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Q. Does the New Testament afford any further ground for expecting to be saved from all sin?

'A. Undoubtedly it does, both in those prayers and commands, which are equivalent to the strongest assertions.

'Q. What prayers do you mean?

'A. Prayers for entire sanctification, which, were there no such thing, would be mere mockery of God. Such, in particular, are-(1) "Deliver us from evil." Now, when this is done, when we are delivered from all evil, there can be no sin remaining. (2) "Neither pray I for these alone, but for them also who shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; I in them, and Thou in Me, that they may be made perfect in one" (John xvii. 20-23)(3) "I bow my knees unto the God and Father of our Lord Jesus Christ, that He would grant you, that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God" (Eph. iii. 14, etc.). (4) "The very God of peace sanctify you wholly; and I pray God, your whole spirit, soul, and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. V. 23)-

'Q. What command is there to the same effect?

'A. 1. "Be ye perfect, as your Father who is in heaven is perfect" (Matt. v. 48). 2. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matt. xxii. 37). But if the love of God fill all the heart, there can be no sin therein.

'Q. But how does it appear that this is to be done "before the article of death?"

'A. 1. From the very nature of a command, which is not given to the dead, but to the living. Therefore, "Thou shalt love God with all thy heart," cannot mean, Thou shalt do this when thou diest, but, while thou livest.

2. From express texts of Scripture. (1) "The grace of God that bringeth salvation hath appeared to all men, teaching us that, having renounced ungodliness and worldly lust, we should live soberly, righteously, and godly, in this present world; looking for the glorious appearing of our Lord Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works" (Tit. ii. 11-14). (2) "He hath raised up an horn of salvation for us, to perform the mercy promised to our fathers: the oath which he swore to our father Abraham, that He would grant unto us, that we being delivered out of the hands of our enemies should serve Him without fear, in holiness and righteousness before Him all the days of our life" (Luke i. 69, etc.).

'Q. Is there any example in Scripture of persons who had attained to this?

'A. Yes; St. John, and all those of whom he says, "Herein is our love made perfect, that we may have boldness in the day of judgment: because as He is, so are we in this world" (1 John iv. 17).

'Q. Can you show one such example now? where is he that is thus perfect?

'A. To some that make this inquiry one might answer, If I knew one here, I would not tell you; for you do not inquire out of love. You are like Herod: you only seek the young child to slay it. 'But more directly we answer: There are many reasons why there should be few, if any, indisputable examples. What inconveniences would this bring on the person himself-set as a mark for all to shoot at! And how unprofitable would it be to gainsayers! "For if they hear not Moses and the prophets," Christ and His apostles, "neither would they be persuaded though one rose from the dead."

'Q. Are we not apt to have a secret distaste to any who say they are saved from all sin?

'A. It is very possible we may; and that upon several grounds: partly from a concern for the good of souls, who may be hurt if these are not what they profess; partly from a kind of explicit envy at those who speak of higher attainments than o

ur -own; and partly from our natural slowness and unreadiness of heart to believe the works of God.

'Q. Why may we not continue in the joy of faith till we are perfected in love?

'A. Why, indeed? since holy grief does not quench this joy; since even while we are under the cross, while we deeply partake of the sufferings of Christ, we may rejoice with joy unspeakable.' From these extracts it undeniably appears, not only what was mine and my brother's judgment, but what was the judgment of all the preachers in connection with us, in the years 1744, '45, '46, and '47. Nor do I remember, that in any one of these conferences we had one dissenting voice; but whatever doubts any one had when we met, they were all removed before we parted.

18. In the year 1749 my brother printed two volumes of Hymns and Sacred Poems. As I did not see these before they were published, there were some things in them which I did not approve of. But I quite approved of the main of the hymns on this head; a few verses of which are subjoined:-

'Come, Lord, be manifested here,
And ALL the devil's works destroy;
Now, without sin, in me appear,
And fill with everlasting joy;
Thy beatific face display,
Thy presence is the perfect day.'

'Swift to my rescue come,
Thy own this moment seize;
Gather my wandering spirit home,
And keep in perfect peace:
Suffer'd no more to rove
O'er all the earth abroad,
Arrest the prisoner of Thy love,
And shut me up in God.'

'Thy prisoners release, vouchsafe us Thy peace; And our sorrows and sins in a moment shall cease. That moment be now! our petition allow, Our present Redeemer and Comforter Thou!'

'From this inbred sin deliver;
Let the yoke now be broke;
Make me Thine for ever.

Partner of Thy perfect nature,
Let me be now in Thee
A new, sinless creature.'

'Turn me, Lord, and turn me now,
To Thy yoke my spirit bow;
Grant me now the pearl to find
Of a meek and quiet mind.

Calm, O calm my troubled breast;
Let me gain that second rest;
From my works for ever cease,
Perfected in holiness.'

'Come in this accepted hour,
Bring Thy heavenly kingdom in;
Fill us with the glorious power,
Rooting out the seeds of sin.'

'Come, thou dear Lamb, for sinners slain,
Bring in the cleansing flood:

Apply, to wash out every stain,
Thine efficacious blood.

O let it sink into our soul
Deep as the inbred sin;
Make every wounded spirit whole,
And every leper clean!

'Prisoners of hope, arise,
And see your Lord appear;
Lo! on the wings of love He flies,
And brings redemption near.

Redemption in His blood
He calls you to receive:
"Come unto Me, the pardoning God
Believe," He cries, "believe!"

Jesus, to Thee we look,
Till saved from sin's remains,
Reject the inbred tyrants yoke,
And cast away his chains.

Our nature shall no more
O'er us dominion have;
By faith we apprehend the power
Which shall for ever save.'

'Jesu, our life, in us appear,
Who daily die Thy death:
Reveal Thyself the Finisher;
Thy quick'ning Spirit breathe!

Unfold the hidden mystery,
The second gift impart;
Reveal Thy glorious Self in me,
In every waiting heart.'

'In Him we have peace, in Him we have power;
Preserved by His grace, throughout the dark hour;
In all our temptation He keeps us to prove
His utmost salvation, His fulness of love.

Pronounce the glad word, and bid us be free!
Ah, hast Thou not, Lord, a blessing for me?
The peace Thou hast given, this moment impart,
And open Thy heaven, O Love, in my heart.'

A second edition of these hymns was published in the year 1752; and that without any other alteration than that of a few literal mistakes.