

Wesleyan Theology 1—Online

Syllabus

Free Methodist Church of North America
Acts 12:24 Churches
Online Extension of the Ministry Education Center of Metro NY/NJ
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Course # Acts 12:24 1011

Course Wesleyan Theology

Course Description: This course will explore the lives, thought, and legacy of John and Charles Wesley and consider the historical and social background that led to the revival of 18th century England. It will investigate the implications of the Wesleyan heritage and theology in respect to the nature of God, human nature, salvation and sanctification, spiritual growth, church life, worship, and social witness. In addition, attention will be given to the ongoing relevance of Wesleyan theology for ministry in the contemporary church.

Attributes of Outcomes-Based Ordination this course addresses

- Demonstrate a Wesleyan theological integration. They know and embrace the history, polity, Articles of Religion, and core values of the FMC. They articulate Wesleyan distinctives compellingly, and they understand and embrace a Wesleyan relational theology.

Course Outcomes

- **Cognitive**
 1. Understand the life of John Wesley in historical context
 2. Wesley's methodical use of the Bible, reason, experience, and tradition as norms for doctrinal formulation;
 3. Understand and articulate a Wesleyan view of the triune God and the primacy of the doctrine of soteriology.
 4. Interpret John Wesley's thought and discover ways in which it can inform 21st-century theological agenda for the Free Methodist Church.
 5. The role of John Fletcher as Wesley's designated successor and interpreter;
- **Behavioral**
 6. Effectively apply the methods of Wesley for pursuing personal and social holiness
- **Afferent**
 7. Apply appropriate Wesleyan theological principles to cultures other than one's own
 8. Incorporate the Wesleyan approaches to personal spiritual formation for one's own enrichment
 9. Apply a Wesleyan worldview to one's life, ministry, relationships, and vocation

General Description:

The course will center on the John and Charles Wesley's theology of salvation, particularly their understanding of the doctrine of predestination and personal holiness.

Course Texts:

Wesley, John. *A Plain Account of Christian Perfection*, Multiple editions and available online free.

Several Wesley Sermons:

Wesley's sermons can be found on line at various sites including:

<http://wesley.nnu.edu/john-wesley/the-sermons-of-john-wesley-1872-edition/>

These sermons are also available in books such as:

John Wesley's Sermons: An Anthology. Edited by Albert C. Outler and Richard P. Heitzenrater, Nashville: Abingdon, 1991.

Several Wesley Hymns:

These can be found online:

https://hymnary.org/person/wesley_charles

Or in such books as:

John and Charles Wesley: Selected Writings and Hymns. Edited by Frank Whaling, New York: Paulist Press, 1981.

Grading Scale:

90-100 %- A

80-90 % -B

70-80 % - C

70 % and below – F

Assignments and grading:

1. Do all assigned readings and submit acknowledgement within course. – 10%
2. Personal Reflection Assignments – Much of this course will focus on your personal interactions with Wesley and Wesleyan ideas. You will submit several 1-3 paragraph reflections throughout this course. The purpose of these assignments is to focus you on engaging Wesley's teachings for your ministry in the 21st Century. – 20%

3. One-page reviews of five (5) of the Wesley sermons & three (3) of the Wesley hymns that are on the reading list. – 40%
4. A 3-4 page paper due within 30 days of last class. Write a review of John Wesley’s “A Plain Account of Christian Perfection.” You should engage this as both a review of Wesley’s exegesis and a reflection on how this reading has impacted you. – 30%

Assigned Reading by Lesson:

1. Theological Method (Wesleyan Quadrilateral)

- a. The life of John Wesley (Appendix A [page 8] of this Syllabus)
- b. A Plain Account of Christian Perfection Sections 1-14
- c. Scripture
 - i. The Scripture Way of Salvation (#43)
 - ii. On Corrupting the Word of God (#137)
- d. Reason
 - i. The Imperfection of Human Knowledge (#69)
- e. Tradition
 - i. Catholic Spirit (#39)
 - ii. A Caution Against Bigotry (#38)
- f. Experience
 - i. The Nature of Enthusiasm (#37)
 - ii. On Living Without God (#130)
- g. Hymns:
 - i. Jesu, Dear Redeeming Lord
 - ii. Victim Divine, Thy Grace we Claim
 - iii. Come Thou Long Expected Jesus

As you read this section, have these questions in mind:

- At this point in your journey, how do you react to the term “Christian Perfection”?
- In reference to the Wesleyan Quadrilateral, should scripture be “on par” with Reason, Tradition, & Experience, or should it be elevated higher?
- What are the risks/benefits of using Reason in your theology?
- What are the risks/benefits of using Tradition in your theology?
- What are the risks/benefits of using Experience in your theology?

2. Who is God?

- a. A Plain Account of Christian Perfection Sections 15-21
- b. Attributes of God
 - i. On the Omnipresence of God (#111)
 - ii. On Eternity (#54)
 - iii. The Wisdom of God's Counsels (#68)
- c. The Trinity
 - i. On the Trinity (#55)
 - ii. Unity of the Divine Being (#114)
 - iii. Spiritual Worship (#77)
- d. On The Holy Spirit
 - i. On the Holy Spirit (#141)
 - ii. On Grieving the Holy Spirit (#138)
 - iii. The Witness of the Spirit 1 (#10)
 - iv. The Witness of the Spirit 2 (#11)
- e. Hymns:
 - i. Hail Father Son & Holy Ghost
 - ii. Hark how all the Welkin Rings
 - iii. Father, Whose Everlasting Love

As you read this section, have these questions in mind:

- If asked by a non-Christian, how would you answer the question "who/what is God?"
- What does it mean to "grieve the Holy Spirit"?
- Reflect on what God being triune means to you. Don't focus on defining what "trinity" means (although this could be a part of your answer), but rather, answer the question "what does your belief in a God that is both 3 and 1 mean to you?"
- How would additional preaching on the attributes of God positively or negatively affect the people of your church?

3. Human Existence

- a. A Plain Account of Christian Perfection Sections 22-24
- b. Image of God
 - i. The Heavenly Treasures in Earthen Vessels (#124)
 - ii. What is Man (#103)
 - iii. What is Man (#109)
- c. Sin
 - i. On the Deceitfulness of the Human Heart (#123)
 - ii. On the Fall of Man (#57)
 - iii. Original Sin (#44)
- d. Renewed Creation
 - i. The New Birth (#45)
 - ii. The New Creation (#64)
 - iii. On the Use of Money (#50)
 - iv. The Marks of the New Birth (#18)
- e. Hymns:

- i. Oh for One Thousand Tongues to Sing
- ii. And can it be that I Should Gain
- iii. All Praise to our Redeeming Lord

As you read this section, have these questions in mind:

- What does it mean to be created in the image of God?
- If a non-Christian asked you, "why does the sin of Adam & Eve cause me to be damned?" how would you answer them?
- What do you think of Wesley's view of a Christian's relationship to money?
- What outward signs and behaviors can a new Christian look at in their life to assure them of their salvation?
- How would you answer a non-Christian that asked you the question, "What is original sin and how can I experience new birth?"

