

2025 Wesley & Methodism Heritage Tour to Great Britain

STUDY SESSION #3

Sun., Feb. 2, 2025 from 12:15-2:15p (Zoom)

A. Welcome

- Opening Prayer
- Overview of our session

B. Study session #2: History of England (Middle Ages through 21st century)

1. Review: Introduction to Great Britain & British History Time Line
2. Review: Medieval Britain (AD 1066 - 1485)
 - Norman (French) Rule (1066-1154)
 - The Plantagenet Line (1154-1399)
 - The War of the Roses / The Lancastrian and Yorkist Kings (1399 - 1485)
3. Review: Tudor England / “The English Renaissance” and The English Reformation (1485-1603)
4. Review: The Stuarts / “Early Modern Period in England” (1603 - 1714)
5. Review: The Hanoverians / “The English Enlightenment” (1714 - 1917)
 - Georgian Britain (1714 - 1837)
 - Victorian Britain (1837 - 1901)
 - Edwardian Britain (1901 - 1917)
6. Review: The House of Windsor / “The 20th Century,” “The 21st Century” (1917 - *present*)
 - World War I (1914 - 1918)
 - Inter-War Britain (1918-1936) and World War II (1936-1945)
 - Post World War II (1945 - 1953) and New (or Second) Elizabethan Era (1952-2022)
7. John Wesley and Early Methodism
 - Who Was John Wesley? -Page 6
 - Brief Outline of John Wesley’s Life -Page 6
 - A Short Account of the Life of John Wesley -Page 7
 - A Short Account of the Life of Susanna Annesley Wesley -Page 13
 - A Short Account of the Life of Charles Wesley -Page 15
 - Wesley’s Understanding of the Process of Salvation -Page 17

C. Introductions

1. Name
2. Town and Local Church
3. Share: One insight from the reading and study you have done since last time.

D. Tour Logistics:

1. Remember: Tour dates are March 18-31, 2025 (and arranging your own airport transitions)
2. Payments: Last payment (\$1,200) plus cash requests due at March Study Session (3/2/25)
3. Study: Last Zoom Study Sessions: Sun., March 2, from 12-2p
 - Reading: Handouts for each Study Session (emailed out)
 - 2 Books: Read *John Wesley* and *Three Simple Rules* by March 2.

4. Walk through the Tour Itinerary, still being developed (handout attached to email)
 - a. Group Decisions:
 - Manchester day (Rylands Museum closed): 1. Lowery Gardens, 2. Manchester Science & Technology Museum, 2. Wedgewood Gift Shop or 3. Cadbury World?
 - London: Royal Air force Museum, Windsor Castle, Churchill War Rooms - Preferences?
 - Menu for Red Lion: choose main course and dessert
 - Tower climbing; chapter house, etc. interest? (tickets and pre-bookings required; extra cost)
 -
 - b. Explanations of Sites on the Itinerary: Handout (will be emailed out)
 - c. Group worship and devotions during the trip (still coming)

5. Planning:

Passports numbers - give to Reese if not yet done so (waiting on 4 of them)

ETA (“Electronic Travel Authorization”) for UK Entry - new protocol

Questions/Concerns:

Travel Insurance

Travel Medical Insurance

Medical Planning & Prescriptions (No shots required to travel to GB)

Credit Cards

Spending \$ - Cash and credit card; what is not covered in price of tour.

Cash for small purchases (ice cream, lunches, snacks, small souvenirs, toilette)

Cell phone plans

Scheduling: transport to and from airport

Flights: **Departing:** Tues., March 18 from Minneapolis (MSP) Lindbergh at 6:00 p.m. on Delta #010.

Return: Mon., March 31 into Minneapolis (MSP) Lindbergh at 3:05 p.m. from London Heathrow (LHR) on Delta #009.

Electronics planning: The electronic circuit in Britain is 220-240 volt (compared to 110-120 in the US). *Be careful when choosing plug-in adapters!* Most recharging devices can handle either, but you will need an adaptor to the 3 FLAT prong British adaptor (two horizontal and one vertical prongs).

Weather and Packing: Chilly spring days (temps in 50s); dress in layers; rain likely. Other?

E. Worship: Wesley’s Prayer for Sunday

F. Closing:

1. Usual “grace” used among British Methodists

“The grace of our Lord Jesus Christ, the Love of God, and the Fellowship of the Holy Spirit, be with you all. Amen.”
2. Upcoming Sessions:
 - Study Session #4: Sun., March 2 from 12:15 - 2:15p by Zoom.

“John Wesley’s Theology” and Final Planning - Read *Three Simple Rules*
 - Finalized itinerary with descriptions and explanations (handout)

TIME LINE OF BRITISH HISTORY

BC: Note: many dates are approx.

