural conscience’, but more properly, ‘preventing grace’; all the ‘drawings’ of ‘the Father’, the desires after God, which, if we yield to them, increase more and more; all that ‘light’ wherewith the Son of God ‘enlighteneth everyone that cometh into the world’, *showing* every man ‘to do justly, to love mercy, and to walk humbly with his God’; all the *convictions* which his Spirit from time to time works in every child of man. Although it is true the generality of men stifle them as soon as possible, and after a while forget, or at least deny, that ever they had them at all.

3. But we are at present concerned only with that salvation which the Apostle is directly speaking of. And this consists of two general parts, justification and sanctification.

Justification is another word for pardon. It is the forgiveness of all our sins, and (what is necessarily implied therein) our acceptance with God. The price whereby this hath been procured for us (commonly termed the ‘meritorious cause’ of our justification) is the blood and righteousness of Christ, or (to express it a little more clearly) all that Christ hath done and suffered for us till ‘he poured out his soul for the transgressors.’ The immediate effects of justification are, the peace of God, a ‘peace that passeth all understanding’, and a ‘rejoicing in *hope* of the glory of God’, with *joy* unspeakable and full of glory’.

4. And at the same time that we are justified, yea, in that very moment, *sanctification* begins. In that instant we are ‘born again’, ‘born from above’, born of the Spirit’. There is a *real* as well as a *relative* change. We are inwardly renewed by the power of God. We feel the ‘love of God shed abroad in our heart by the Holy Ghost which is given unto us’, producing love to all mankind, and more especially to the children of God; expelling the love of the world, the love of pleasure, of ease, of honour, of money; together with pride, anger, self-will, and every other evil temper—in a word, changing the ‘earthly, sensual, devilish’ mind into ‘the mind which was in Christ Jesus’.

5. How naturally do those who experience such a change imagine that all sin is gone! That it is utterly rooted out of their heart, and has no more any place therein! How easily do they draw that inference, 'I *feel* no sin; therefore I *have* none.' It does not *stir*; therefore it does not *exist*: it has no *motion*; therefore it has no *being*.

6. But it is seldom long before they are undeceived, finding sin was only suspended, not destroyed. *Temptations return and sin revives, showing it was but stunned before, not dead.* They now feel two principles in themselves, plainly contrary to each other: 'the flesh lusting against the spirit', nature opposing the grace of God. They cannot deny that although they still feel power to believe in Christ and to love God, and although his 'Spirit' still 'witnesses with' their 'spirits that' they 'are the children of God'; yet they feel in themselves, sometimes pride or self-will, sometimes anger or unbelief. They find one or more of these frequently *stirring* in their heart, though not *conquering*; yea, perhaps 'thrusting sore at them, that they' may 'fall; but the Lord is' their 'help'.

7. How exactly did Macarius, fourteen hundred years ago, describe the present experience of the children of God! 'The unskilful (or unexperienced), when grace operates, presently imagine they have no more sin. Whereas they that have discretion cannot deny that even we who have the grace of God may be molested again. . . . For we have often had instances of some among the brethren who have experienced such grace as to affirm that they had no sin in them. And yet after all, when they thought themselves entirely freed from it, the corruption that lurked within was stirred up anew, and they were wellnigh burnt up.'

8. From the time of our being 'born again' the gradual work of sanctification takes place . We are enabled 'by the Spirit' to 'mortify the deeds of the body', of our evil nature. And as we are more and more dead to sin, we are more and more alive to God . We go on from grace to grace, while we are careful to 'abstain from all appearance of evil', and are 'zealous of good works', 'as we have opportunity, doing good to all men'; while we walk in all his ordinances blameless, therein wor-

shipping him in spirit and in truth; while we take up our cross and deny ourselves every pleasure that does not lead us to God.