4. Grace & Predestination

- a. A Plain Account of Christian Perfection Section 25
- b. On Working Out Our Own Salvation (#85)
- c. Free Grace (#128)
- d. On Predestination (#58)
- e. On Divine Providence (#67)
- f. Serious Thoughts Upon the Perseverance of the Saints (Appendix C [page 16] of this Syllabus)
- g. Hymns:
 - i. Come Sinners to the Gospel First
 - ii. Jesus Hath Died that I might Live
 - iii. Lo, He comes with Clouds Descending

As you read this section, have these questions in mind:

- Do you have any colleagues on the opposite side of the "Wesleyan-Calvinist" spectrum as yourself?
- If yes, have you engaged them in any conversation about their views about this?
- If no, would you be able to have a close friend in ministry with that viewpoint?
- In the Christian life, what does it mean to "work out your own salvation"?
- How would you answer a non-Christian that asked you the question, "Is there anyone which cannot be saved? How do you know?"

5. Salvation & Christian Perfection

- a. A Plain Account of Christian Perfection Sections 26-28
- b. The Almost Christian (#2)
- c. Way of the Kingdom (#7)
- d. On Faith (#122)
- e. The Circumcision of the Heart (#17)
- f. On Perfection (#76)
- g. On Sin in Believers (#13)
- h. The Repentance of Believers (#14)
- i. Regeneration and Entire Sanctification (Appendix B [page 15] of this Syllabus)
- j. Hymns:
 - i. Oh, for a Heart to Praise my God
 - ii. Love Divine, all Loves Excelling
 - iii. What is our Calling's Glorious Hope

As you read this section, have these questions in mind:

- What is the "circumcision of the heart"?
- Is there any sin that should disqualify a Christian from membership at your local church?
- Explain your view of a restoration process for a Christian that fell away from Christianity and now wants to join or rejoin your church.
- Have you ever walked that path with someone?
- How would you answer a non-Christian that asked you the question, "Why do people continue to sin even after conversion to Christianity?"

Appendix A

Introduction to John Wesley

A stranger visiting a community in England asked an old Cornishman to explain the spiritual life of the villagers. He replied, –A man named Wesley passed this way. The substantial impact of the life of John Wesley is influencing people all around the world to this very day.

Stanley Ayling, a Wesleyan biographer who wrote biographies of King George III and William Pitt, declares John Wesley as –the single most influential Protestant leader of the English-speaking world since the Reformation.

JOHN WESLEY, famous clergyman and founder of the Methodist movement, was born in Epworth, England on June 17, 1703. He died in London on March 2, 1791. His father, Samuel Wesley (1690-1739), was a scholarly clergyman of Epworth and a distant relative of Arthur Wesley, Duke of Wellington. Samuel Wesley's example and training encouraged his son's unwavering orthodoxy, love for the Church of England, stern self-discipline, unflinching courage and above all, his thirst for learning.

John Wesley's mother, Susannah, was born on January 20, 1669 and died on July 23, 1742. She was the daughter of Dr. Samuel Annesley, a Nonconformist minister. She was the 25th of 25 children. She and Samuel Wesley were married on November 21, 1688 when Samuel was 26 and she was 19. They had 19 children. Nine of the children died as infants. Four of the children who died were twins. Susannah was a saint, scholar, beautiful woman and efficient homemaker. She educated the children herself. All of the children learned Latin and Greek and were well educated in classical studies. Susannah is known as the Mother of Methodism. Her two sons, John and Charles were deeply influenced by their mother, applying the example and teaching of her life in their ministry.

One cold night on February 9, 1709, the old parsonage at Epworth in Lincolnshire, England went up in flames. The Reverend Samuel Wesley and his wife, Susannah, brought their family out into the garden, only to discover that their fifteenth and youngest child, John (called Jacky) was still in the house. Hurrying inside to attempt to rescue his son, Samuel found his way blocked at the foot of the stairs by a wall of fire and dense smoke. He knelt down in the blazing hall and commended the soul of his child to God. But, then help came. A rescuer, standing on the shoulders of another, reached up to the upper floor window and pulled the little boy to safety. John Wesley was barely rescued from the flames. In later years he described himself as "a brand plucked out of the burning."

Wesley entered Charterhouse School in 1714 and in 1724 graduated from Oxford University. Wesley's reading of Jeremy Taylor's Holy Living and Holy Dying took him into regular periods of self-

examination. He began to summarize the events of his daily life in a diary to document his spiritual journey. His extensive diary entries are an invaluable resource in documenting his personal Christian experience as well as his ministry. In 1726 he was made a fellow at Lincoln College, Oxford and was ordained on September 22, 1728.

On October 14, 1735, John and his brother Charles, sailed to Georgia. The Atlantic crossing introduced Mr. Wesley to some emigrant Moravians, who clearly possessed the spiritual peace for which he had been seeking. The time spent with the Moravians was to have a deep impact on John Wesley. He joined the colonists in Georgia as a preacher and missionary, landing in America on February 6, 1736. Wesley's declared his chief motive in going to America was "to save his own soul." His brother Charles served as secretary to Governor Oglethorpe. John spent two abortive years with the colonists and in missionary work to the Indians. In December 1737, he returned to England after dealing with a frustrating law suit against him initiated because he refused communion to a woman whom he determined unworthy.

In London he met Moravian, Peter Bohler, who convinced Wesley that what he needed was a personal faith. At Wesley's request, Bohler produced witnesses who personally testified they had been saved by faith alone. Wesley's mind was convinced, and his heart quickly followed. On May 24, 1738, in a meeting largely attended by Moravians, but meeting under the auspices of the Church of England on Aldersgate Street in London, Wesley's intellectual conviction was transformed into personal experience while Martin Luther's Preface to the Epistle to the Romans was being read. Here are Wesley's own words as recorded in his Journal:

"About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for 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."