Jurassic Period: Dinosaurs roam tropical England

4004 Biblical creation of the world

3100 Egypt civilization begins

3000 Castlerigg Stone Circle in Cumbria, Engl.

2700 Pyramids in Egypt

2670 Ur established

2335 King Sargon I in Mesopotamia

2200 China civilization begins

2000 Aubery Circle at Stonehenge

1900 Abraham

1700 Ancient Babylon

1500 Sarsen stones at Stonehenge

1400 Moses

1000 King David in Israel

776 Greek civilization begins

753 Rome founded

722 Israel falls to Assyria

586 Judah falls to Babylon

323 Alexander the Great dies

200 Great Wall of China

150 Macabees in revolt in Israel

146 Roman Empire begins (Corinth defeated)

55 Julius Caesar invades Britain

44 Julius Caesar killed

4 Jesus Christ is born in Bethlehem

0 AD From now on, most dates are exact

30? Jesus crucified

43 Claudius I conquerors England

79 Romans subdue Wales

122 Hadrian's Wall

325 Council of Nicea

410 Visigoths sack Rome

426 Roman legions recalled to Rome

449 Anglo-Saxons raid Britain

452 Council of Chalcedon

500 Setting for King Arthur

563 St. Columba establishes Iona, Scotland

596 Augustine brings Xnity to S England

632 Muhammad dies

635 St. Aidan establishes Lindisfarne Priory

800 Charlemagne in Germany

870s Danish Vikings invade Britain

871 Alfred the Great begins Anglo-Saxon rule

1054 Christian Church splits into East & West

1066 William the Conqueror takes England

1154 Henry II begins Plantagenet Line

1189 Richard Lionhearted launches crusades

1215 King John signs Magna Carta

1250? Oxford University founded

1280 Edward I builds castles in Wales

1337 Begin 100 Years War in France

1455 Begin War of the Roses

1492 Columbus "discovers" America

1509 Henry VIII begins rule

1517 Martin Luther begins Reformation

1600 Shakespeare

1603 James I (James VI of Scotland)

1611 King James Version of the Bible

1649 Charles I beheaded

1653 Oliver Cromwell is Lord Protector

1660 Monarchy restored

1689 Glorious Revolution w/William & Mary

1690 Steam engine invented—beginning of the Industrial Revolution

1703 John Wesley born

1707 United Kingdom established joining England, Wales and Scotland

1727 Sir Isaac Newton dies

1776 American Colonies declare independence

1784 Methodist Episcopal Church in America

1791 John Wesley dies

1795 British Methodism separates from CofE

1800 French Revolution

1801 Ireland added to The United Kingdom

1812 British defeat Napoleon at Waterloo

1837 Queen Victoria begins reign

1861 American Civil War

1907 First English car: Rolls Royce

1914 WWI begins

1922 Ireland Divided into Northern & Republic

1932 Current British Methodist Church formed

1936 WWII begins

1939 Methodist churches in America merge

1946 E.U.B. Church formed

1952 Queen Elizabeth II begins reign

1968 UMC formed

1994-5 David & Reese live in England

2022 Charles III begins reign

2025 Wesley Heritage Tour of Britain

A HISTORY OF BRITAIN

V. THE MIDDLE AGES (AD 1066 - 1485)

A. Norman (French) Rule (1066-1154)

The English throne passed to the French side of the royal family under William the Conqueror. With this French (“Norman,” from Normandy, France) medieval feudalism was adopted across England for the next 400 years. The oldest castles in England date from William’s time.

B. The Plantagenet Line (1154-1399)

The Plantagenet kings ruled both in England and France. Under them England joined in the Crusades. John I signed the Magna Carta, establishing the beginnings of democratic government. Various monastic orders spread across the land, bringing education, medicine, legal assistance and spiritual renewal. Gothic architecture was used extensively for religious building. Edward I added Wales to the realm.

C. The War of the Roses / The Lancastrian and Yorkist Kings (1399 - 1485)

Without a strong heir, two weaker claims fought for the throne in what became known as the War of the Roses. It was a time of war and plague, a breakdown of law and order.

VI: TUDOR ENGLAND / “The English Renaissance” - The English Reformation and the Height of the English Monarchy (1485-1603)

Eventually Henry VII became king, although he had a weak Lancastrian claim. International trade and colonization soon dominated England’s economy. Henry VIII is perhaps England’s most famous king. One important transition under his leadership was a breaking with the Roman Church and establishing a protestant Church of England, The Anglican Church. This led to religious tensions that divided the country time and again. Elizabeth I’s tempered rule created England’s “golden age” and allowed for England’s rise to international leadership.

VII. THE STUARTS / “Early Modern Period in England” (1603 - 1714)

After Elizabeth, the crown passed to the Scottish side of the royal family, and so all of Great Britain was united under one rule. James I (James VI of Scotland) authorized the standard English Bible in 1611. Religious unrest continued with both Roman Catholic and Puritan dissenters. Charles I conviction in the divine right of kings led to a civil war (1642-49), and the Puritan-led Parliament eventually convicted him with treason and had him executed. After 11 years of Puritan Commonwealth rule, the monarchy was restored under Charles II in 1660. James II, however, was openly Roman Catholic. He was tolerated until he had a son, which threatened a lineage of Roman Catholic kings. In 1688 Parliament offered the crown to his protestant daughter Mary and husband William III of Orange. The royal army defected and supported William and Mary, crowning them without conflict in what is called “The Glorious Revolution.” Britain’s colonization and international dominance spread rapidly. During their daughter’s rule, Queen Ann, the Act of Union (1707) officially established the United Kingdom, combining England, Wales and Scotland under one combined government.

VIII. THE HANOVERIANS / “The English Enlightenment,” “The Industrial Revolution” and Early Methodism (1714 - 1917)

A. Georgian Britain (1714 - 1837)

After Ann, the royal line passed to the German side of the royal family, to King George I. Due to his lack of English language and culture, he appointed a Prime Minister to be his representative in Parliament. George II’s reign (1727-1760) saw the rise of the Methodist movement under John and Charles Wesley. Under George III the American colonies won their independence, but Great Britain’s control over many parts of the world expanded. In 1801 Ireland was finally added to the United Kingdom, and the British finally defeated Napoleon in 1815. England led the world with the Industrial Revolution that created many industrial cities, and finally abolished slavery in 1833.

B. Victorian Britain (1837 - 1901)

Queen Victoria’s long reign saw the British Empire expand to its greatest size (including one-fourth of the world!), in no small parts to its industrialization, banking, trade and organization.

C. Edwardian Britain (1901 - 1917)

The peace enjoyed under Edward III gave way to the eruption of WWI during George V’s reign.

IX. THE HOUSE OF WINDSOR / “The 20th Century,” “The 21st Century” (1917 - *present*)

A. World War I (1914 - 1918)

Due to the war with Germany, George V (1910-1936) changed the royal family’s name away from the German Hanover to the British Windsor in 1917. During his reign significant parts of the British Empire were given autonomous rule.

B. Inter-War Britain (1918-1936) and World War II (1936-1945)

Continual unrest in Ireland eventually led to the division of Ireland in 1921. Thus the current political entity “The United Kingdom” was officially established in 1922, made up by the countries of England, Wales, Scotland and Northern Ireland. The Labor Party gained influence, spreading socialism within the British government. In 1936, Edward VIII suddenly abdicated and his brother became King George VI (1936-52). During WWII he and his family stayed in London despite the danger in order to stay in solidarity with the people.

C. Post World War II (1945 - 1953) and New (or Second) Elizabethan Era (1952-2022)

After WWII the Labor Party took control of Parliament and sought to build a socialist Britain. Much of the Empire was granted autonomous rule and the Commonwealth was created. Queen Elizabeth II became the longest ruling British monarch (1952-2022) and led the country into the 21st century. By now the monarch’s governing role was largely relinquished to Parliament, although the Queen still had figurative powers and served as the head of the Anglican Church.

King Charles III, son of Elizabeth II, began rule in 2022.

