

Justification By Faith

By John Wesley

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Sermon Title Justification By Faith

Sermon Footnote (text of the 1872 edition)

Sermon Scripture "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Romans 4:5..

Intro

1. How a sinner may be justified before God, the Lord and Judge of all, is a question of no common importance to every child of man. It contains the foundation of all our hope, inasmuch as while we are at enmity with God, there can be no true peace, no solid joy, either in time or in eternity. What peace can there be, while our own heart condemns us; and much more, He that is "greater than our heart, and knoweth all things?" What solid joy, either in this world or that to come, while "the wrath of God abideth on us?"

2. And yet how little hath this important question been understood! What confused notions have many had concerning it! Indeed, not only confused, but often utterly false; contrary to the truth, as light to darkness; notions absolutely inconsistent with the oracles of God, and with the whole analogy of faith. And hence, erring concerning the very foundation, they could not possibly build thereon; at least, not "gold, silver, or precious stones," which would endure when tried as by fire; but only "hay and stubble," neither acceptable to God, nor profitable to man.

3. In order to justice, in far as in me lies, to the vast importance of the subject, to save those that seek the truth in sincerity from "vain jangling and strife of words," to clear the confusedness of thought into which so many have already been led thereby, and to give them true and just conceptions of this great mystery of godliness, I shall endeavour to show, First. What is the general ground of this whole doctrine of justification. Secondly. What justification is. Thirdly. Who they are that are justified. And, Fourthly. On what terms they are justified.

I

I. I am, First, to show, what is the general ground of this whole doctrine of justification.

1. In the image of God was man made, holy as he that created him is holy; merciful as the Author of all is merciful; perfect as his Father in heaven is perfect. As God is love, so man, dwelling in love, dwelt in God, and God in him. God made him to be an "image of his own eternity," an incorruptible picture of the God of glory. He was accordingly pure, as God is pure, from every spot of sin. He knew not evil in any kind or degree, but was inwardly and outwardly sinless and undefiled. He "loved the Lord his God with all his heart, and with all his mind, and soul, and strength."

2. To man thus upright and perfect, God gave a perfect law, to which he required full and perfect obedience. He required full obedience in every point, and this to be performed without any intermission, from the moment man became a living soul, till the time of his trial should be ended. No allowance was made for any falling short: As, indeed, there was no need of any; man being altogether equal to the task assigned, and thoroughly furnished for every good word and work.

3. To the entire law of love which was written in his heart, (against which, perhaps, he could not sin directly,) it seemed good to the sovereign wisdom of God to superadd one positive law: "Thou shalt not eat of the fruit of the tree that groweth in the midst of the garden;" annexing that penalty thereto, "In the day that thou eatest thereof, thou shalt surely die."

4. Such, then, was the state of man in Paradise. By the free, unmerited love of God, he was holy and happy: He knew, loved, enjoyed God, which is, in substance, life everlasting. And in this life of love, he was to continue for ever, if he continued to obey God in all things; but, if he disobeyed him in any, he was to forfeit all. "In that day," said God, "thou shalt surely die."

5. Man did disobey God. He "ate of the tree, of which God commanded him, saying, Thou shalt not eat of it." And in that day he was condemned by the righteous judgment of God. Then also the sentence whereof he was warned before, began to take place upon him. For the moment he tasted that fruit, he died. His soul died, was separated from God; separate from whom the soul has no more life than the body has when separate from the soul. His body, likewise, became corruptible and mortal; so that death then took hold on this also. And being already dead in spirit, dead to God, dead in sin, he hastened on to death everlasting; to the destruction both of body and soul, in the fire never to be quenched

6. Thus "by one man sin entered into the world, and death by sin. And so death passed upon all men," as being contained in him who was the common father and representative of us all. Thus, "through the offence of one," all are dead, dead to God, dead in sin, dwelling in a corruptible, mortal body, shortly to be dissolved, and under the sentence of death eternal. For as, "by one man's disobedience," all "were made sinners;" so, by that offence of one, "judgment came upon all men to condemnation." (Romans v. 12)

7. In this state we were, even all mankind, when "God so loved the world, that he gave his only-begotten Son, to the end we might not perish, but have everlasting life." In the fullness of time he was made Man, another common Head of mankind, a second general Parent and Representative of the whole human race. And as such it was that "he bore our griefs," "the Lord laying upon him the iniquities of us all." Then was he "wounded for our transgressions, and bruised for our iniquities." "He made his soul an offering for sin:" He poured out his blood for the transgressors: He "bare our sins in his own body on the tree," that by

his stripes we might be healed: And by that one oblation of himself, once offered, he hath redeemed me and all mankind; having thereby "made a full, perfect, and sufficient sacrifice and satisfaction for the sins of the whole world."