The Aldersgate experience had a profound impact on Wesley. In subsequent entries in his journal it is interesting to note some of his spiritual struggles. The night after his conversion he wrote that he was "much buffeted with temptations." On May 31, he wrote that he "grieved the Spirit of God and was troubled and in heaviness." Months later on October 14, he wrote, "I have not that joy in the Holy Ghost; no settled, lasting joy. Nor have I such a peace as excludes the possibility of fear or doubt." In these personal struggles is the evidence of his strict logic colliding with his experience. Because of Peter Bohler's influence, Wesley became interested in studying the doctrines and disciplines of the Moravians. The Moravians were a group of Protestants originating in Bohemia from the reforms of John Huss and John Wycliffe. Bohemia was a historic country of central Europe that lost its political identity in 1949 when it

became a part of today's Czech Republic. In the late seventeenth century, revival among the Moravians came in the form of a renewed emphasis on pietism. Count Nikolaus Ludwig von Zinzendorf became the leader through whom the "hidden seed" was restored. Zinzendorf founded Herrnhut, a Moravian settlement established for Protestant refugees in Germany. Herrnhut was a unique type of religious community in which civic and church life were integrated. Christian nurture came through fellowship groups, daily worship, boarding schools, and concentration on foreign missions and evangelism. The first foreign missionaries left Herrnhut to work among the slaves in the West Indies in 1732. Within twenty years, missionaries were sent to Greenland, South Africa, Algiers and to the North American Indians. The community supported itself by various industries.

John Wesley had been impressed with the theology of the Moravians while on his journey by ship to America, as well as Peter Bohler's influence and the "Aldersgate Experience." In 1738 Mr. Wesley visited Herrnhut, Germany. While there he was deeply influenced both in his theology and the discipleship plan in practice. Count Zinzendorf and the Moravian community placed a high emphasis on personal piety, evangelism and world missions. Not only was Wesley influenced by Moravian piety and theology, but also their organizational plan designed to foster spiritual formation.

Upon his return to England, John Wesley began preaching salvation by faith wherever a pulpit was offered to him. Soon, church after church refused to let him preach. Although Wesley was ordained in the Church of England, he was frequently forbidden to preach in many of the established churches. The encouragement of his friend, evangelist George Whitefield, spurred him into his "open-air" preaching style. On Sunday, April 1, 1739, Wesley preached for Whitefield at Bristol in the open air to a crowd of 3,000 people. This launched a new approach to Wesley's preaching ministry that helped him reach the common people with the gospel. Preaching in fields and in the open air was a radical approach for a priest of the Church of England.

Here is Wesley's journal entry (Saturday, March 31, 1739) the day before his first experience at preaching in the fields:

"In the evening I reached Bristol and met Mr. Whitefield there. I could scarce reconcile myself at first to this strange way of preaching in the fields, of which he set me an example on Sunday; having been all my life (till very lately) so tenacious of every point relating to decency and order, that I should have thought the saving of souls almost a sin, if it had not been done in a church."

Wesley's friendship with Evangelist George Whitefield is a good example of Wesley's distinction between opinions and essential doctrines. Wesley and Whitefield disagreed strongly on the doctrine of election and predestination. Neither was able to convince the other to change his position. Yet, they

respected one another and worked together for the cause of Christ. Wesley preached Whitefield's funeral sermon. Charles Wesley wrote a hymn, "Servant of God, Well Done," that was included in the sermon.

John Wesley was the founder of a distinct faith movement, but never formally separated from the Church of England. Even though he was forbidden to preach in many of the established churches, he saw the Methodist movement as the church within the church. On several occasions he reports preaching in a cemetery as he stood on his father's grave at Epworth. Thousands of earnest listeners who attended his meetings were drawn by Wesley's music. Wesley always gave an earnest and able exposition of Bible truth, saying he was "a man of one book."

Important to the success of John Wesley's ministry was that of his brother, Charles Wesley, who early joined him in the work that led to the founding of the Methodist movement. Charles Wesley was born on December 18, 1707, the third surviving son and eighteenth child of Samuel and Susanna Wesley. He was called the "sweet singer of Methodism." He, along with his brother, John, believed if the Methodists sang their theology it would transform their lives. He composed over 6,000 hymns in his lifetime. Many of his hymns are still sung today. When he lay dying in March, 1788, he dictated these lines to his beloved wife, Sally:

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

The Wesley brothers had a passion to communicate the Gospel. Altogether in John Wesley's long life, he preached between 40,000 to 50,000 sermons and traveled 250,000 miles in the British Isles, almost exclusively on horseback. Wesley's journal records the fact that he often preached in open-air meetings to crowds of 10,000 to 20,000 people. It was not uncommon for him to preach up to 800 sermons per year. He made good use of his travel time on horseback, often reading or writing as he rode.

John Wesley published four books of sermons, dated 1746, 1748, 1750 and 1760. The Standard Sermons of John Wesley, as well as his Notes Upon the New Testament, contained Wesley's basic theology. Persons appointed by the conference were permitted to preach only on condition that "the said persons preach no other doctrine than is contained" in the New Testament Notes and his standard sermons. There are 53 sermons designated as his "standard sermons." Mr. Wesley's rule for preachers was this: ***"You have nothing to do but to save souls, therefore, spend and be spent in this work."***

In Wesley's Standard Sermons and Notes on the New Testament the primary doctrines are:

1. The atonement of our Lord
2. Assurance of pardon by the witness of the Spirit
3. Justification by faith
4. Entire sanctification/Christian perfection
5. The impossibility of a sincere seeker after the Truth being lost
6. Free grace as contrasted with "elected" grace

Wesley was a theological pragmatist. His theology always linked doctrine to conduct. Doctrine was to be realized in human experience and validated by that experience. It is important to realize that the development of Wesleyan theology did not end in 1791 when John Wesley died. It is equally important to appreciate the great contribution of this practical theologian to Christianity.

The name "Methodism" was tagged on the Wesley brothers as a result of their strict and methodical "holy habits." The term Methodist was meant to be a derisive term given also to those who belonged to the Holy Club on the campus of Oxford University.

Few laborers in the Christian cause have exceeded Wesley's energy as an incessant worker. It was not uncommon for him to travel on horseback thirty to sixty miles a day, deliver two or three sermons and write and read while making his journey. His success in stirring the conscience of England to the demands of a holy God may be attributed to his unrivaled personal magnetism, powerful oratory, methodical plans and perseverance in carrying forward his work.

Wesley preached the possibility of a universal redemption by faith alone and also insisted that an added privilege of being a believer was a divine assurance that one was saved. He emphasized the witness of the Spirit within, affirming one to be a child of God. Wesley also urged the necessity of Christian living with good works as proof of faith. He constantly called his followers to what he variously called holiness, sanctification, Christian perfection and perfect love. He maintained Methodism was raised up "to spread scriptural holiness over the land." Holiness for Wesley implied not only a spiritual experience but also disciplined conduct.