I. WHO WAS JOHN WESLEY?

Title: The Rev. John Wesley, M.A., Sometime Fellow of Lincoln College, Oxford

He was a/an

- Son, brother, husband (but not a father!), friend and confidant
- 18th Century Englishman
- An evangelical Christian of great faith “burning” in his heart
- Anglican Priest (a Vicar in the Church of England)
- Fellow of Lincoln College
- Well educated; he was probably the most well-read man of his time
- Spiritual Father and Leader of the Methodist Movement in Britain in the 1700s
- Preacher; he preached over 40,000 times in his life (averaging twice a day for 60 years!)
- Traveler; he traveled over 250,000 miles throughout Britain, mostly on horseback
 - He traveled extensively throughout England, Scotland, Wales, Ireland
 - He also traveled to America, France and Germany
 - When he was too old travel on horseback, he used a carriage as a traveling office!
- Organizer; he organized and led the vast Methodist Movement for over 50 years
- Author; his compiled writings exceed 30 volumes, also covering medicine, music, grammar, etc.
- Man of varied interests: incl. religion, history, science, medicine, electricity, zoology
- Man of tradition: He had great respect for tradition, history and authority of the Church
- Man of the Enlightenment, valuing science, logic, experience, reason and empirical evidence
- Social Activist–friend of the poor, oppressed, slave, deprived–who worked to bring change
- “Father” of the United Methodist Church, and all other Methodist/Wesleyan churches

II. BRIEF OUTLINE OF JOHN WESLEY’S LIFE:

1703 (June 17) Born at Epworth, England

1703 - 1714 At home, in Epworth

1714 - 1720 Charterhouse School in London

1720 - 1726 At Oxford University: college of Christ Church, then M.A. at Lincoln College

1726 - 1729 Serves under his father as Curate of the parish church at Wroot

1729 - 1735 Tutor and other duties as Fellow of Lincoln College, Oxford University

1735 - 1738 “Missionary” to Georgia, America.

1738 Return to England; residence in London; establishes Fetter Lane Society

1738 (summer) In Germany, visiting the Moravians in Hernhuth

1739 Begins field preaching

1739 Begins traveling preaching ministry–based in London; the Methodist Movement begins

1740s Wesley’s “Methodist Revival” spreads rapidly; Wesley suffers great persecution

Debates with Calvinism (George Whitefield) and Moravians (Peter Böhler)

1744 Preached last sermon at Oxford University; severs connection with Oxford

1750s Methodism stabilizes, Wesley still perceived with suspicion at large

Pressure to break with the Church of England and start separate church; Wesley refuses.

1751 Marriage to Mary Vazielle, forfeits Fellowship at Lincoln College

1760s Methodism matures; “second generation Methodists”; Wesley becomes popular

Debates over predestination

1770s Wesley and the Methodists treated with respect

Concerns with Methodism in America

1778 Builds new chapel on City Road, London

1780s Wesley seen as a legend in his own time; Third generation Methodists

1791 (March 2) Death in London, England

III. A SHORT ACCOUNT OF THE LIFE OF JOHN WESLEY

By David Werner

A Vicar's Son (1703-1714)

John Wesley was born in the village of Epworth (then in the county of Lincolnshire, now in the county of Humberside) in North West England to Samuel and Susanna Wesley. He was the 15th of 19 children, one of 9 that survived infancy.

His father, Samuel, was the rector (pastor) of the Church of England parish in Epworth. Samuel stressed the importance of a rigid holy life, which was not well received by all the people of Epworth. In fact, he made a number of enemies in the village who often harassed him and, on more than one occasion, set fire to their rectory (the parsonage)! One time, when John was 6, fire was set to the rectory that could not be put out. The house went up in flames while the family was removed to safety. Jackie (what John was called as a child) had been overlooked in the frenzy, and woke to a room of flames. He rushed to the window and called out for help. Samuel saw him calling from the second story window and thought him doomed. He fell on his knees and began praying to God. Two of the men around formed a human ladder (one standing on the other's shoulder) and pulled Jackie out of the room just as the blazing thatch roof collapsed. As a result his mother recognized that he had been miraculously saved for a special purpose, that he had been marked out by God and was "a brand, plucked from the burning!" (Zechariah 3:2 "Is not this man a brand plucked out of the burning?").

Education (1714-1725)

Susanna, a very learned woman, took great care in teaching each of her children at home. John later remembered with great fondness the Thursday nights that Susanna privately tutored him. Jackie was strikingly gifted and Susanna felt he needed proper schooling. At the age of 11 his parents sent him down to London to Charterhouse School. There his fellow pupils were drawn by his magnetic personality and skill at storytelling. Six years later, at the age of 17, John went to Oxford University at Christ Church College. There he vigorously applied himself to his religious studies and trained to follow in his father's footsteps as a clergyman in the Church of England.

Reverend and Fellow (1725-1735)

In 1725, after five years of study, Wesley was ordained Deacon in Oxford Cathedral and was then elected a Fellow of Lincoln College, Oxford, six months later. As a Fellow of Lincoln College, Wesley's appointment would not be to a local church but to teaching duties at the college, and he began to receive a modest salary. Yet as a Fellow of Lincoln College, Wesley enjoyed the special privilege of having the right to preach in any Church of England parish church, which he used often. Charles also came to Oxford in 1727, the same year John received his M.A. degree. During this time John and Charles concentrated their minds on becoming closer to God and spent much of their time discussing their religious ideals with like-minded friends. Also in 1727 the ailing Samuel asked Wesley to return home and help him with his parish duties at Wroot, which he was also serving. John took a leave of absence from Lincoln College and became his father's curate at Wroot from 1727 until 1729, during which time he was ordained as an Anglican priest. In 1729 he returned to Oxford.

Back in Oxford, Charles had been meeting with a group of like-minded students who met regularly for Bible Study and carried out many charitable works helping the poor and needy. The group came to be known as the "Holy Club," and when John returned to Oxford he soon emerged as their leader. Both John and Charles led a very austere and pious lives, keeping detailed accounts of their daily activities. John advised the fellow members of the club to be equally "methodical", hence the origin of the name Methodist.

America (1735-1738)

At the age of 32 John, accompanied by Charles, set sail with General Oglethorpe for the American colony of Georgia in order to found the village of Savannah. John went as the village priest and Charles as Oglethorpe's personal secretary. John's personal mission was to preach to the Native Americans the Gospel of Jesus Christ. During the ocean journey John was greatly influenced by the strong faith of the Moravians, a devout German pietistic group, also on board. During a horrendous storm at sea, John and the crew ran around frantically, sure of impending destruction. He ran below and burst into a room in which the Moravians were sitting calm and sure singing hymns as the sea was tossed about. Wesley was astounded by their faith that was so firm they were not even afraid of their own deaths. He and Charles vowed to study German so that they could learn more from these incredible people and their faith.

Once in Georgia, Charles soon became discouraged, and he returned to England within a year. John applied his father's strict standards for the Christian life on the early settlers. Some of the settlers were not overly religious, for the colony was made up of debtors released from London prisons. His strong beliefs and hard rules gradually turned them against him. Further, he had very little success as a missionary to the Natives. Finally, in 1738, a local town leader brought civil charges against John for denying the Lord's Supper to his daughter, who had not attended the "preparing time" the evening before. During the trial, John escaped by night and fled across the swamps to Florida, where he secured a ship back to England. He returned depressed, unsatisfied and no longer sure of his beliefs--he wrote in his journal, "I went to America to convert the heathen, but Oh, who will convert me?"

