The Church of Monett

"Knowing therefore the Terror of the Lord we persuade men."

The Root and the Fruit of the Modern Salvation Message

6

Did anyone ever reconsider?

EXTRACTS FROM THE MINUTES
OF SOME LATE CONVERSATIONS
BETWEEN THE REV. MR. WESLEY AND OTHERS,
AT A PUBLIC CONFERENCE, HELD IN LONDON, AUGUST 7, 1770,
AND PRINTED BY W. PINE, IN BRISTOL

"Take heed to your doctrine."
"We said in 1744, 'We have leaned too much toward Calvinism. [protestant theology]

' Wherein?
"1. With regard to *man's faithfulness.* Our Lord himself taught us to use the expression. And we ought never to be ashamed of it. We ought steadily to assert, on his authority, that if a man is not 'faithful in the unrighteous mammon,' God will not 'give him the true riches.'

"2. With regard to *working for life.* This also our Lord has expressly commanded us. *'Labour,'* Ergazesqe, literally, *'work* for the meat that endureth to everlasting life.' And in fact every

believer, till he comes to glory, works *for,* as well as *from* Life.

"3. We have received it as a maxim, that 'a man is to do nothing *in order to* justification.' Nothing can be more false. Whoever desires to find favour with God, should 'cease from evil, and learn to do well.' Whoever repents, should do 'works meet for repentance.'
And if this is not *in order to* find favour, what does he do them for?

"Review the whole affair.
"1. Who of us is *now* accepted of God?
"He that now believes in Christ, with a loving, obedient heart.

"2. But who among those who never heard of Christ?
"He that feareth God, and worketh righteousness according to the light he has.

"3. Is this the same with 'be that is sincere?'
"Nearly, if not quite.

"4. Is not this 'salvation by works ?'
"Not by the *merit* of works, but by works as a *condition.*

5 What have we then been disputing about for these thirty years?
"I am afraid, *about words.*

"6. As to *merit* itself, of which we have been so dreadfully afraid:
we are rewarded, *according to our works,* yea, *because of our works.* How does this differ from, *for the sake of our works?* And how differs this from *secundum merita operum,* 'as our works deserve?' Can you split this hair? I doubt, I cannot.

"7. The grand objection to one of the preceding propositions is

> drawn from matter of fact. God does in fact justify those who by their own confession, 'neither feared God nor wrought righteousness.' Is this an exception to the general rule? It is a doubt whether God makes any exception at all. But how are we sure that the person in question never did 'fear God and work righteousness?' His own saying so is not proof: for we know how all that are convinced of sin undervalue themselves in every respect.

> "8. Does not talking of a justified or sanctified *state* tend to mislead men? almost naturally leading them to trust in what was done in one moment? Whereas we are every hour and every moment pleasing or displeasing to God, *according to our works:* according to the whole of our inward tempers and our outward behaviour."

Although Wesley did repostion himself, it was too late. His prior teachings had already done their damage, and would eventaully bore their way into the second great awakening until they produced a mutated doctrine called "initial evidence".

Chapter 7 →

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