The term "Wesleyan Quadrilateral" was coined by Albert C. Outler to emphasize that Wesley relied more on "standards of doctrine" rather than on theological systems or the exacting Confessions of Faith. This "quadrilateral" consisted of four primary sources of authority for Wesley. He drew on Scripture, Reason, Tradition, and Experience. He saw Scripture as the "norming norm" to be the ultimate and highest authority. His emphasis on Christian experience was guarded from pure subjectivism because of his high regard for the Word of God as well as his emphasis on the witness of the Spirit, with the work of the Holy Spirit validating the Word of God in personal experience.

For Wesley, holiness was not a private, individualistic experience isolated from involvement in the world. He preached, "There is no holiness but social holiness." His 400 publications include many medical, scientific and educational books, tracts and hymns, as well as biblical and theological writings. His *Primitive Physic*, his medical self-help book, is archaic for today, but is fascinating reading.

John Wesley wrote many works on religious themes. He and his brother Charles published a number of original hymns and translated several songs from the German. Wesley preached to the "blue collar worker" of his day. He established schools. He developed an effective organizational structure for disciple making that became an amazing dynamic. His method of organizing Christians into societies, classes and bands predates the modern emphasis on small groups.

In 1751 he married Mary Vazeille, a widow with four children. The union did not prove a happy one and separation followed twenty years later in 1771. Wesley underwent persecution from his wife. She bitterly resented his pastoral oversight of hundreds of young women. Her scolding effectively removed any danger that "domesticity might impede his itinerancy." Someone has suggested any preacher would also have been a "circuit-riding preacher" if he had a wife like Mary Vazeille.

On Mr. Wesley's eighty-fifth birthday he made this entry in his Journal: "I this day enter on my eighty-fifth year. And what cause have I to praise God, as for a thousand spiritual blessings, so for bodily blessings also! How little have I suffered yet, by the truth of numerous years! It is true, I am not so agile as I was in times past: I do not run or walk so fast as I did. My sight is a little decayed. My left eye is grown dim and hardly serves me to read. I have daily some pain in the ball of my right eye, as also in my right temple and in my right shoulder and arm, which I impute partly to a sprain, and partly to the rheumatism.

... To what can I impute this, that I am as I am? First doubtless, to the power of God, fitting me for the work to which I am called, as long as he pleases to continue me therein: and next, subordinately to this, to the prayers of his children--May we not impute it as inferior means.

... Even now, though I find pain daily in my eye, temple, or arm, yet is never violent, and seldom lasts many minutes at a time. Whether or not this is sent to give me warning, that I am shortly to quit this tabernacle, I do not know: but be it one way or the other, I have only to say,

*My remnant of days
I spend to His praise,
Who died the whole world to redeem:
Be they many or few,
My days are his due,
And they all are devoted to Him!"*

On Wednesday, February 23, 1791, Wesley preached his last sermon from the text, "Seek ye the Lord while he may be found; call ye upon him while he is near." On Wednesday, March 2, 1791, at age 88, John Wesley died in London. His closing words included, "The best of all is, God is with us." The last word he was heard to articulate was "Farewell." He spent sixty-five years in the ministry, a life of exceptional zeal, diligence and usefulness in His Master's vineyard.

When John Wesley died there were in the British Isles 300 traveling preachers, 72,000 members, and about 500,000 adherents, and about two-thirds that many overseas, especially in the United States where the church was growing rapidly under the leadership of godly men like Bishop Francis Asbury.

For all the energy and the power of his voice, John Wesley was five feet, three inches tall and weighed 128 pounds. The success of his ministry was not among the rich and famous, but among simple commoners. They were the ones who often persecuted Wesley and his followers.

The rigors of Wesley's personal life indicate he practiced what he preached. His was a well-ordered personal life. Few laborers in the Christian cause have exceeded Wesley's energy in intensity, as well as longevity, as a faithful exponent of biblical Christianity.

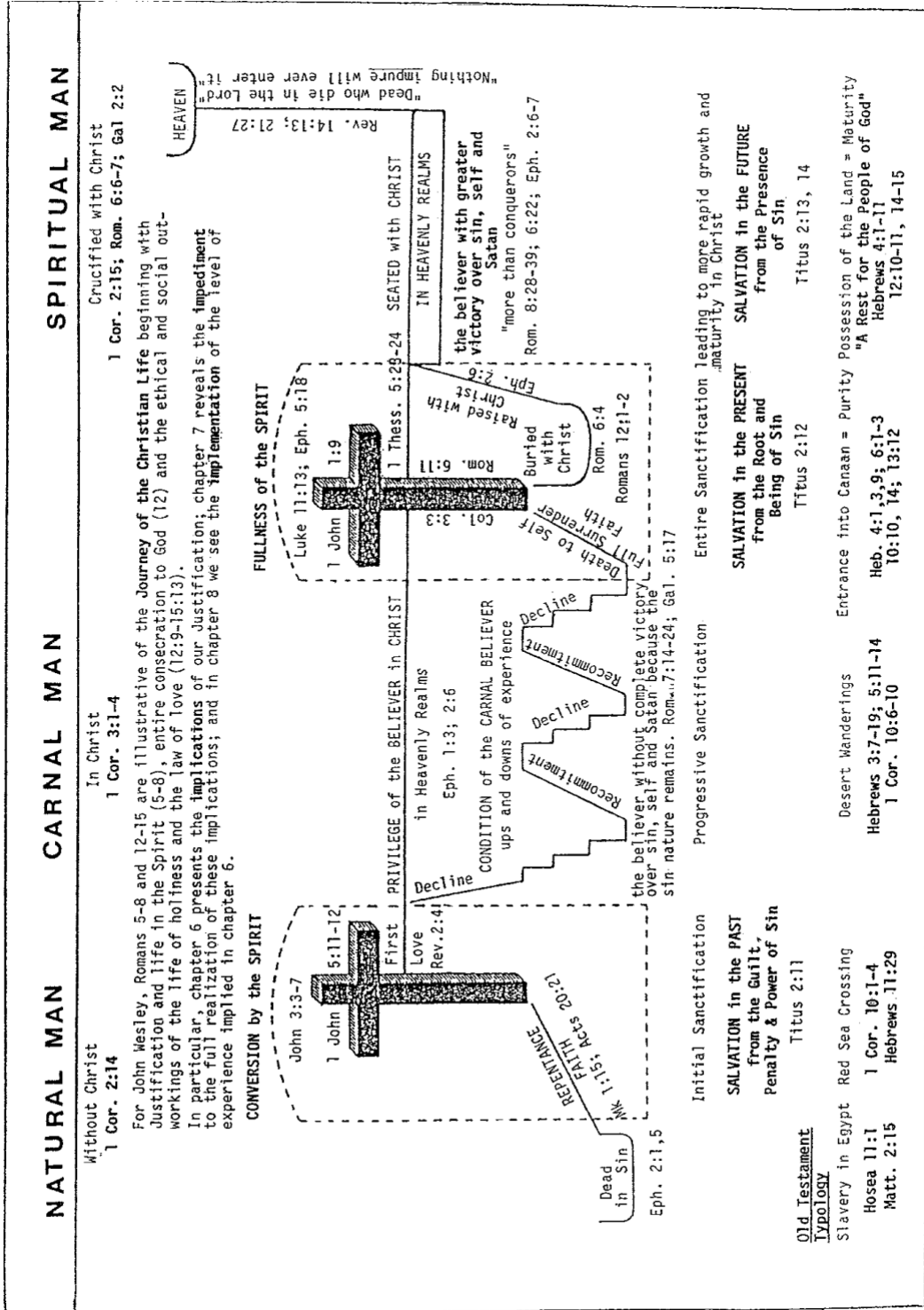
His success in stirring the conscience of England to the demands of a holy God and His call to holy living, may be attributed to his unrivaled personal magnetism, powerful oratory, methodical plans, perseverance and absolute devotion to Jesus Christ. He was God's instrument to spread a powerful swath of holy, purifying fire to cleanse the moral decay of England.