Wesley Gains Assurance (1738-1739)

Back in England, John sought out the local Moravians, of whom Peter Böhler was the local leader and preacher. He instructed John in how he could be sure of his salvation. He told Wesley, "Preach assurance until you believe it, and then preach it because you believe it." Under his advice, John formed a small religious community at Fetter Lane in the City London. Here he studied, prayed and worshiped with a small group of other believers.

Then, on Pentecost, May 21, 1738, Charles burst into John's room praising God and exclaiming that he had felt God move in a special way in his heart and how now he had for sure the assurance of his salvation--he knew and felt in his heart that Jesus died for him. John rejoiced with Charles and expressed how earnestly he desired the same assurance. As John wrote in his journal, "Towards ten, my brother was brought in triumph by a troop of our friends, and declared, 'I believe.' We sang the hymn with great joy and parted with prayer."

Then a few days later, on May 24, 1738 John had what wrongly has been called his "conversion." What he experienced was the similar warmth of God's love that gave him the assurance of his salvation. This proved to be the turning point of his life. John wrote in his journal:

"In the evening I went very unwillingly to a Society in Aldersgate Street, where one was reading [Martin] Luther's Preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart thro' faith in Christ, I felt my heart strangely warm'd. I felt I did trust in Christ, Christ alone for my salvation: and an assurance was given me, that He had taken away my sins, even mine, and saved me from the Law of Sin and Death."

This experience gave Wesley the unrelenting and unstoppable drive for the rest of his life. He was a changed man, who knew God's love for him personally. He burned with the need to tell everyone else about God's wonderful love, and how everyone could know personally and intimately God's love for them. This became his life work. John and Charles joined forces and began to preach this new "evangelical" Gospel in the Church of England, although they were not well received.

John then took a trip to Germany to visit the main Moravian headquarters and their leader, Count Zinzendorf. Wesley wanted to stay among such a wonderful faith community, but he felt that God was

calling him back to England to spread the Gospel there. When he returned, he met again George Whitfield, whose strong preaching of the same evangelical Gospel was drawing thousands and making him a national celebrity. Nevertheless, his strong Christian message about a personal faith in Christ was very unpopular with the local churches and he was banned from entering most of them. Undaunted, Whitfield preached in the open air, whenever people would listen. And listen they did--by the thousands. Whitfield, however, was eager to return to America and continue preaching there, and so he invited Wesley to come and take over his ministry. Wesley was very skeptic of any religious gathering outside of the established church, but was reluctantly persuaded to attend one of Whitfield's services. During the service, Wesley saw how God was using and greatly blessing this ministry, and so agreed to try preaching in the outdoors as well. Whitfield then scheduled Wesley's first outdoor service, and on April 2, 1739 John preached his first sermon in to open air to a crowd of about 3,000. Wesley was convinced of God's presence and, feeling the need to spread the Gospel to England, agreed to take over the revival begun under Whitfield. Whitfield, in turn, returned to America and began the revival that has been known in American history as The Great Awakening, which also included the leadership of the legendary Rev. Jonathan Edwards.

The Beginning of the Methodist Movement (1739-1740s)

John and Charles continued to preach the need for a life intimate with Jesus Christ in the churches of England, but they were rebuffed again and again, usually being forbidden to return. So the brothers turned more and more to open air preaching, preaching to the people where they were, wherever they might be found. Thousands came to hear them and thousands were converted. When they gave their hearts to Christ, John told the new Christians to go and be faithful members of their own local parish church (CofE).

John soon began to realize that the new converts were not very welcome at the churches and were not receiving the support, encouragement and instruction they needed to grow in Christ. For this reason, Wesley agreed to include any who desired to "pursue Scriptural Holiness and flee the wrath to come" in his own personal "Methodist" group. Almost instantaneously, it became too large to have as one group, and so Wesley applied his awesome organizational skills to develop the structure of the "Methodist Society." Wesley was careful to explain that the Methodist Society was simply a movement within the CofE, made up of members of the Church. The Methodist Society in each town or village met together regularly, but also met in small groups during the week for support, accountability and instruction. The Methodists, however, were instructed to be full members of the CofE and attend all services in their local church.

The Methodist Movement Matures (1740s - 1750s)

Because the church buildings were denied to them, most Methodist Societies met in local homes. But as the Society grew, there soon became a need for larger places to gather and hold as their headquarters. Wesley allowed the purchase and building of "Methodist Preaching Houses" for this purpose. Methodists would meet there during the week and gain support, give an account of themselves, and hear other Methodists preach the evangelistic Gospel.

John kept tight reigns on the Methodists, demanding they adhere to his strict rules or else he would promptly remove them from the Society. He clearly delineated how Methodists were to live, devoting a certain amount of time and resources to prayer, Bible study, Methodist meetings, Church services and works of outreach and service to their neighbors, the poor and the suffering. He personally chose those who would be allowed to preach to the Methodists during the week in his absence, and he allowed them only to preach "Methodist Doctrines." Wesley's main set of sermons (44 of them) became the standard for determining just what the "Methodist Doctrines" were. In fact, these unordained Methodist preachers were allowed to preach only these sermons, although they could "exhort" their

fellow Methodists by interpreting for them these sermons and their content. Once each year, Wesley personally interviewed each Methodist and questioned each one extensively, probing deep into the intimacies of his or her life. He continually looked for "fruit"--evidences in the external life that demonstrated an internal life devoted to Christ. Because this was a group within the CofE led by Wesley of which others chose to be a part, Wesley allowed no challenge to his authority or leadership. He often quipped, "this is not a democracy!" Once he held his annual visit to one of the Societies in northern England. He records in his journal that although the Society claimed 800 members when he arrived, by the time he left a few days later, "it was half the size but twice the quality"!

The Ministry of the Methodist Societies

Although some may accuse him of being a power-hungry control monger, Wesley was always quick to give all glory to God and not himself. He always thought of himself as doing God's work, never his own. Likewise, Wesley was not a "fire and brimstone" preacher many think him to be. Although he certainly did preach on the truth of Satan and the horror of hell, his favorite and most common message was God's love for each and every person. In the history of Christian theology, Wesley is held up for his message of God's grace to all people and the importance of holy living.

Wesley had a great love for all people, especially the poor and the oppressed, who the CofE often overlooked or forgot. Although he was a "grave" man who understood the realities of life and thus demanded strict methodical living, he was a gracious man who won the hearts of his followers. He was known affectionately as "Father Wesley" and well loved by the Methodists, although Francis Asbury, the Methodist leader and later first Bishop of America, once called him "Pope John" when Wesley tried to maintain tight control over the Methodists in America.