9. It is thus that we wait for entire sanctification, for a full salvation from all our sins, from pride, self-will, anger, unbelief, or, as the Apostle expresses it, 'Go on to perfection.' But what is perfection? The word has various senses: here it means perfect love. It is love excluding sin; love filling the heart, taking up the whole capacity of the soul. It is love 'rejoicing evermore, praying without ceasing, in everything giving thanks.'

II. But what is that 'faith through which we are saved'? This is the second point to be considered.

1. Faith in general is defined by the Apostle, ἔλεγκος πραγμάτων οὐ βλεπομένων—'an evidence', a divine 'evidence and conviction' (the word means both), 'of things not seen'—not visible, not perceivable either by sight or by any other of the external senses. It implies both a supernatural *evidence* of God and of the things of God, a kind of spiritual *light* exhibited to the soul, and a supernatural *sight* or perception thereof. Accordingly the Scripture speaks sometimes of God's giving light, sometimes a power of discerning it. So St. Paul: 'God, who commanded light to shine out of darkness, hath shined in our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ.' And elsewhere the same Apostle speaks 'of the eyes of our 'understanding being opened'. By this twofold operation of the Holy Spirit—having the eyes of our soul both *opened* and *enlightened*—we see the things which the natural 'eye hath not seen, neither the ear heard'. We have a prospect of the invisible things of God. We see the *spiritual world*, which is all round about us, and yet no more discerned by our natural faculties than if it had no being; and we

see the *eternal world*, piercing through the veil which hangs between time and eternity. Clouds and darkness then rest upon it no more, but we already see the glory which shall be revealed.

2. Taking the word in a more particular sense, faith is a divine evidence and conviction, not only that ‘God was in Christ, reconciling the world unto himself’, but also that Christ ‘loved *me*, and gave himself for *me*’. It is by this faith (whether we term it the *essence*, or rather a *property* thereof) that we ‘receive Christ’; that we receive him in all his offices, as our Prophet, Priest, and King. It is by this that he ‘is made of God unto us wisdom, and righteousness, and sanctification, and redemption’.

3. ‘But is this the “faith of assurance” or “faith of adherence”?’ The Scripture mentions no such distinction. The Apostle says: ‘There is one faith, and one hope of our calling,’ one Christian, saving faith, as ‘there is one Lord’ in whom we believe, and ‘one God and Father of us all.’ And it is certain this faith necessarily implies an *assurance* (which is here only another word for *evidence*, it being hard to tell the difference between them) that ‘Christ loved *me*, and gave himself for *me*.’ For ‘he that believeth’ with the true, living faith, ‘hath the witness in himself.’ ‘The Spirit witnesseth with his spirit that he is a child of God.’ ‘Because he is a son, God hath sent forth the Spirit of his Son into his heart, crying, Abba, Father;’ giving him an assurance that he is so, and a childlike confidence in him. **But let it be observed that, in the very nature of the thing, the assurance goes before the confidence.** For a man cannot have a childlike confidence in God till he knows he is a child of God. Therefore confidence, trust, reliance, adherence, or whatever else it be called, is not the first, as some have supposed, but the second branch or act of faith.

4. It is by this faith we ‘are saved’, justified and sanctified, taking that word in its highest sense. But how are we justified and sanctified by faith? This is our third head of inquiry. And this being the main point in question, and a point of no ordinary importance, it will not be

improper to give it a more distinct and particular consideration.

III.1. And first, how are we justified by faith? In what sense is this to be understood? I answer, faith is the condition, and the only condition, of justification. It is the condition: none is justified but he that believes; without faith no man is justified. And it is the only condition: this alone is sufficient for justification. Everyone that believes is justified, whatever else he has or has not. In other words: no man is justified till he believes; every man when he believes is justified.

2. 'But does not God command us to *repent* also? Yea, and to "bring forth fruits meet for repentance"? To "cease", for instance, "from doing evil", and "learn to do well"? And is not both the one and the other of the utmost necessity? Insomuch that if we willingly neglect either we cannot reasonably expect to be justified at all? But if this be so, how can it be said that faith is the only condition of justification?'