--Prepared by Dr. Darold L. Hill. Edited by Rev. Eric 'Tupper' Ware

APPENDIX B

Regeneration and Entire Sanctification

THE WESLEYAN-ARMINIAN POSITION ON REGENERATION (The 1st Work of Grace) and ENTIRE SANCTIFICATION (The 2nd Work of Grace)



Prepared originally by Don Phillips and Wesleyanized by Wes King, D. Min. both former missionaries to Brazil
Permission granted to copy with proper credit given.

Appendix C

SERIOUS THOUGHTS UPON THE PERSEVERANCE OF THE SAINTS.

1. MANY large volumes have been already published on this important subject. But the very length of them makes them hard to be understood, or even purchased, by common readers. A short, plain treatise on this head is what serious men have long desired, and what is here offered to those whom God has endowed with love and meekness of wisdom. 2. By the saints, I understand, those who are holy or righteous in the judgment of God himself; those who are endued with the faith that purifies the heart, that produces a good conscience; those who are grafted into the good olive tree, the spiritual, invisible Church; those who are branches of the true vine, of whom Christ says, "I am the vine, ye are the branches;" those who so effectually know Christ, as by that knowledge to have escaped the pollutions of the world; those who see the light of the glory of God in the face of Jesus Christ, and who have been made partakers of the Holy Ghost, of the witness and the fruits of the Spirit; those who live by faith in the Son of God; those who are sanctified by the blood of the covenant; those to whom all or any of these characters belong, I mean by the term saints. 3. Can any of these fall away? By falling away, we mean, not barely falling into sin. This, it is granted, they may. But can they fall totally? Can any of these so fall from God as to perish everlastingly? 4. I am sensible either side of this question is attended with great difficulties; such as reason alone could never remove. Therefore, "to the law and to the testimony." Let the living oracles decide: And if these speak for us, we neither seek nor want farther witness. 5. On this authority, I believe a saint may fall away; that one who is holy or righteous in the judgment of God himself may nevertheless so fall from God as to perish everlastingly.

I. For thus saith the Lord: "When the righteous turneth away from his righteousness and committeth iniquity; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die." (Ezekiel 18:24.) That this is to be understood of eternal death appears from the twenty-sixth verse: "When a righteous man turneth away from his righteousness and committeth iniquity, and dieth in them;" (here is temporal death;) "for his iniquity that he hath done he shall die." (Here is death eternal.) It appears farther from the whole scope of the chapter, which is to prove, "The soul that sinneth, it shall die." (Verse 4.) If you say, "The soul here means the body," I answer, That will die whether you sin or no. 6. Again, thus saith the Lord: "When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness," (yea, or to that promise as absolute and unconditional,) "and commit iniquity, all his righteousness shall not be remembered; but for the iniquity that he hath committed shall he die." (33:13.) Again: "When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby." (Verse 18.) Therefore, one who is holy and righteous in the judgment of God himself may yet so

fall as to perish everlastingly. 7. “But how is this consistent with what God declared elsewhere: ‘If his children forsake my law, and walk not in my judgments, — I will visit their offenses with the rod, and their sin with scourges. Nevertheless, my loving kindness will I not utterly take from him, nor suffer my truth to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. I have sworn once by my holiness, that I will not fail David.’” (Psalm 89:30-35.) I answer, There is no manner of inconsistency between one declaration and the other. The Prophet declares the just judgment of God against every righteous man who falls from his righteousness. The Psalmist declares the old loving kindnesses which God swore unto David in his truth. “I have found,” saith he, “David, my servant; with my holy oil have I anointed him. My hand shall hold him fast, and my arm shall strengthen him. His seed also will I make to endure forever, and his throne as the days of heaven.” (Verses 20, 21, 29.) It follows: “But if his children forsake my law, and walk not in my judgments; — nevertheless, my loving kindness will I not utterly take from him, nor suffer my truth to fail. My covenant will I not break. I will not fail David. His seed shall endure forever, and his throne as the sun before me.” (Verse 30, etc.) May not every man see, that the covenant here spoken of relates wholly to David and his seed or children? Where then is the inconsistency between the most absolute promise made to a particular family, and that solemn account which God has here given of his way of dealing with all mankind? Besides, the very covenant mentioned in these words is not absolute, but conditional. The condition of repentance in case of forsaking God’s law was implied, though not expressed; and so strongly implied, that, this condition failing, not being performed, God did also fail David. He did “alter the thing that had gone out of his lips,” and yet without any impeachment of his truth. He “abhorred and forsook his anointed,” (verse 38,) the seed of David, whose throne, if they had repented, should have been “as the days of heaven.” He did “break the covenant of his servant, and cast his crown to the ground” (Verse 39.) So vainly are these words of the Psalmist brought to contradict the plain, full testimony of the Prophet! 8. Nor is there any contradiction between this testimony of God by Ezekiel, and those words which he spake by Jeremiah: “I have loved thee with an everlasting love; therefore with loving kindness have drawn thee.” For do these words assert, that no righteous man ever turns from his righteousness? No such thing. They do not touch the question, but simply declare God’s love to the Jewish Church. To see this in the clearest light, you need only read over the whole sentence: “At the same time, saith the Lord, I will be the God of all the families of Israel, and they shall be my people. Thus saith the Lord, The people which were left of the sword found grace in the wilderness; even Israel, when I caused him to rest. The Lord hath appeared of old unto me,” saith the Prophet, speaking in the person of Israel, “saying, I have loved thee with an everlasting love: Therefore with loving kindness have I drawn thee. Again I will build thee, and thou shalt be built, O virgin of Israel.” (31:1-4.)

