

THE SCHOOL OF

# Wesleyan Studies

*The Optimism of Grace*

## Salvation – Lesson 2

Wesley understood salvation to not only include pardon, but also participation—bringing about \_\_\_\_\_ to the moral image of God. Wesley’s view is largely influenced by the Eastern or Orthodox church in this therapeutic understanding of \_\_\_\_\_ the \_\_\_\_\_ of sin and \_\_\_\_\_ occurring in participation and in restoring the moral image of God.

The idea of restoration comes from the word **theosis** meaning \_\_\_\_\_. In II Peter 1:3-4, Peter says we’ve been given wonderful and magnificent promises and God has provided everything for \_\_\_\_\_ and \_\_\_\_\_ through our receiving and fellowship in the \_\_\_\_\_. . .we are participants fellowshipping in the divine nature.

The notion of God allowing us to participate in the divine nature is an infusion of life to bring about the \_\_\_\_\_ of the \_\_\_\_\_ of God. This is not simply a decision we make, but an \_\_\_\_\_ to bring about this renewal.

Some people get confused about salvation and make it a \_\_\_\_\_, a thing, instead of a \_\_\_\_\_. Salvation is this \_\_\_\_\_, this theosis, this participation in the divine nature. Dr. Sanders compared this to being on \_\_\_\_\_, If we understand salvation as being on life support, where is the life from? In John 10:10, Jesus said “I come that you might \_\_\_\_\_ and have it abundantly.” (Which implies that we don’t have it otherwise.)

This idea of experiencing life that comes from God is really a \_\_\_\_\_ in Wesley’s theology and in most Orthodox teaching about salvation. One might consider salvation to be a \_\_\_\_\_, a relationship with God through Jesus Christ, that is likened to life support. Which raises the question, “Are we receiving our life from God? Or is it just a bunch of ideas or concepts we live by?”

Wesley understood that, as Albert Outler said, we are \_\_\_\_\_ so that we can participate \_\_\_\_\_. The real condition of human beings is not just “bad” but, as Ephesians says, we were \_\_\_\_\_ in trespasses and sin and needing life.

THE SCHOOL OF

# Wesleyan Studies

---

*The Optimism of Grace*

Salvation is pardon so that we can participate in the \_\_\_\_\_. We've been alienated from the life of God by our \_\_\_\_\_, and by our refusal to \_\_\_\_\_ instead of trying to find it everywhere else.

This probably accounts for Wesley's thoughts that his favorite definition of the Christian life was "\_\_\_\_\_." That phrase came from a book by Scottish author Henry Scougal, *The Life of God in the Soul of Man*. (Dr. Sanders highly recommends this book.) This is the book that influenced George Whitefield, a member of the "Holy Club" at Oxford, to become a Christian; Whitefield said he did not know religion until he read this book.

This robust understanding of salvation allowed Wesley to affirm that Jesus Christ \_\_\_\_\_. We are able to participate because of what \_\_\_\_\_ has done through \_\_\_\_\_, not only to pardon me, but to participate.

Which of pardon or participation is most influencing your view of salvation?

How would your view of salvation change if you added both?

How is your understanding of salvation as the renewal of the moral image of God as holiness and righteousness affecting your understanding of salvation?

Recommendation: Read one of Wesley's sermons, particularly on New Birth. (a link to Wesley's sermons can be found under Resources at the bottom of this page or by going to <https://www.resourceumc.org/en/topics/history/john-wesley-sermons>.)