Wesley set up all kinds of programs to help the poor physically as well as spiritually. He organized shelters, food pantries, prison ministries and even clinics and medical dispensaries. He established orphanages and schools for young children. He even established a business loan fund from which people could borrow money at extremely low interest, so that the poor could establish themselves in private businesses. He was never afraid to give anything to anybody who needed it, and he was not afraid to approach the more wealthy Methodists and other Christians to secure aid for the poor. Once, when Wesley--by then in his 80s--heard of someone in need, promptly went out in the middle of a bitterly cold night and went door-to-door begging for that person.

Charles Wesley

Charles, also a great preacher, showed skills in poetry and music. He gladly let his brother run the organization of the Methodist Societies as he devoted his time to music and hymn-writing (and raising a family!). His passion was to put the fundamental truths of the "Methodist Doctrines" and the personal experiences they had to music so that the Methodists could also sing about them. It is estimated that he composed well over 6,000 hymns (that is two hymns each week for 60 years!)--many of which are still standards today--and became one of the greatest hymn writers of all time. He often composed while riding on horseback, and it was not uncommon for him to arrive at his destination calling for paper and ink, in order to write down the lines he had composed, before even greeting his hosts!

Some of Charles' hymns that became standard hymns of the Christian Church include "O For a Thousand Tongues to Sing," "Come, Thou Long-Expected Jesus," "Hark! the Herald Angels Sing," "Christ the Lord Is Risen Today," "Hail the Day that Sees Him Rise," "Come, Sinners, to the Gospel Feast," "And Can It Be that I Should Gain," "Jesus, Lover of My Soul," "Soldiers of Christ, Arise," "See How Great a Flame Aspires," and "Lo, He Comes with Clouds Descending." Perhaps his most famous hymn, "Love Divine, All Loves Excelling" has been translated into more languages than any other hymn except "Amazing Grace." Charles' earlier contemporary, Dr. Isaac Watts (1674-1748), who is now known as the Father of English Hymnody (writing hymns such as "O God, Our Help in Ages Past," "Joy

to the World," "Alas! and Did My Savior Bleed," and "When I Survey the Wondrous Cross,") once said that he would gladly trade all his own hymns for Charles' one hymn "Come, O Thou Traveler Unknown"!

Soon, singing became as important to the Methodist movement as did preaching. Through singing, the Methodists could add their own personal affirmation of the work of Christ they felt so intimately in their lives. Methodists loved to sing, which they did so well that the cliché "sing like a Methodist!" is still common today.

John published many of Charles' hymns, as well as numerous hymnals. In 1780 John and Charles published the first ever hymn book completely in English. It was called, "Hymns for the Use of the People Called Methodists." It is this hymnal that has given rise to the modern Methodist and United Methodist hymnals.

Oppression and Violence

The Methodist Movement, organized and led by John and given voice through Charles' hymns, grew by the thousands. They were, however, looked upon with great suspicion and even resentment by the rest of England, including the CofE. Both John and Charles were expelled from almost every English pulpit, and often times they experienced violence by mobs. Their meetings were constantly interrupted by troublemakers (often hired thugs by the leaders of the local church!) and their preaching houses were burned. Many Methodists experienced much persecution, having their homes burned and their families assaulted. John was even stoned a couple of times and once was even left for dead. Nevertheless he continued on, undauntedly--fueled by the fire that burned in his soul. He often said his troubles were nothing compared to what Christ endured, and he trusted in God to protect him. God did, sometimes miraculously. One of the many times when he was lynched by an angry mob who then drug him off, Wesley calmly turned and faced the huge leader of the mob and asked, "Sir, what have I ever done to offend you?" The brute grabbed Wesley by the hair in the back of his head and prepared to slam him against the brick wall. But then all of a sudden he stopped and started to stroke Wesley's hair, saying quietly, "it's so soft!" Then the huge leader whispered to Wesley, "follow me," and abruptly turned and fought his way through the mob--becoming Wesley's body guard--and got him to safety! He then became a Methodist.

Turmoil in the Late Methodist Movement (1760s - 1780s)

As the Methodist Movement continued to grow and flourish, a number of critical issues began to cause contention among the Methodists. One was the issue of predestination. George Whitfield, Wesley's close friend, was a staunch Calvinist and preached predestination. The idea of predestination is that God is in control of everything, including the lives of people. All people are sinful and can do nothing to change our situation. Because of our sin, everyone is on a "conveyor belt" to hell. God, in his great mercy, chooses (or elects) to save certain people of His own choosing. In these people God works His saving grace made possible by Jesus Christ. The individual person, however, has nothing to say about his or her salvation. It is simply a choice of God.

Wesley engaged Whitfield in debate over this doctrine. Wesley claimed that although all people are sinful and destined for hell, God offers his salvation to all people and gives them His grace in order to be able to respond. If the person chooses to receive Christ, then God works His saving grace in him or her. For Wesley, the choice of salvation is for both God and the individual--God chooses to save everyone, but He will only save those who respond.

Another issue was the issue of conversion. At first, Wesley preached the Good News, and people repented, received Christ, and became Christians. These people could talk about their conversion. As time went on, these people raised their children in the Christian faith and as Methodists. These second

generation Methodists could not talk of a specific conversion, for they had always been raised in the faith. Wesley stressed that if a person enjoys an intimate, love-relationship with Christ, that person is a Christian. A documentable conversion is not necessary.

Still another issue was Complete Sanctification, or Christian Perfection. Wesley preached that during the Christian life, God helps people to become more and more holy. Wesley preached that in fact God calls people to be sinless, "be holy, because I (God) am holy" (1 Peter 1:16, see also 2 Peter 3:11). Therefore Wesley preached that people could attain true holiness--Complete Sanctification, or Christian Perfection--with God's help in this life. To be holy (Sanctified or Perfect) was to be completely made free from all sin and be completely filled with the love of God, neighbor and self. Although Wesley himself never claimed to be sanctified, other Methodists did. Methodists were greatly ridiculed by other Christians, who claimed that people are sinful until after they die. Wesley maintained his position, and no one was able to refute this teaching using the Scriptures.