Suffer me here to observe, once for all, a fallacy which is constantly used by almost all writers on this point. They perpetually beg the question, by applying to particular persons assertions, or prophecies, which relate only to the Church in general; and some of them only to the Jewish Church and nation, as distinguished from all other people. If you say, "But it was particularly revealed to me, that God had loved me with an everlasting love;" I answer, Suppose it was, (which might bear a dispute,) it proves no more, at the most, than that you in particular shall persevere; but does not affect the general question, whether others shall, or shall not. II. 9. Secondly. One who is endued with the faith that purifies the heart, that produces a good conscience, may nevertheless so fall from God as to perish everlastingly. For thus saith the inspired Apostle, "War a good warfare; holding faith, and a good conscience; which some having put away concerning faith have made shipwreck." (1 Timothy 1:18, 19.) Observe, (1.) These men (such as Hymeneus and Alexander) had once the faith that purifies the heart, that produces a good conscience; which they once had, or they could not have "put it away." (2.) They "made shipwreck" of the faith, which necessarily implies the total and final loss of it. For a vessel once wrecked can never be recovered. It is totally and finally lost. And the Apostle himself, in his Second Epistle to Timothy, mentions one of these two as irrecoverably lost. "Alexander," says he, "did me much evil: The Lord shall reward him according to his works." (2 Timothy 4:14.) Therefore one who is endued with the faith that purifies the heart, that produces a good conscience, may nevertheless so fall from God as to perish everlastingly. 10. "But how can this be reconciled with the words of our Lord, 'He that believeth shall be saved?'"

Do you think these words mean, "he that believes" at this moment "shall" certainly and inevitably "be saved?" If this interpretation be good, then, by all the rules of speech, the other part of the sentence must mean, "He" that does "not believe" at this moment, "shall" certainly and inevitably "be damned." Therefore that interpretation cannot be good. The plain meaning then of the whole sentence is, "He that believeth," if he continue in faith, "shall be saved; he that believeth not," if he continue in unbelief, "shall be damned." 11. "But does not Christ say elsewhere, 'He that believeth hath everlasting life?' (John 3:36,) and, 'He that believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life?'" (5:24.) I answer, (1.) The love of God is everlasting life. It is, in substance, the life of heaven. Now everyone that believes, loves God, and therefore "hath everlasting life." (2.) Everyone that believes "is" therefore "passed from death," spiritual death, "unto life;" and, (3.) "Shall not come into condemnation," if he endureth in the faith unto the end; according to our Lord's own words, "He that endureth to the end shall be saved;" and, "Verily I say unto you, If a man keep my saying, he shall never see death." (John 8:51.) III. 12. Thirdly. Those who are grafted into the good olive tree, the spiritual, invisible Church, may nevertheless so fall from God as to perish everlastingly. For thus saith the Apostle: "Some of the branches are broken off, and thou art grafted in among them, and with them partakest of the root and fatness of the olive tree. Be not high-minded, but; fear: If God spared not the

natural branches, take heed lest he spare not thee. Behold the goodness and severity of God! On them which fell, severity; but toward thee, goodness, if thou continue in his goodness; otherwise thou shalt be cut off.” (Romans 11:17, 20-22.) We may observe here, (1.) The persons spoken to were actually grafted into the olive tree. (2.) This olive tree is not barely the outward visible Church, but the invisible, consisting of holy believers. So the text: “If the first fruit be holy, the lump is holy; and if the root be holy, so are the branches.” (Verse 16.) And, “Because of unbelief they were broken off, and thou standest by faith.” (3.) These holy believers were still liable to be cut off from the invisible Church, into which they were then grafted. (4.) Here is not the least intimation of those who were so cut off being ever grafted in again. Therefore, those who are grafted into the good olive tree, the spiritual invisible Church, may nevertheless so fall from God as to perish everlastingly. 13. “But how does this agree with the 29th verse, ‘The gifts and calling of God are without repentance?’” The preceding verse shows: “As touching the election” (the unconditional election of the Jewish nation) “they are beloved for the fathers’ sake;” for the sake of their forefathers. It follows: (In proof of this, that “they are beloved for the fathers’ sake,” that God has still blessings in store for the Jewish nation:) “For the gifts and calling of God are without repentance;” for God doth not repent of any blessings he hath given them, or any privileges he hath called them to. The words here referred to were originally spoken, with a peculiar regard to these national blessings. “God is not a man, that he should lie; neither the son of man, that he should repent.” (Numbers 23:19.) 14. “But do not you hereby make God changeable? Whereas ‘with Him is no variableness, neither shadow of turning.’ (James 1:17.)” By no means. God is unchangeably holy: Therefore, he always “loveth righteousness and hateth iniquity.” He is unchangeably good: Therefore he pardoneth all that “repent and believe the gospel.” And he is unchangeably just: Therefore, he “rewardeth every man according to his works.” But all this hinders not his resisting, when they are proud, those to whom he gave grace when they were humble. Nay, his unchangeableness itself requires, that, if they grow highminded, God should cut them off; that there should be a proportionable change in all the divine dispensations toward them. 15. “But how then is God faithful?” I answer, In fulfilling every promise which he hath made, to all to whom it is made, all who fulfill the condition of that promise. More particularly, (1.) “God is faithful” in that “he will not suffer you to be tempted above that you are able to bear.” (1 Corinthians 10:13.) (2.) “The Lord is faithful, to establish and keep you from evil; (if you put your trust in him;) from all the evil which you might otherwise suffer, through “unreasonable and wicked men.” (2 Thessalonians 3:2, 3.) (3.) “Quench not the, Spirit; hold fast that which is good; abstain from all appearance of evil; and your whole spirit, soul, and body shall be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it.” (1 Thessalonians 5:19, etc.) (4.) Be not disobedient unto the heavenly calling; and “God is faithful, by whom ye were called, to confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.” (1 Corinthians 1:8, 9.) Yet, notwithstanding all this,