God does undoubtedly command us both to repent and to bring forth fruits meet for repentance; which if we willingly neglect we cannot reasonably expect to be justified at all. Therefore both repentance and fruits meet for repentance are in some sense necessary to justification. But they are not necessary in the *same sense* with faith, nor in the *same degree*. Not in the *same degree*; for those fruits are only necessary *conditionally*, if there be time and opportunity for them. Otherwise a man may be justified without them, as was the 'thief' upon the cross (if we may call him so; for a late writer has discovered that he was no thief, but a very honest and respectable person!). But he cannot be justified without faith: this is impossible. Likewise let a man have ever so much repentance, or ever so many of the fruits meet for repentance, yet all this does not at all avail: he is not justified till he believes. But the moment he believes, with or without those fruits, yea, with more or less repentance, he is justified. Not in the *same sense*: for repentance and its fruits are only *remotely* necessary, necessary in order to faith; whereas faith is *immediately* and *directly* necessary to justification. It remains

that faith is the only condition which is *immediately* and *proximately* necessary to justification.

3. ‘But do you believe we are sanctified by faith? We know you believe that we are justified by faith; but do not you believe, and accordingly teach, that we are sanctified by our works?’

So it has been roundly and vehemently affirmed for these five and twenty years. But I have constantly declared just the contrary, and that in all manner of ways. I have continually testified in private and in public that we are sanctified, as well as justified, by faith. And indeed the one of these great truths does exceedingly illustrate the other. Exactly as we are justified by faith, so are we sanctified by faith. Faith is the condition, and the only condition of sanctification, exactly as it is of justification. It is the condition: none is sanctified but he that believes; without faith no man is sanctified. And it is the only condition: this alone is sufficient for sanctification. Everyone that believes is sanctified, whatever else he has or has not. In other words: no man is sanctified till he believes; every man when he believes is sanctified.

4. ‘But is there not a repentance consequent upon, as well as a repentance previous to, justification? And is it not incumbent on all that are justified to be “zealous of good works”? Yea, are not these so necessary that if a man willingly neglect them he cannot reasonably expect that he shall ever be sanctified in the full sense, that is, “perfected in love”? Nay, can he “grow” at all “in grace, in the” loving “knowledge of our Lord Jesus Christ”? Yea, can he retain the grace which God has already given him? Can he continue in the faith which he has received, or in the favour of God? Do not you yourself allow all this, and continually assert it? But if this be so, how can it be said that faith is the only condition of sanctification?’

5. I do allow all this, and continually maintain it as the truth of God. I allow there is a repentance consequent upon, as well as a repentance previous to, justification. It is incumbent on all that are justified to be zealous of good works. And these are so necessary that if a man will-

ingly neglect them, he cannot reasonably expect that he shall ever be sanctified. He cannot 'grow in grace', in the image of God, the mind which was in Christ Jesus; nay, he cannot retain the grace he has received, he cannot continue in faith, or in the favour of God.

What is the inference we must draw herefrom? Why, that both repentance, rightly understood, and the practice of all good works, works of piety, as well as works of mercy (now properly so called, since they spring from faith) are in some sense necessary to sanctification.

6. I say 'repentance rightly understood'; for this must not be confounded with the former repentance. The repentance consequent upon justification is widely different from that which is antecedent to it. This implies no guilt, no sense of condemnation, no consciousness of the wrath of God. It does not suppose any doubt of the favour of God, or any 'fear that hath torment'. It is properly a conviction wrought by the Holy Ghost of the 'sin' which still 'remains' in our heart, of the φρόνημα σαρκός, 'the carnal mind', which 'does still *remain*', as our Church speaks, 'even in them that are regenerate'—although it does no longer *reign*, it has not now dominion over them. It is a conviction of our proneness to evil, of an heart 'bent to backsliding', of the still continuing tendency of the 'flesh' to 'lust against the Spirit'. Sometimes, unless we continually watch and pray, it lusteth to pride, sometimes to anger, sometimes to love of the world, love of ease, love of honour, or love of pleasure more than of God. It is a conviction of the tendency of our heart to self-will, to atheism, or idolatry; and above all to unbelief, whereby in a thousand ways, and under a thousand pretences, we are ever 'departing' more or less 'from the living God'.