American Methodism

Wesley was greatly concerned with the spiritual welfare of Methodists in the American colonies. He sent many preachers across the ocean to establish and organize the Methodist Society there. These preachers were the first Circuit Riders that became the famous Methodist trademark late into the 1800s. Methodism flourished most greatly in New England, especially in Boston, Philadelphia, New York and Baltimore. The Methodists, however, were still instructed to remain loyal to the CofE. The CofE, however, was very slow in setting up its church structure, and soon the Methodists found it very difficult to find opportunity to receive the Lord's Supper. Wesley maintained strongly that Communion could only be administered in general use by ordained clergy. Unordained Methodist preachers could not administer it. Wesley asked several ordained Methodist clergy of the CofE to go over and serve America. Two of these were Thomas Coke and Frances Asbury, who became early leaders of American Methodism. Asbury stayed in America whereas Coke traveled back and forth from England. Coke's passion was missions, however, and he had a heart for India. He finally set off to be a missionary there but died in route.

Asbury, in Coke's frequent absences, soon emerged as the leader among American Methodists. He, however, was under the direct authority of Wesley. As tensions increased with England, Wesley maintained that the Methodists, indeed all the English in America, should remain loyal to the British Crown. Soon the Revolutionary War (or the American Rebellion, as Wesley saw it) broke out (1776), and the Methodists were viewed as traitors. Many Methodist preachers were tarred and feathered! Soon all the Methodist preachers either left Methodism or returned to England, save Asbury, who continued to direct the Methodists from hiding. After the Revolutionary War Wesley sent more Methodist preachers to America, and Methodism once more flourished. The critical issue arose, obviously, of the need for ordained CofE clergy to administer the Sacraments (the CofE did not do very well during and immediately after the Revolutionary War!). Wesley begged the Bishop of London to send ordained clergy, or to ordain Methodist Preachers for work in America, but the Bishop flatly refused.

The need of the American Methodists weighed heavy on Wesley's heart, and he strove to resolve the problem. He finally took matters into his own hands and himself, although not a bishop, ordained a number of Methodist preachers! He also consecrated Thomas Coke as "Superintendent" (in actuality, as "bishop", but Wesley could not bring himself to consecrate a "bishop") and instructed him to consecrate Frances Asbury also as "Superintendent" once he arrived in America. Further, since God seemed to bless the American Revolution against England, Wesley also instructed them to establish their own church in America, free from the authority of the CofE. He sent over a detailed organizational structure and worship materials tailored to the Americans' "special" situation. Over Christmas in 1784, the Methodists of America met in Baltimore (The Christmas Conference) and established themselves

as a separate and distinct Christian Church: The Methodist Episcopal Church in America. The Conference then elected Asbury as its first "Bishop" (Coke had his eyes set for India). Although now severed from Wesley's authority, the new Church agreed to recognize and hold Wesley as their Spiritual Father.

English Methodism: Movement or Church?

In the latter half of the 1700s, there arose a desire to separate from the CofE and to establish a separate Methodist Church. The second and third generation Methodists had grown up in the Methodist Societies and saw no real need to remain connected to the CofE. The only thing the Methodists lacked was the Sacraments. If they would establish their own church, they could ordain their own clergy and solve this problem too. Further, the original plan for the Methodist Movement to be a renewal movement within the CofE had largely failed. Methodist and non-Methodists seemed only to become further entrenched against each other, rather than joining together.

Wesley, a clergy of the CofE, would not even entertain a notion to separate. Wesley still hoped to renew the CofE through Methodism. Further, Wesley was a strong proponent of Christian unity, and he failed to see the benefit of creating still another Christian Church. This did not encourage the unity of Christian fellowship. Yet Wesley knew he was fighting a losing battle. Although he himself would never allow the Methodists to separate, he knew that they would as soon as he died. In fact, he said, "my body will still be warm in the ground when the Methodists separate from the Church." He was right. Soon after his death the Methodists did establish themselves as The British Methodist Church.

The Death of a Legend

As Wesley and the Methodist Society aged, the violent persecution decreased. They became recognized as legitimate Christian establishments. Wesley even became a national celebrity--greeted with enthusiasm wherever he went (one could even buy china figurines of him!). He became the author of a massive set of published material, the sales of which would have made him extremely wealthy had he not given every penny of it to the "worn out preacher's fund" (or pension fund, as we call it today!). He continued reading and writing up to the end, and is recognized as the most widely read person of his day. He also never quit touring and preaching. In his old age, when he was no longer able to ride horse, he transferred to a carriage, which also served as his mobile office.

Even as his body aged, his spirit remained young and full of life. To the very end he was possessed with preaching the Gospel of Jesus Christ. Then on March 2, 1791 at the age of 87, John Wesley died at his house in City Road, London. He was buried in the graveyard directly behind the adjacent Methodist chapel. His last words were, "The best of all is God is with us! Farewell!" It has been said of him with justice: "No single figure influenced so many minds, no single voice touched so many hearts."

IV. A SHORT ACCOUNT OF THE LIFE OF SUSANNA ANNESLEY WESLEY

(The Mother of Methodism?)

By Rev. David Werner

Susanna Annesley Wesley was the 25th child born into the family of Dr. Samuel Annesley. Susanna's mother was Dr. Annesley's second wife. Susanna was born in 1669 and died in 1742.

Her father was a well known Puritan clergyman, a Nonconformist (one who chose not to belong to the Church of England). He was well educated, holding a Doctor of Divinity degree from Oxford University. He felt education was extremely important and even saw fit that his daughters (Susanna

being one of them) received a proper education. Susanna was tutored at home and was schooled in the classics, theology and church history. She joined the Church of England (Anglican Church) as a very young woman.

In 1688 she married Samuel Wesley, who was a newly ordained priest in the Anglican Church. She was 19 and Samuel was 26. Samuel was a pious Christian who held to a strict Christian life. He was a clergyman, scholar and writer. She bore 19 children, 10 of whom died before the age of two. She schooled all of her children at home. Three of her sons, Samuel Jr., John and Charles attended Oxford. Her two most famous sons were John (1703-1791), who became the Father of the Methodists, and Charles (1707-1788), who became a Methodist leader and great hymn writer.

Susanna's life was full of turmoil. The day in which she lived was fraught with trouble. The standard of living for the masses was very low. Illiteracy and disease were common. Medicine was basic. Infant mortality was high (she lost 10 of her 19 children in infancy). Further, her husband was a staunch clergyman who demanded strict living from his parishioners. Some of the villagers began to resent the Wesleys and often harassed them. The vicarage in which they were living was twice set afire, and once, in 1709, the whole house was lost. Still further, her husband was notoriously inept in dealing with the family finances, and the family was on the verge of poverty virtually her whole life. He was even cast into debtors prison and she was left to run the family on her own.