unless you fulfill the condition, you cannot attain the promise. “Nay, but are not ‘all the promises, yea and amen?’” They are firm as the pillars of heaven. Perform the condition, and the promise is sure. Believe, and thou shalt be saved. “But many promises are absolute and unconditional.” In many, the condition is not expressed. But this does not prove, there is none implied. No promises can be expressed in a more absolute form, than those above cited from the eighty-ninth Psalm. And yet we have seen, a condition was implied even there, though none was expressed. 16. “But there is no condition, either expressed or implied, in those words of St. Paul: ‘I am persuaded that neither death, nor life, nor height, nor depth, nor any creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.’” (Romans 8:38. 39.) Suppose there is not, (which will bear a dispute,) yet what will this prove? Just thus much, — that the Apostle was at that time fully persuaded of his own perseverance. And I doubt not, but many believers at this day have the very same persuasion, termed in Scripture, “The full assurance of hope.” But this does not prove that every believer shall persevere, any more than that every believer is thus fully persuaded of his perseverance. IV. 17. Fourthly. Those who are branches of the true vine, of whom Christ says, “I am the vine, ye are the branches,” may nevertheless so fall from God as to perish everlastingly. For thus saith our blessed Lord himself, “I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh it away. I am the vine, ye are the branches. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.” (John 15:1-6.) Here we may observe, (1.) The persons spoken of were in Christ, branches of the true vine: (2.) Some of these branches abide not in Christ, but the Father taketh them away: (3.) The branches which abide not are cast forth, cast out from Christ and his Church: (4.) They are not only cast forth, but withered; consequently, never grafted in again: Nay, (5.) They are not only cast forth and withered, but also cast into the fire: And, (6.) They are burned. It is not possible for words more strongly to declare, that even those who are now branches in the true vine may yet so fall as to perish everlastingly.

18. By this clear, indisputable declaration of our Lord, we may interpret those which might be otherwise liable to dispute; wherein it is certain, whatever he meant beside, he did not mean to contradict himself. For example: “This is the Father’s will, that of all which he hath given me, I should lose nothing.” Most sure; all that God hath given him; or, as it is expressed in the next verse, “every one which believeth on him,” namely, to the end, he “will raise up at the last day,” to reign with him forever. Again: “I am the living bread: — If any man eat of this bread,” (by faith,) “he shall live forever.” (John 6:51.) True; if he continue to eat thereof. And who can doubt of it? Again: “My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand.” (John 10:27-29.) In the preceding text the condition is only implied; in this it is plainly expressed. They are my sheep that hear my voice, that follow me in all holiness. And, “If ye do

those things, ye shall never fall.” None shall “pluck you out of my hands.” Again: “Having loved his own which were in the world, he loved them unto the end.” (John 13:1.) “Having loved his own,” namely, the Apostles, (as the very next words, “which were in this world,” evidently show,) “he loved them until the end” of his life, and manifested that love to the last. 19. Once more “Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are one.” (John 17:11.) Great stress has been laid upon this text; and it has been hence inferred, that all those whom the Father had given him (a phrase frequently occurring in this chapter) must infallibly persevere to the end. And yet, in the very next verse, our Lord himself declares that one of those whom the Father had given him did not persevere unto the end, but perished everlastingly. His own words are, “Those that thou gavest me I have kept, and none of them is lost, but the son of perdition.” (John 17:12.)

So one even of these was finally lost! — a demonstration that the phrase, “those whom thou hast given me,” signifies here (if not in most other places too) the twelve Apostles, and them only. 20. On this occasion, I cannot but observe another common instance of begging the question, — of taking for granted what ought to be proved. It is usually laid down as an indisputable truth, that whatever our Lord speaks to or of his Apostles is to be applied to all believers. But this cannot be allowed by any who impartially search the Scriptures. They cannot allow, without clear and particular proof, that any one of those texts which related primarily to the Apostles (as all men grant) belong to any but them. V. 21. Fifthly. Those who so effectually know Christ, as by that knowledge to have escaped the pollutions of the world, may yet fall back into those pollutions, and perish everlastingly. For thus saith the Apostle Peter, “If after they have escaped the pollutions of the world, through the knowledge of the Lord and Savior Jesus Christ,” (the only possible way of escaping them,) “they are again entangled therein and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.” (2 Peter 2:20, 21.) That the knowledge of the way of righteousness, which they had attained, was an inward, experimental knowledge, is evident from that other expression, — they had “escaped the pollutions of the world;” an expression parallel to that in the preceding chapter, verse 4,: “Having escaped the corruption which is in the world.” And in both chapters, this effect is ascribed to the same cause; termed in the first, “the knowledge of Him who hath called us to glory and virtue;” in the second, more explicitly, “the knowledge of the Lord and Savior Jesus Christ.” And yet they lost that experimental knowledge of Christ and the way of righteousness; they fell back into the same pollutions they had escaped, and were “again entangled therein and overcome.” They “turned from the holy commandment delivered to them,” so that their “latter end was worse than their beginning.”

Therefore, those who so effectually know Christ, as by that knowledge to have escaped the pollutions of the world, may yet fall back into those pollutions, and perish everlastingly. 22. And this is

perfectly consistent with St. Peter's words, in the first chapter of his former Epistle: "Who are kept by the power of God through faith unto salvation." Undoubtedly, so are all they who ever attain eternal salvation. It is the power of God only, and not our own, by which we are kept one day or one hour. VI. 23. Sixthly. Those who see the light of the glory of God in the face of Jesus Christ, and who have been made partakers of the Holy Ghost, of the witness and the fruits of the Spirit, may nevertheless so fall from God as to perish everlastingly. For thus saith the inspired writer to the Hebrews: "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, — if they fall away, to renew them again to repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." (Hebrews 6:4, 6.) Must not every unprejudiced person see, the expressions here used are so strong and clear, that they cannot, without gross and palpable wresting be understood of any but true believers? They "were once enlightened;" an expression familiar with the Apostle, and never by him applied to any but believers. So, "The God of our Lord Jesus Christ give unto you the spirit of wisdom and revelation: The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what is the exceeding greatness of his power, to us-ward that believe." (Ephesians 1:17-19.) So again: "God, who commanded the light to shine out of darkness, hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." (2 Corinthians 4:6.) This is a light which no unbelievers have. They are utter strangers to such enlightening. "The God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ should shine unto them." (Verse 4.)