8. In consideration of this, that the Son of God hath "tasted death for every man," God hath now "reconciled the world to himself, not imputing to them their" former "trespasses." And thus, "as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification." So that, for the sake of his well-beloved Son, of what he hath done and suffered for us, God now vouchsafes, on one only condition, (which himself also enables us to perform,) both to remit the punishment due to our sins, to reinstate us in his favour, and to restore our dead souls to spiritual life, as the earnest of life eternal.

9. This, therefore, is the general ground of the whole doctrine of justification. By the sin of the first Adam, who was not only the father, but likewise the representative, of us all, we all fell short of the favour of God; we all became children of wrath; or, as the Apostle expresses it, "judgment came upon all men to condemnation." Even so, by the sacrifice for sin made by the Second Adam, as the Representative of us all, God is so far reconciled to all the world, that he hath given them a new covenant; the plain condition whereof being once fulfilled, "there is no more condemnation" for us, but "we are justified freely by his grace, through the redemption that is in Jesus Christ."

II

II. 1. But what is it to be "justified?" What is "justification?" This was the Second thing which I proposed to show. And it is evident, from what has been already observed, that it is not the being made actually just and righteous. This is "sanctification;" which is, indeed, in some degree, the immediate fruit of justification, but, nevertheless, is a distinct gift of God, and of a totally different nature. The one implies what God does for us through his Son; the other, what he works in us by his Spirit. So that, although some rare instances may be found, wherein the term "justified" or "justification" is used in so wide a sense as to include

"sanctification" also; yet, in general use, they are sufficiently distinguished from each other, both by St. Paul and the other inspired writers.

2. Neither is that far-fetched conceit, that justification is the clearing us from accusation, particularly that of Satan, easily provable from any clear text of holy writ. In the whole scriptural account of this matter, as above laid down, neither that accuser nor his accusation appears to be at all taken in. It can not indeed be denied, that he is the "accuser" of men, emphatically so called. But it does in nowise appear, that the great Apostle hath any reference to this, more or less, in all he hath written touching justification, either to the Romans or the Galatians.

3. It is also far easier to take for granted, than to prove from any clear scripture testimony, that justification is the clearing us from the accusation brought against us by the law: At least if this forced, unnatural way of speaking mean either more or less than this, that, whereas we have transgressed the law of God, and thereby deserved the damnation of hell, God does not inflict on those who are justified the punishment which they had deserved.

4. Least of all does justification imply, that God is deceived in those whom he justifies; that he thinks them to be what, in fact, they are not; that he accounts them to be otherwise than they are. It does by no means imply, that God judges concerning us contrary to the real nature of things; that he esteems us better than we really are, or believes us righteous when we are unrighteous. Surely no. The judgment of the all-wise God is always according to truth. Neither can it ever consist with his unerring wisdom, to think that I am innocent, to judge that I am righteous or holy, because another is so. He can no more, in this manner, confound me with Christ, than with David or Abraham. Let any man to whom God hath given understanding, weigh this without prejudice; and he cannot but perceive, that such a notion of justification is neither reconcilable to reason nor Scripture.

5. The plain scriptural notion of justification is pardon, the forgiveness of sins. It is that act of God the Father, hereby, for the sake of the propitiation made by the blood of his Son, he "showeth forth his

righteousness (or mercy) by the remission of the sins that are past." This is the easy, natural account of it given by St. Paul, throughout this whole epistle. So he explains it himself, more particularly in this and in the following chapter. Thus, in the next verses but one to the text, "Blessed are they," saith he, "whose iniquities are forgiven, and whose sins are covered: Blessed is the man to whom the Lord will not impute sin." To him that is justified or forgiven, God "will not impute sin" to his condemnation. He will not condemn him on that account, either in this world or in that which is to come. His sins, all his past sins, in thought, word, and deed, are covered, are blotted out, shall not be remembered or mentioned against him, any more than if they had not been. God will not inflict on that sinner what he deserved to suffer, because the Son of his love hath suffered for him. And from the time we are "accepted through the Beloved," "reconciled to God through his blood," he loves, and blesses, and watches over us for good, even as if we had never sinned. Indeed the Apostle in one place seems to extend the meaning of the word much farther, where he says, "Not the hearers of the law, but the doers of the law, shall be justified." Here he appears to refer our justification to the sentence of the great day. And so our Lord himself unquestionably doth, when he says, "By thy words thou shalt be justified;" proving hereby, that "for every idle word men shall speak, they shall give an account in the day of judgment." But perhaps we can hardly produce another instance of St. Paul's using the word in that distant sense. In the general tenor of his writings, it is evident he doth not; and least of all in the text before us, which undeniably speaks, not of those who have already "finished their course," but of those who are now just "setting out," just beginning to "run the race which is set before them."

