

Wesleyan Studies

The Optimism of Grace

Salvation – Lesson 3

Wesley was indebted to both the Western church with its understanding of salvation as _____ and the Eastern Orthodox church with its teaching of salvation as participation in the _____ and participation in the _____. Wesley instructed preachers to teach salvation as both pardon and participation.

In 1746, Wesley used an analogy to describe the main doctrines of the Methodists. In Wesley's book, *In the Principles of a Methodist Farther Explained*, he wrote, "Our main doctrines, which include all the rest, are three, that of _____, _____, and _____. The first of these we account, as it were, the _____. The next the _____ of the house, and the third the _____."

These three doctrines of repentance, faith, and holiness correspond to Wesley's understanding of repentance because of human beings' _____, of faith as the only means of _____, and holiness as the actual _____ of religion. Holiness, or "_____", is Wesley's understanding of what the salvation experience is.

This metaphor served Wesley well because it indicated that repentance and faith _____ and Wesley understood _____ as what _____ was all about. That one could not be satisfied by just being on the porch, or standing at the door, but needed to go on into the house. This image is unique to Wesley.

In Wesley's metaphor of the house, _____ is the porch and the central, _____ of this great salvation. _____ was the message of John the Baptist before Christ arrived; it was Jesus' first sermon in Mark 1:14. It is found throughout the synoptic Gospels that Jesus preached repentance, and it is the message of the early church (Acts 2:37-38, 3:17-21, 17:30).

Repentance means to _____, or that one has arrived at a _____ of something. In Wesley's sermon, "Repentance of Believers" he wrote "Repentance frequently means an _____, a change of mind. But we now speak of it in quite a different sense, as it is one of a kind of _____: knowledge of ourselves as sinners, helpless and in need of _____. " Repentance is a new kind of self-knowledge that we are no longer qualified to, nor should we, _____.

THE SCHOOL OF

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Repentance is Wesley's first doctrine of salvation, that humans have _____ from their original position and condition of the moral image of God in holiness and true righteous, and need to embrace a different view of _____. Wesley is clear that human beings are _____ by seeking their own _____ and _____. This fallenness must be addressed in changing one's mind in God's governing of our lives.

Augustine called it "*incurvatus in se.*" That we were turned _____ and that repentance was coming to a _____ about who should take control and lead our lives.

This is why repentance is so _____ in the teaching of repentance FROM _____ TO _____. Repentance is not just _____; it is _____. It is depending on God's _____, _____, and _____. We must depend on God to have a clear understanding of His willingness to save us.

Wesley taught the Law, the Ten Commandments, and our failure to keep them, but Wesley also preached the _____; that gives proper balance to the matter of repentance. In Romans 2:4, Paul says it is the _____ of God that leads us to repentance. Paul is not referring to some _____ kind of experience, but that God's _____, God's _____, and God's _____ leads us to repentance. Instead of being turned _____, we are being turned _____.

This is Wesley's beginning point in theology, that the human condition is being turned in on ourselves, and there must be the _____—of turning away from self and _____. This is somewhat related to Isaiah 6 where Isaiah sees the wonder and glory of God and Isaiah's understanding of himself when he says "I am a man of unclean lips, and I live among a people of unclean lips." It was the vision of God's greatness and glory that caused Isaiah to come to that awareness.

Repentance is not a _____, it's not beating people up, it is an _____ of the _____, an _____ of the _____, and _____ that God has shown to us.

How important or central is the doctrine of repentance in your understanding of the Christian life?