7. With this conviction of the sin *remaining* in our hearts there is joined a clear conviction of the sin remaining in our lives, still *cleaving* to all our words and actions. In the best of these we now discern a mixture of evil, either in the spirit, the matter, or the manner of them; something that could not endure the righteous judgment of God, were

he 'extreme to mark what is done amiss'. Where we least suspected it we find a taint of pride of self-will, of unbelief or idolatry; so that we are now more ashamed of our best duties than formerly of our worst sins. And hence we cannot but feel that these are so far from having anything meritorious in them, yea, so far from being able to stand in sight of the divine justice, that for those also we should be guilty before God were it not for the blood of the covenant.

8. Experience shows that together with this conviction of sin *remaining* in our hearts and *cleaving* to all our words and actions, as well as the guilt which on account thereof we should incur were we not continually sprinkled with the atoning blood, one thing more is implied in this repentance, namely, a conviction of our helplessness, of our utter inability to think one good thought, or to form one good desire; and much more to speak one word aright, or to perform one good action but through his free, almighty grace, first preventing us, and then accompanying us every moment.

9. 'But what good works are those, the practice of which you affirm to be necessary to sanctification?' First, all works of piety, such as public prayer, family prayer, and praying in our closet; receiving the Supper of the Lord; searching the Scriptures by hearing, reading, meditating; and using such a measure of fasting or abstinence as our bodily health allows.

10. Secondly, all works of mercy, whether they relate to the bodies or souls of men; such as feeding the hungry, clothing the naked, entertaining the stranger, visiting those that are in prison, or sick, or variously afflicted; such as the endeavouring to instruct the ignorant, to awaken the stupid sinner, to quicken the lukewarm, to confirm the wavering, to comfort the feeble-minded, to succour the tempted, or contribute in any manner to the saving of souls from death. This is the repentance, and these the fruits meet for repentance, which are necessary to full sanctification. This is the way wherein God hath appointed his children to wait for complete salvation.

11. Hence may appear the extreme mischievousness of that seemingly innocent opinion that ‘there is no sin in a believer; that all sin is destroyed, root and branch, the moment a man is justified.’ By totally preventing that repentance it quite blocks up the way to sanctification. There is no place for repentance in him who believes there is no sin either in his life or heart. Consequently there is no place for his being ‘perfected in love’, to which that repentance is indispensably necessary.

12. Hence it may likewise appear that there is no possible danger in *thus* expecting full salvation. For suppose we were mistaken, suppose no such blessing ever was or can be attained, yet we lose nothing. Nay, that very expectation quickens us in using all the talents which God has given us; yea, in improving them all, so that when our Lord cometh he will ‘receive his own with increase’.

13. But to return. Though it be allowed that both this repentance and its fruits are necessary to full salvation, yet they are not necessary either in the *same sense* with faith or in the *same degree*. Not in the same degree; for these fruits are only necessary *conditionally*, if there be time and opportunity for them. Otherwise a man may be sanctified without them. But he cannot be sanctified without faith. Likewise let a man have ever so much of this repentance, or ever so many good works, yet all this does not at all avail: he is not sanctified till he believes. But the moment he believes, with or without those fruits, yea, with more or less of this repentance, he is sanctified. Not in the *same sense*; for this repentance and these fruits are only *remotely* necessary, necessary in order to the continuance of his faith, as well as the increase of it; whereas faith is *immediately* and *directly* necessary to sanctification. It remains that faith is the only condition which is *immediately* and *proximately* necessary to sanctification.

