

Scripture

— AND THE —

Wesleyan Way

A Bible Study on Real Christianity



SCOTT J. JONES AND ARTHUR D. JONES

Scripture and the Wesleyan Way
A Bible Study on Real Christianity

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Library of Congress Cataloging-in-Publication data has been requested.

978-1-5018-6793-4

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Quotations noted *Sermons* are from *John Wesley's Sermons: An Anthology*, eds. Albert C. Outler and Richard P. Heitzenrater. Nashville: Abingdon, 1991.

Quotations noted *The UM Hymnal* are from *The United Methodist Hymnal: Book of United Methodist Worship*. Nashville: The United Methodist Publishing House, 1989.

Quotations noted *Book of Discipline* are from *The Book of Discipline of The United Methodist Church, 2016*. Nashville: The United Methodist Publishing House, 2016.

Quotations noted *JW Works* are from *The Works of John Wesley*, Bicentennial Edition, Nashville: Abingdon Press.

18 19 20 21 22 23 24 25 26 27 — 10 9 8 7 6 5 4 3 2 1

MANUFACTURED IN THE UNITED STATES OF AMERICA

I

What Is the Bible's Message?

The Spiritual Question and Its Importance Today

The Bible is both important and complicated. So what is its message?

Christians believe the Bible is the inspired word of God that communicates truths that are essential for human beings to live well. Through it we learn who God is, who human beings are, and how to live our lives in ways that are pleasing to the Ultimate Reality of the universe. The Bible gives us insights that are available to us in no other way, and encountering God through its words is the best way to learn how to be truly happy.

Christians believe God chose Abraham and Sarah centuries ago to be the parents of a special people. Their descendants would be blessed, and through them all the nations of the earth would be blessed (Genesis 12:2-3). Through many difficulties, including time in slavery in Egypt and a difficult Exodus, they arrived at a promised land and flourished. But more trouble came to them, and exile to Babylon was part of their history. In the fullness of time a descendent of King David was born, and the turning point of all human history occurred with the birth of God's Son, Jesus.

The Bible is the authoritative account of God's interaction with the people of Israel and the first generations of Jesus' disciples. It is our written record of God's self-revelation to human beings. As United Methodist doctrine puts

it, “We believe the Holy Bible, Old and New Testaments, reveals the Word of God so far as it is necessary for our salvation. It is to be received through the Holy Spirit as the true rule and guide for faith and practice.”¹

At the same time, the Bible is complicated. Our Protestant Bible has sixty-six books written over a thousand-year period in three different languages. Very few of us read it in the original languages, and even then, we sometimes don’t understand the cultural references and situations that the authors were addressing. It contains many types of literature, including historical narratives, prophetic speeches, poetry, letters, and apocalyptic writings. The Bible has a diversity of literary forms, comes to us from ancient times, and contains the work of many different human authors. It is complicated.

We want to know the Bible’s message because
it is important, yet we struggle to understand
the message because it is complicated.

Because it is both diverse and ancient, there are some interesting emphases within the Bible. Very important questions sometimes appear to have contradictory answers depending on which verses one chooses to quote. Christians in the twenty-first century would like to be able to say, “The Bible says . . .” and use its authority to settle important questions we face. Yet, someone else can sometimes respond by quoting another part of the Scriptures with a different answer. Beginning in the 1500s, Protestants argued that the Bible was clear and its message could be understood by laypersons who should read it in their own languages. Over time, this led to many different interpretations and the splintering of the Christian church into a large number of denominations. The complexity of the Bible allows many different Christian churches to claim scriptural authority for their divergent positions.

All of us believe the Bible is important. We also know it is complicated. Which leads to the question, “What is the Bible’s message?” We want to know the Bible’s message because it is important, yet we struggle to understand the

message because it is complicated. John Wesley can guide us in answering that question. Before turning to him, let's first think about four principles which underlie Wesley's answer to the question.

First, we believe that the whole Bible is Scripture.