Such a life seems unbearable, but God had blessed Susanna with strong faith and amazing strength. From the age of 17 she kept a special time of prayer and devotion each day. She took an active role in the spiritual lives of the congregation, teaching and exhorting them in the Scriptures. Once, during one of Samuel's prolonged absences, she started a Bible study at the rectory, at which she was known to exhort to such an extent that word got to Samuel that she was preaching. Samuel wrote to her demanding that she stop such nonsense, return to womanly duties and let the men handle such matters. She coolly responded that until he return and saw what God was doing she would not stop her teaching. Although Samuel sometimes did not appreciate her defiant stance, it was with this same firm resolve that she was a source of strength to him in his ministry.

Susanna was born teacher, and schooled her children with earnest gravity. Both her sons and her daughters were individually tutored in a broad education. Likewise she carefully instructed her children in the Christian faith and taught them to "fear the Lord." It has often been said that without Susanna, there would have been no John or Charles, or even the Methodist Movement!

John seems especially to have a special relationship with his mother. She recognized him early on as being especially chosen by God for some great work. Even after John had left home, they kept in close contact through writing. During one of John's most difficult times, upon his return from his utter failure in America, he wrote to Susanna asking her advice on the nature of faith. Her response to him demonstrates her own deep Christian faith. Later, too, when the Methodist Society was being organized, she again interceded to him. It seems a Methodist woman was taking on the role of a Methodist preacher in the absence of preachers that John had designated. Susanna wrote John to look at this situation carefully to see if God was present and using the woman. John personally went to hear her preach and was astounded at how God was speaking through her. He then agreed that women could be Methodist preachers! Finally, toward the end of Susanna's life, after Samuel had died, John brought Susanna to live near him in London. When she died in 1742 at the age of 73, John had her buried in the Nonconformist cemetery directly across from the current City Road Methodist Chapel and House of John Wesley.

Susanna, along with her husband and family, was a great force in challenging the spiritual lethargy and social ills of their times. They worked to bring the Gospel to the common people where they lived and worked. God had blessed Susanna with special gifts, which she demonstrated as a born teacher, exemplary mother and a source of strength to her husband. She nurtured her children's spiritual lives faithfully. In some sense it might be said that it was her faith that was the incubator for what later became the Methodist Society.

V. A SHORT ACCOUNT OF THE LIFE OF CHARLES WESLEY by Rev. David Werner

Charles Wesley (1707 - 1788) was the younger brother of John Wesley and was himself a great evangelical preacher and leader of the Methodist movement. He is most well known as a hymn writer, however, for he is certainly one of the greatest.

Charles was born on December 8, 1707—when John was four years old—at the Old Rectory in Epworth, Lincolnshire, to Rev. Samuel and Susanna Wesley. Susanna home schooled him like she did her other children, and she and her husband instilled within him the necessity of the Christian faith. He was sent to a private school in London (like his older brother before him), at Westminster School. From there he obtained a scholarship to Christ Church College at the University of Oxford (also like his older brother before him). When John returned to Epworth to help his father, Charles created a small group of diligent Christians with the purpose of providing support and a context for Christian study and work. Thus, it was Charles who established the Holy Club in Oxford, and he was the first to be called a "Methodist" in ridicule. When John returned to Oxford, Charles relinquished the leadership role of the Holy Club to his older brother, who displayed natural gifts in leadership.

In 1735 Wesley was ordained in the Church of England. Later that year he went to Georgia (along with his brother John) as secretary to the colonial governor James Edward Oglethorpe. Ill health forced him to relinquish that post, however, and he returned to England the following year.

Charles was the first to experience the inner feeling of assurance. On May 21, 1738, three days before his brother John, Charles experienced a special assurance that set his heart ablaze. He ran to his brother and burst into his room exclaiming his new found joy. They rejoiced together and John was truly happy for him.

When John began the Methodist Revival, Charles naturally joined in, traveling extensively as an evangelical preacher. Charles showed skills in poetry and music. He gladly let his brother run the organization of the Methodist Societies as he devoted his time to music and hymn-writing (and later to raising a family!). His passion was to put the fundamental truths of the "Methodist Doctrines" and the personal experiences they had to music so that the Methodists could also sing about them. It is estimated that he composed well over 6,000 hymns (that is two hymns each week for 60 years!)—many of which are still standards today—and became one of the greatest hymn writers of all time. He often composed while riding on horseback, and it was not uncommon for him to arrive at his destination calling for paper and ink, in order to write down the lines he had composed, before even greeting his hosts!

Some of Charles' hymns that became standard hymns of the Christian Church include "O For a Thousand Tongues to Sing," "Come, Thou Long-Expected Jesus," "Hark! the Herald Angles Sing," "Christ the Lord Is Risen Today," "Hail the Day that Sees Him Rise," "Come, Sinners, to the Gospel Feast," "And Can It Be that I Should Gain," "Jesus, Lover of My Soul," "Soldiers of Christ, Arise," "See How Great a Flame Aspires," and "Lo, He Comes with Clouds Descending." Perhaps his most famous hymn, "Love Divine, All Loves Excelling" has been translated into more languages than any other hymn except "Amazing Grace." Charles' earlier contemporary, Dr. Isaac Watts (1674-1748), who is now known as the Father of English Hymnody (writing hymns such as "O God, Our Help in Ages Past," "Joy to the World," "Alas! and Did My Savior Bleed," and "When I Survey the Wondrous Cross,") once said that he would gladly trade all his own hymns for Charles' one hymn "Come, O Thou Traveler Unknown"!

Soon, singing became as important to the Methodist movement as did preaching. Through singing, the Methodists could add their own personal affirmation of the work of Christ they felt so intimately in their lives. Methodists loved to sing, which they did so well that the cliché "sing like a Methodist!" is still common today.

John published many of Charles' hymns, as well as numerous hymnals. In 1780 John and Charles published the first ever hymn book completely in English. It was called, "Hymns for the Use of the

People Called Methodists." It is this hymnal that has given rise to the modern Methodist and United Methodist hymnals.

On April 8, 1749 Charles was married to Sarah Gwynne (two years before John's unhappy marriage) and enjoyed a close and happy marriage. Charles' son and grandson (the renowned Samuel Sebastian Wesley) were both accomplished organists. Charles soon found itinerant preaching too strenuous on his family and finally settled down in Bristol, overseeing the Methodist Societies in western England as John provided leadership in the east. In 1771 Charles moved to London, where he lived until his death on March 29, 1788.