14. ‘But what is that faith whereby we are sanctified, saved from sin and perfected in love?’ It is a divine evidence and conviction, first, that God hath promised it in the Holy Scripture. Till we are thoroughly satisfied of this there is no moving one step farther. And one would imagine

there needed not one word more to satisfy a reasonable man of this than the ancient promise, ‘Then will I circumcise thy heart, and the heart of thy seed, to love the Lord your God with all your heart, and with all your soul.’ How clearly does this express the being perfected in love! How strongly imply the being saved from all sin! For as long as love takes up the whole heart, what room is there for sin therein?

15. It is a divine evidence and conviction, secondly, that what God hath promised he is *able* to perform. Admitting therefore that ‘with men it is impossible’ to bring a clean thing out of an unclean, to purify the heart from all sin, and to fill it with all holiness, yet this creates no difficulty in the case, seeing ‘with God all things are possible.’ And surely no one ever imagined it was possible to any power less than that of the Almighty! But if God speaks, it shall be done. God saith, ‘Let there be light: and there is light.’

16. It is, thirdly, a divine evidence and conviction that he is able and willing to do it *now*. And why not? Is not a moment to him the same as a thousand years? He cannot want more time to accomplish whatever is his will. And he cannot want or stay for any more *worthiness of fitness* in the persons he is pleased to honour. We may therefore boldly say, at any point of time, ‘Now is the day of salvation.’ ‘*Today* if ye will hear his voice, harden not your hearts.’ ‘Behold! all things are now ready! Come unto the marriage!’

17. To this confidence, that God is both able and willing to sanctify us *now*, there needs to be added one thing more, a divine evidence and conviction that *he doth it*. In that hour it is done. God says to the inmost soul, ‘According to thy faith be it unto thee!’ Then the soul is pure from every spot of sin; ‘it is clean from all unrighteousness.’ The believer then experiences the deep meaning of those solemn words, ‘If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.’

18. ‘But does God work this great work in the soul *gradually* or *instantaneously*?’ Perhaps it may be gradually wrought in some. I mean in this

sense—they do not advert to the particular moment wherein sin ceases to be. But it is infinitely desirable, were it the will of God, that it should be done instantaneously; that the Lord should destroy sin ‘by the breath of his mouth’ in a moment, in the twinkling of an eye. And so he generally does, a plain fact of which there is evidence enough to satisfy any unprejudiced person. *Thou* therefore look for it every moment. Look for it in the way above described; in all those ‘good works’ whereunto thou art ‘created anew in Christ Jesus’. There is then no danger. You can be no worse, if you are no better for that expectation. For were you to be disappointed of your hope, still you lose nothing. But you shall not be disappointed of your hope: it will come, and will not tarry. Look for it then every day, every hour, every moment. Why not this hour, this moment? Certainly you may look for it *now*, if you believe it is by faith. And by this token may you surely know whether you seek it by faith or by works. If by works, you want something to be done *first*, *before* you are sanctified. You think, ‘I must first *be* or *do* thus or thus.’ Then you are seeking it by works unto this day. If you seek it by faith, you may expect it *as you are*: and if as you are, then expect it *now*. It is of importance to observe that there is an inseparable connection between these three points—expect it *by faith*, expect it *as you are*, and expect it *now*! To deny one of them is to deny them all: to allow one is to allow them all. Do you believe we are sanctified by faith? Be true then to your principle, and look for this blessing just as you are, neither better, nor worse; as a poor sinner that has still nothing to pay, nothing to plead but ‘Christ died.’ And if you look for it as you are, then expect it *now*. Stay for nothing. Why should you? Christ is ready. And he is all you want. He is waiting for you. He is at the door! Let your inmost soul cry out,

Come in, come in, thou heavenly Guest!
Nor hence again remove:
But sup with me, and let the feast
Be everlasting love.