Sometimes in the history of Christianity persons have suggested kicking certain books out of the Bible. And it is true that Catholics and Protestants disagree about seven books in the Old Testament that Catholics count and Protestants (following Jewish practice) do not. Such major and formal revisions to the Bible are rare. Typically, attempts to revise the Bible so far have not succeeded with churches that continue to be identified as Christian. Revising the canon, either by addition (such as the Mormons did) or deletion means that your church has chosen to leave Christianity behind and form a new religion.

Almost all of the Christians in the world claim the whole Bible to be the inspired word of God and authoritative for determining Christian faith and practice. But that means they have to decide how the whole Bible fits together.

Almost all of the Christians in the world claim the whole Bible to be the inspired word of God and authoritative for determining Christian faith and practice. But that means they have to decide how the whole Bible fits together.

Scholars over the last two hundred years have emphasized careful, critical understanding of how the various books came to be written and how the canon was formed. (The canon is the list of books that are understood as Scripture.) By focusing on individual books, they can gain great insight into the meaning of each verse and clarify both how and why it was written. Such scholarly progress has tended to key in on the different emphases and concerns that each biblical author expressed in his writing.

Partly growing out of such helpful scholarship, some persons have suggested that difficult passages, especially those in the Old Testament, be sorted into different buckets. One bucket might represent God’s will for all time. Another might represent God’s will for a particular time, and a third bucket never represented God’s will but reflected the cultures in the times where they were written. By identifying and distinguishing between these buckets, such an approach is intended to help present-day Christians cope with difficult passages in the Old Testament.

The problem with a multi-bucket approach like this is that it fails to consider how the whole Bible fits together and how the same God has worked out the same purposes in many different cultures and periods of history. The Bible fits into just two sections—an old covenant and a new covenant—and the apostles settled how to interpret the relationship between them at the Jerusalem Council recorded in Acts 15.

Sometimes people say that the Holy Spirit is still speaking today and teaching us to reject parts of the Bible that they believe should never have been included in the first place. A Wesleyan approach presumes that God has not changed God’s mind and that the Holy Spirit who speaks today is the same Holy Spirit that inspired the biblical authors.

The church’s job is to understand God’s intent in inspiring these writings and how they all fit together rather than separate them into different buckets. The biblical authors were inspired by the Holy Spirit at a level much more directly connected to God than anything since apostolic times. Yet, we believe that the Holy Spirit is still at work, confirming in people’s minds what the inspired text says and helping people interpret it correctly. We believe that the Old Testament is not contrary to the New, because salvation through Christ is offered in both parts of the Bible. The next three principles help Christians see the wholeness of the Bible.

Second, we interpret the Old Testament in light of the New Testament.

Although they were slow to fully understand who he was and what God was doing, the apostles eventually came to believe that Jesus was the Messiah, the Son of the living God (Matthew 16:16), the Word of God in human flesh (John 1:1). In him, God had done something new and different. In him, God was “reconciling the world to himself” (2 Corinthians 5:19). The

Book of Hebrews makes this very clear in its account of the saints of the Old Testament in Hebrews 11 and 12. After recounting many stories from the Old Testament, the author of Hebrews says they acted in faith and they are now part of the great cloud of witnesses surrounding us.

Yet, the earliest disciples remained Jews committed to following the law. They believed that Christ's coming was the fulfillment of the law and the promises made by the prophets.

Then a crisis happened. Jesus had made it a practice to reach out to Gentiles, and he had commanded his followers to make disciples of all nations. They were to be his witnesses to the ends of the earth. But what happens when Gentiles receive the Holy Spirit and become Jesus followers? Do they have to obey the commandments of the Old Testament?

Acts 15 records the Jerusalem Council where an important decision was made. The question was whether Gentiles who had received the Holy Spirit and accepted Christ as Lord and Savior needed to become Jews to become part of the church. Becoming Jewish meant following all of the laws in the Old Testament as they had been codified by the rabbis. This meant circumcision for men and obeying the Jewish dietary laws, among other things. The apostles and church leaders gathered in Jerusalem and communicated their final decision in a letter to the new Gentile believers: "The Holy Spirit has led us to the decision that no burden should be placed on you other than these essentials: refuse food offered to idols, blood, the meat from strangled animals, and sexual immorality. You will do well to avoid such things" (Acts 15:28-29). From this time on, the church taught that certain laws in the Old Testament were not binding on Christians. Later leaders discerned that there were three kinds of laws in the Old Testament. Christ had set aside two of them: the ceremonial laws and the civil laws. Only the moral laws are binding for Christians.