Charles and John enjoyed a close friendship throughout their lives (Charles was John's closest confidant, opening himself up to him like he did no other), although it was not without strain in later years. The two Wesleys differed on certain doctrinal matters, including slight differences on the Sacraments. In addition, Charles strongly opposed steps that might lead to separation from the Church of England and thus disapproved of John's ordinations. John's seeming unwillingness to severely restrict all tendencies of the Methodists to separate from the Church of England caused their greatest confrontations. Yet their friendship remained strong. Upon Charles' death in 1788 (John was 85) and unable to attend the funeral, John continued his preaching tour. Yet two weeks later at a service in Bolton, John attempted to lead out Charles' hymn *Wrestling Jacob*, but broke down upon singing the opening line: "My company before is gone, And I am left alone with Thee. . . ." John burst into tears and sat down in the pulpit, his face in his hands. The singing stopped, but John was finally able to continue. Such was the testimony of John's deep love for Charles.

Charles' heart burned bright with the flame of faith even until his death. Even in the winter of 1788, as his life ebbed away, Charles, unable to hold a pen, dictated to his wife Sally some of his last lines: "In age and feebleness extreme, Who shall a helpless worm redeem? Jesus, my only hope Thou art, Strength of my failing flesh and heart; O could I catch a smile from Thee, and drop into eternity!" Even on his deathbed, Charles was filled with the desire for his Lord.

VI. WESLEY'S UNDERSTANDING OF THE PROCESS OF SALVATION

A. Scripture References

1. Salvation is a process of God acting first in the sinner's life, then *the necessary re-action* of the person
-Philippians 2:12
2. *Ordo Salutis* or "The Order of Salvation"
 - a. **Natural state of people:** sin & evil
-Ephesians 5:14 (Asleep to God)
-Hebrews 4:12-13 (Knowledge of self)
 - b. **Prevenient Grace** of God
-Romans 5:7 & 1 John 4:14
 - c. Event of **Justification & Regeneration**
-Ephesians 2:8 (Justification)
-John 3:7 (Regeneration)
 - d. Process of **Sanctification** -1 Thessalonians 4:3
 - e. Event of **Christian Perfection** -Philippians 3:12
 - f. "**Changed from Glory into Glory**": Going on to a higher love -2 Corinthians 3:18
3. Salvation is a team effort between God and people -Philippians 2:12

B. Explanation

1. For John Wesley, salvation is not an event but a process wherein sinners are changed and made right with God through discernable stages.
 - a. The paradigm of "action--reaction" can be used to explain how Wesley understood the Christian life from its beginning to its completion.
 1. Sinners alone are totally incapable of doing anything to obtain salvation.
 2. God continually works first in the life of the sinner throughout this process of salvation.
 3. God's actions then make it possible for the person to respond in faith to the workings of God
 4. The person takes an active part in his or her salvation given by God.
 5. In "The Great Privilege of Those that are Born of God," Wesley even states that the person *must* respond to God's workings in order for salvation to be continued, "God does not continue to act upon the soul, unless the soul reacts upon God" (191).
 - b. Paradigm of God first "breathing" into the soul and the person must "breath back"
 1. God "breathes" into the soul by God's unceasing presence there; what God "breathes" to soul is a manifestation to the heart, perceived by faith, that God is a loving & pardoning God.
 2. The soul must continually "breath" back to God love, praise, prayer and all of one's thoughts, words & work--namely, the whole person: the body, soul mind & spirit.
 3. What is breathed back and forth between people & God is: LOVE!!
 - c. The acting of God *first* is often described as PREVENIENT GRACE
 - d. This acting and re-acting between God and people can be seen *throughout* the Christian life.
 - e. Christian life is a *continual* process of salvation. It is a *development*, a *progression* toward Christian perfection when in the person the image of God is recovered and God's love is perfected.
2. *Ordo Salutis* or "The Order of Salvation"
 - a. The **NATURAL STATE OF ALL PEOPLE** since Adam is "evil, only evil, and that continually"
 1. A person in this natural state, so called "natural man," is "fast asleep" in one's total sinfulness, that is, in total ignorance of God and how desperately one needs salvation
 2. A sinner can do NOTHING by oneself to move from this state of sin

- b. Through **PREVENIENT GRACE** God acts first in a sinner's life to begin salvation
 - 1. God must act first and awaken this person, and the awakened person must re-act through repentance and earnestly desiring to break free from sin.
 - 2. The repentant sinner must then have faith, that is, believe in the Gospel, which is that Jesus Christ, the only Son of God, came into the world to save sinners. This faith also includes a sure trust and confidence that Christ died for that very sinner
 - c. God again acts, working **JUSTIFICATION & REGENERATION** in the repentant sinner, both which happen at the same time.
 - 1. Justification: What God does work *for* the sinner by forgiving all of his or her past sins,
 - A change in the sinner's relationship to God where he or she becomes a child of God
 - 2. Regeneration: What God does work *in* the sinner by renewing his or her fallen nature
 - A real change where the soul is born again of God and is able to live a new life of Christ
 - 3. The justified and regenerated believer must re-act to God.
 - a. The believer must respond with inward and outward holiness
 - b. This responding in holiness means to live a life of actively loving God & loving others
 - c. This means that the Christian *does not* commit any outward (known & intentional) sin
 - d. **SANCTIFICATION**
 - 1. This in the believer is a gradual work in which the believer goes on "from grace to grace" while he or she is "careful to 'abstain from all appearance of evil'"
 - 2. Sin still remains, but it does not reign
 - 3. God works within the person "every holy and heavenly temper," particularly "lowliness, meekness, gentleness, temperance and long-suffering"
 - 4. The believer again must re-act to God's action in holy living:
 - a. By actively living out one's love to God and other people
 - b. By coming to a full self-realization and repentance of sin yet remaining in one's heart
 - 5. By acting and doing all works of piety and all works of mercy
 - e. **CHRISTIAN PERFECTION** (or Entire Sanctification)
 - 1. Christians become "perfect" when God cleanses their heart from all sin and fills it with pure love to God and others
 - 2. A perfected believer's heart is purified from all "evil thoughts and tempers"
 - 3. There is no longer any sin in the believer at all, just pure love.
 - 4. This can be and is given by God while yet in this life (84)
 - f. **"CHANGED FROM GLORY INTO GLORY"**
 - 1. The completely sanctified believer must still re-act to these acts of God.
 - 2. The love completely filling the sanctified believer's heart must increase more and more until he or she "attains the measure of the stature of the fullness of Christ"
 - 3. The one sanctified must continue in holy living, growing in love for God and others.
3. Wesley views salvation as a team effort between God and the person.
- a. If the person does not re-act upon God, God does not continue to act upon the person.
 - b. "His Spirit will not always strive; he will gradually withdraw, and leave us to the darkness of our own hearts" ("Great Privilege" 191).
 - c. Yet salvation is always possible if the sinner's "soul breaths toward [God] again" and "love, and prayer, and thanksgiving return to [God]" ("Great Privilege"191).
 - d. God never makes salvation impossible; rather, it is the hardened sinner that makes himself or herself unable to receive salvation.