"They had tasted of the heavenly gift," (emphatically so called,) "and were made partakers of the Holy Ghost." So St. Peter likewise couples them together: "Be baptized for the remission of sins, and ye shall receive the gift of the Holy Ghost;" (Acts 2:38;) whereby the love of God was shed abroad in their hearts, with all the other fruits of the Spirit. Yea, it is remarkable, that our Lord himself in his grand commission to St. Paul (to which the Apostle probably alludes in these words) comprises all these three particulars. "I send thee to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God," (here contracted into that one expression, "they were enlightened,") "that they may receive forgiveness of sins," ("the heavenly gift,") "and an inheritance among them which are sanctified;" (Acts 26:18;) which are made "partakers of the Holy Ghost," of all the sanctifying influences of the Spirit. The expression, "They tasted of the heavenly gift," is taken from the Psalmist, "Taste and see that the Lord is good." (Psalm 34:8.) As if he had said, Be ye as assured of his love, as of anything you see with your eyes. And let the assurance thereof be sweet to your soul, as honey is to your tongue. And yet those who had been thus "enlightened," had "tasted" this "gift," and been thus "partakers of the Holy Ghost," so "fell away" that it was "impossible to renew them again to repentance." "But the Apostle only makes a supposition, 'If they shall fall away.'" I answer: The Apostle makes no supposition at all. There is no if in

the original. The words in plain English, "It is impossible to renew again unto repentance those who were once enlightened" and have fallen away; therefore they must perish everlastingly. 24. "But if so, then farewell all my comfort." Then your comfort depends on a poor foundation. My comfort stands not on any opinion, either that a believer can or cannot fall away, not on the remembrance of anything wrought in me yesterday; but on what is today; on my present knowledge of God in Christ, reconciling me to himself; on my now beholding the light of the glory of God in the face of Jesus Christ; walking in the light as he is in the light, and having fellowship with the Father and with the Son. My comfort is, that through grace I now believe in the Lord Jesus Christ, and that his Spirit doth bear witness with my spirit that I am a child of God. I take comfort in this and this only, that I see Jesus at the right hand of God; that I personally for myself, and not for another, have an hope full of immortality; that I feel the love of God shed abroad in my heart, being crucified to the world, and the world crucified to me. My rejoicing is this, the testimony of my conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, I have my conversation in the world. Go and find, if you can, a more solid joy, a more blissful comfort, on this side heaven. But this comfort is not shaken, be that opinion true or false; whether the saints in general can or cannot fall. If you take up with any comfort short of this, you lean on the staff of a broken reed, which not only will not bear your weight, but will enter into your hand and pierce you. VII. 25. Seventhly. Those who live by faith may yet fall from God, and perish everlastingly. For thus saith the same inspired writer, "The just shall live by faith; but if any man draw back, my son shall have no pleasure in him." (Hebrews 10:38.) "The just," the justified person, "shall live by faith," even now shall he live the life which is hid with Christ in God; and if he endure unto the end, he shall live with God forever. "But if any man draw back," saith the Lord, "my soul shall have no pleasure in him;" that is, I will utterly cast him off; and accordingly the drawing back here spoken of is termed, in the verse immediately following, "drawing back to perdition." "But the person supposed to draw back is not the same with him that is said to live by faith." I answer, (1.) Who is it then? Can any man draw back from faith who never came to it? But, (2.) Had the text been fairly translated, there had been no pretense for this objection. If "the just man that lives by faith," (so the expression necessarily implies, there being no other nominative of the verb,) "draw back, my soul shall have no pleasure in him." "But the Apostle adds: 'We are not of them who draw back unto perdition.'" And what will you infer from thence? This is so far from contradicting what has been observed before, that it manifestly confirms it. It is a farther proof that there are those "who draw back unto perdition," although the Apostle was not of that number. Therefore those who live by faith may yet fall from God and perish everlastingly. 26. "But does not God say to everyone that lives by faith, 'I will never leave thee nor forsake thee?'" The whole sentence runs thus: "Let your conversation be without covetousness, and be content with such things as we have; for he hath said, I will never leave thee nor forsake thee." True; provided "your conversation be without covetousness," and ye "be content

with such things as ye have.” Then you may boldly say, “The Lord is my helper, and I will not fear what man shall do unto me.” Do you not see, (1.) That this promise, as here recited, relates wholly to temporal things? (2.) That, even thus taken, it is not absolute, but conditional? And, (3.) That the condition is expressly mentioned in the very same sentence? VIII. 27. Eighthly. Those who are sanctified by the blood of the covenant may so fall from God as to perish everlasting. For thus again saith the Apostle, “If we sin willfully, after we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses’ law died without mercy under two or three witnesses: Of how much sorer punishment shall he be

thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing!” (Hebrews 10:26- 29.) It is undeniably plain, (1.) That the person mentioned here was once sanctified by the blood of the covenant. (2.) That he afterwards, by known, willful sin, trod under foot the Son of God. And, (3.) That he hereby incurred a sorer punishment than death, namely, death everlasting. Therefore, those who are sanctified by the blood of the covenant may yet so fall as to perish everlastingly. 28. “What! Can the blood of Christ burn in hell? Or can the purchase of the blood of Christ go thither?” I answer, (1.) The blood of Christ cannot burn in hell, no more than it can be spilled on the earth. The heavens must contain both his flesh and blood until the restitution of all things. But, (2.) If the oracles of God are true, one who was purchased by the blood of Christ may go thither. For he that was sanctified by the blood of Christ was purchased by the blood of Christ. But one who was sanctified by the blood of Christ may nevertheless go to hell; may fall under that fiery indignation which shall for ever devour the adversaries. 29. “Can a child of God then go to hell? Or can a man be a child of God today, and a child of the devil tomorrow? If God is our Father once, is he not our Father always?” I answer, (1.) A child of God, that is, a true believer, (for he that believeth is born of God,) while he continues a true believer, cannot go to hell. But, (2.) If a believer make shipwreck of the faith, he is no longer a child of God. And then he may go to hell, yea, and certainly will, if he continues in unbelief.

(3.) If a believer may make shipwreck of the faith, then a man that believes now may be an unbeliever some time hence; yea, very possibly, tomorrow; but, if so, he who is a child of God today, may be a child of the devil tomorrow. For, (4.) God is the Father of them that believe, so long as they believe. But the devil is the father of them that believe not, whether they did once believe or no. 30. The sum of all is this: If the Scriptures are true, those who are holy or righteous in the judgment of God himself; those who are endued with the faith that purifies the heart, that produces a good conscience; those who are grafted into the good olive tree, the spiritual, invisible Church; those who are branches of the true vine, of whom Christ says, “I am the vine, ye are the branches;” those who so effectually know Christ, as by that

knowledge to have escaped the pollutions of the world; those who see the light of the glory of God in the face of Jesus Christ, and who have been made partakers of the Holy Ghost, of the witness and of the fruits of the Spirit; those who live by faith in the Son of God; those who are sanctified by the blood of the covenant, may nevertheless so fall from God as to perish everlastingly. Therefore let him that standeth take heed lest he fall.

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