III

III. 1. But this is the third thing which was to be considered, namely, Who are they that are justified? And the Apostle tells us expressly, the ungodly: "He (that is, God) justifieth the ungodly;" the ungodly of every kind and degree; and none but the ungodly. As "they that are righteous need no repentance," so they need no forgiveness. It is only sinners that have any occasion for pardon: It is sin alone which admits of being forgiven. Forgiveness, therefore, has an immediate reference to sin,

and, in this respect, to nothing else. It is our "unrighteousness" to which the pardoning God is "merciful:" It is our "iniquity" which he "remembereth no more."

2. This seems not to be at all considered by those who so vehemently contend that a man must be sanctified, that is, holy, before he can be justified; especially by such of them as affirm, that universal holiness or obedience must precede justification. (Unless they mean that justification at the last day, which is wholly out of the present question.) So far from it, that the very supposition is not only flatly impossible, (for where there is no love of God, there is no holiness, and there is no love of God but from a sense of his loving us,) but also grossly, intrinsically absurd, contradictory to itself. For it is not a saint but a sinner that is forgiven, and under the notion of a sinner. God justifieth not the godly, but the ungodly; not those that are holy already, but the unholy. Upon what condition he doeth this, will be considered quickly: but whatever it is, it cannot be holiness. To assert this, is to say the Lamb of God takes away only those sins which were taken away before.

3. Does then the good Shepherd seek and save only those that are found already? No: He seeks and saves that which is lost. He pardons those who need his pardoning mercy. He saves from the guilt of sin, (and, at the same time, from the power,) sinners of every kind, of every degree: men who, till then, were altogether ungodly; in whom the love of the Father was not; and, consequently, in whom dwelt no good thing, no good or truly Christian temper, --but all such as were evil and abominable, --pride, anger, love of the world, --the genuine fruits of that "carnal mind" which is "enmity against God."

4. These who are sick, the burden of whose sins is intolerable, are they that need a Physician; these who are guilty, who groan under the wrath of God, are they that need a pardon. These who are "condemned already," not only by God, but also by their own conscience, as by a thousand witnesses, of all their ungodliness, both in thought, and word, and work, cry aloud for Him that "justifieth the ungodly," through the redemption that is in Jesus; --the ungodly, and "him that worketh not;" that worketh not, before he is justified, anything that is good, that is truly virtuous or holy, but only evil continually. For his heart is

necessarily, essentially evil, till the love of God is shed abroad therein. And while the tree is corrupt, so are the fruits; "for an evil tree cannot bring forth good fruit."

5. If it be objected, "Nay, but a man, before he is justified, may feed the hungry, or clothe the naked; and these are good works;" the answer is easy: He may do these, even before he is justified; and these are, in one sense, "good works;" they are "good and profitable to men." But it does not follow, that they are, strictly speaking, good in themselves, or good in the sight of God. All truly "good works" (to use the words of our Church) "follow after justification;" and they are therefore good and "acceptable to God in Christ," because they "spring out of a true and living faith." By a parity of reason, all "works done before justification are not good," in the Christian sense, "forasmuch as they spring not of faith in Jesus Christ;" (though from some kind of faith in God they may spring;) "yea, rather, for that they are not done as God hath willed and commanded them to be done, we doubt not" (how strange soever it may appear to some) "but they have the nature of sin."

6. Perhaps those who doubt of this have not duly considered the weighty reason which is here assigned, why no works done before justification can be truly and properly good. The argument plainly runs thus: -- No works are good, which are not done as God hath willed and commanded them to be done. But no works done before justification are done as God hath willed and commanded them to be done: Therefore, no works done before justification are good. The first proposition is self-evident; and the second, that no works done before justification are done as God hath willed and commanded them to be done, will appear equally plain and undeniable, if we only consider, God hath willed and commanded that "all our works" should "be done in charity;" (en agape) in love, in that love to God which produces love to all mankind. But none of our works can be done in this love, while the love of the Father (of God as our Father) is not in us; and this love can not be in us till we receive the Spirit of Adoption, crying in , our hearts, Abba, Father. If, therefore, God doth not justify the ungodly, and him that (in this sense) worketh not, then hath Christ died in vain; then, notwithstanding his death, can no flesh living be justified.

IV

IV. 1. But on what terms, then, is he justified who is altogether "ungodly," and till that time "worketh not?" on one alone; which is faith: he "believeth is him that justifieth the ungodly." And "he that believeth is not condemned;" yea, he is "passed from death unto life." "For the righteousness (or mercy) of God is by faith of Jesus Christ unto all and upon all them that believe: Whom God hath set forth for a propitiation, through faith in his blood; that he might be just, and" (consistently with his justice) "the Justifier of him which believeth in Jesus:" "Therefore we conclude that a man is justified by faith without the deeds of the law;" without previous obedience to the moral law, which, indeed, he could not, till now, perform. That it is the moral law, and that alone, which is here intended, appears evidently from the words that follow: "Do we then make void the law through faith? God forbid: Yea, we establish the law. What law do we establish by faith? Not the ritual law: Not the ceremonial law of Moses. In nowise; but the great, unchangeable law of love, the holy love of God and of our neighbour."

2. Faith in general is a divine, supernatural "elegchos," "evidence" or "conviction," "of things not seen," not discoverable by our bodily senses, as being either past, future, or spiritual. Justifying faith implies, not only a divine evidence or conviction that "God was in Christ, reconciling the world unto himself;" but a sure trust and confidence that Christ died for "my" sins, that he loved "me," and gave himself for "me." And at what time soever a sinner thus believes, be it in early childhood, in the strength of his years, or when he is old and hoary-haired, God justifieth that ungodly one: God, for the sake of his Son, pardoneth and absolveth him, who had in him, till then, no good thing. Repentance, indeed, God had given him before; but that repentance was neither more nor less than a deep sense of the want of all good, and the presence of all evil. And whatever good he hath, or doeth, from that hour when he first believes in God through Christ, faith does not "find," but "bring." This is the fruit of faith. First the tree is good, and then the fruit is good also.

3. I cannot describe the nature of this faith better than in the words of our own Church: "The only instrument of salvation" (whereof justification is one branch) "is faith; that is, a sure trust and confidence

that God both hath and will forgive our sins, that he hath accepted us again into His favour, for the merits of Christ's death and passion. --But here we must take heed that we do not halt with God, through an inconstant, wavering faith: Peter, coming to Christ upon the water, because he fainted in faith, was in danger of drowning; so we, if we begin to waver or doubt, it is to be feared that we shall sink as Peter did, not into the water, but into the bottomless pit of hell fire." ("Second Sermon on the Passion") "Therefore, have a sure and constant faith, not only that the death of Christ is available for all the world, but that he hath made a full and sufficient sacrifice for "thee," a perfect cleansing of "thy" sins, so that thou mayest say, with the Apostle, he loved "thee," and gave himself for "thee." For this is to make Christ "thine own," and to apply his merits unto "thyself." ("Sermon on the Sacrament, First Part")

4. By affirming that this faith is the term or "condition of justification," I mean, First, that there is no justification without it. "He that believeth not is condemned already;" and so long as he believeth not, that condemnation cannot be removed, but "the wrath of God abideth on him." As "there is no other name given under heaven," than that of Jesus of Nazareth, no other merit whereby a condemned sinner can ever be saved from the guilt of sin; so there is no other way of obtaining a share in his merit, than "by faith in his name." So that as long as we are without this faith, we are "strangers to the covenant of promise," we are "aliens from the commonwealth of Israel, and without God in the world." Whatsoever virtues (so called) a man may have, --I speak of those unto whom the gospel is preached; for "what have I to do to judge them that are without?" --whatsoever good works (so accounted) he may do, it profiteth not; he is still a "child of wrath," still under the curse, till he believes in Jesus.

5. Faith, therefore, is the "necessary" condition of justification; yea, and the "only necessary" condition thereof. This is the Second point carefully to be observed; that, the very moment God giveth faith (for "it is the gift of God") to the "ungodly" that "worketh not," that "faith is counted to him for righteousness." He hath no righteousness at all, antecedent to this, not so much as negative righteousness, or innocence. But "faith is imputed to him for righteousness," the very moment that he believeth.

Not that God (as was observed before) thinketh him to be what he is not. But as "he made Christ to be sin for us," that is, treated him as a sinner, punishing him for our sins; so he counteth us righteous, from the time we believe in him: That is, he doth not punish us for our sins; yea, treats us as though we are guiltless and righteous.

6. Surely the difficulty of assenting to this proposition, that "faith is the "only condition" of justification," must arise from not understanding it. We mean thereby thus much, that it is the only thing without which none is justified; the only thing that is immediately, indispensably, absolutely requisite in order to pardon. As, on the one hand, though a man should have every thing else without faith, yet he cannot be justified; so, on the other, though he be supposed to want everything else, yet if he hath faith, he cannot but be justified. For suppose a sinner of any kind or degree, in a full sense of his total ungodliness, of his utter inability to think, speak, or do good, and his absolute meetness for hell-fire; suppose, I say, this sinner, helpless and hopeless, casts himself wholly on the mercy of God in Christ, (which indeed he cannot do but by the grace of God,) who can doubt but he is forgiven in that moment? Who will affirm that any more is "indispensably required" before that sinner can be justified? Now, if there ever was one such instance from the beginning of the world, (and have there not been, and are there not, ten thousand times ten thousand?) it plainly follows, that faith is, in the above sense, the sole condition of justification.

7. It does not become poor, guilty, sinful worms, who receive whatsoever blessings they enjoy, (from the least drop of water that cools our tongue, to the immense riches of glory in eternity,) of grace, of mere favour, and not of debt, to ask of God the reasons of his conduct. It is not meet for us to call Him in question "who giveth account to none of his ways;" to demand, "Why didst thou make faith the condition, the only condition, of justification? Wherefore didst thou decree, "He that believeth," and he only, "shall be saved?" This is the very point on which St. Paul so strongly insists in the ninth chapter of this Epistle, viz. , That the terms of pardon and acceptance must depend, not on us, but "on him that calleth us;" that there is no "unrighteousness with God," in fixing his own terms, not according to ours, but his own good pleasure; who may justly say, "I will have mercy

on whom I will have mercy;" namely, on him who believeth in Jesus. "So then it is not of him that willeth, nor of him that runneth," to choose the condition on which he shall find acceptance; "but of God that showeth mercy;" that accepteth none at all, but of his own free love, his unmerited goodness. "Therefore hath he mercy on whom he will have mercy," viz. , on those who believe on the Son of his love; "and whom he will," that is, those who believe not, "he hardeneth," leaves at last to the hardness of their hearts.

8. One reason, however, we may humbly conceive, of God's fixing this condition of justification, "If thou believest in the Lord Jesus Christ, thou shalt be saved," was to "hide pride from man." Pride had already destroyed the very angels of God, had cast down "a third part of the stars of heaven." It was likewise in great measure owing to this, when the tempter said, "Ye shall be as gods," that Adam fell from his own steadfastness, and brought sin and death into the world. It was therefore an instance of wisdom worthy of God, to appoint such a condition of reconciliation for him and all his posterity as might effectually humble, might abase them to the dust. And such is faith. It is peculiarly fitted for this end: For he that cometh unto God by this faith, must fix his eye singly on his own wickedness, on his guilt and helplessness, without having the least regard to any supposed good in himself, to any virtue or righteousness whatsoever. He must come as a "mere sinner," inwardly and outwardly, self-destroyed and self-condemned, bringing nothing to God but ungodliness only, pleading nothing of his own but sin and misery. Thus it is, and thus alone, when his "mouth is stopped," and he stands utterly "guilty before" God, that he can "look unto Jesus," as the whole and sole "Propitiation for his sins." Thus only can he be "found in him," and receive the "righteousness which is of God by faith."

9. Thou ungodly one, who hearest or readest these words! thou vile, helpless, miserable sinner! I charge thee before God, the Judge of all, go straight unto him, with all thy ungodliness. Take heed thou destroy not thy own soul by pleading thy righteousness, more or less. Go as altogether ungodly, guilty, lost, destroyed, deserving and dropping into hell; and thou shalt then find favour in his sight, and know that he justifieth the ungodly. As such thou shalt be brought unto the "blood of

sprinkling," as an undone, helpless, damned sinner. Thus "look unto Jesus!" There is "the Lamb of God," who "taketh away thy sins!" Plead thou no works, no righteousness of thine own! no humility, contrition, sincerity! In nowise. That were, in very deed, to deny the Lord that bought thee. No: Plead thou, singly, the blood of the covenant, the ransom paid for thy proud, stubborn, sinful soul. Who art thou, that now seest and feelest both thine inward and outward ungodliness? Thou art the man! I want thee for my Lord! I challenge "thee" for a child of God by faith! The Lord hath need of thee. Thou who feelest thou art just fit for hell, art just fit to advance his glory; the glory of his free grace, justifying the ungodly and him that worketh not. O come quickly! Believe in the Lord Jesus; and thou, even thou, art reconciled to God.

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