Third, we believe that the Holy Spirit has led the church to understand the Bible.

The Jerusalem Council was only the first of many times that a difficult question faced Jesus' followers. They had to consult with Jesus' teachings and seek the guidance of the Holy Spirit to decide how best to be faithful to the gospel of Christ. After the apostles had died, it was the Holy Scriptures

that were consulted and interpreted as the basis of the decisions. Some of the most difficult questions were finally decided in the fourth century when bishops from all over the church came together in the Councils of Nicaea and Constantinople. There they used the Bible to formulate creeds that would summarize the Bible's teaching and settle disputed questions. One such question was how to think of God. The Old Testament taught clearly that there is only one God, but in the New Testament Jesus is called "Lord" and the Holy Spirit is worshiped. Many individuals voiced their opinions on these matters, but it was the whole church as represented by their leaders that decided how the Bible was to be interpreted, leading to the doctrine of the Trinity in which we believe in one God in three persons.

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Even today Christians who belong to a church rely on their church's teaching authority to interpret Scripture for the whole community. Wesleyans look to the early church as especially authoritative. At the same time, modern denominations have their doctrines that pastors are supposed to teach. For The United Methodist Church, it is our Articles of Religion, the Confession of Faith, John Wesley's Sermons (as highlighted in this study), his Notes on the New Testament, and the General Rules that form the standards of United Methodist interpretation of the Bible.

Fourth, reason and experience help us understand the Bible.

John Wesley believed that Scripture was authoritative for Christian teaching and that it should be interpreted by the best parts of tradition. But he also acknowledged that reason and experience help us understand God's word. In particular, modern science has helped us see that God's revelation to people three thousand years ago was accommodated to what they could understand. Our knowledge of the universe is better than theirs,

and we should look for the spiritual meaning of the text rather than a literal meaning that contradicts scientific truth. For instance, Wesleyans have no trouble accepting the spiritual truth of Genesis 1 and 2 while still affirming the conclusions of modern science about how the world has come into being over time. In the same way, we know that our experiences of God and culture sometimes shape how we read the Bible and provide deep insight into what the Holy Spirit is teaching. We can also see how God's revelation was given to human beings with very different cultural experiences and how that has shaped the biblical text.

In short, the quadrilateral of an authoritative Scripture interpreted by tradition, reason, and experience helps Wesleyans read the Scripture in accordance with God's purposes for us.

Throughout the Gospels of Matthew, Mark, and Luke, his teaching about the Kingdom is central to Jesus' message and ministry.

The Bible's Teaching

Perhaps the most important message of the New Testament, and thus of the whole Bible, concerns the kingdom of God. Jesus began his ministry preaching that the kingdom of God is at hand. In Mark 1:15, he says, "Now is the time! Here comes God's kingdom! Change your hearts and lives, and trust this good news!" Throughout the Gospels of Matthew, Mark, and Luke, his teaching about the Kingdom is central to Jesus' message and ministry. Matthew 4:23 summarizes his ministry by saying "Jesus traveled throughout Galilee, teaching in their synagogues. He announced the good news of the kingdom and healed every disease and sickness among the people." In Matthew 10:7, he sent out his disciples saying, "As you go, make this announcement: 'The kingdom of heaven has come near.'" Jesus told many parables about the Kingdom to teach his followers what it was like. In them he compares the Kingdom to:

- A farmer who scatters seed—Matthew 13:3-23
- Wheat and weeds—Matthew 13:24-30
- A mustard seed—Matthew 13:31-32
- Yeast—Matthew 13:33
- A treasure in a field—Matthew 13:44
- A pearl of great value—Matthew 13:45-46
- Fishing for many kinds of fish—Matthew 13:47-50

When Peter is given authority after he confesses that Jesus is the Messiah, Jesus says, “I’ll give you the keys of the kingdom of heaven. Anything you fasten on earth will be fastened in heaven. Anything you loosen on earth will be loosened in heaven” (Matthew 16:19). Though these examples come from Matthew, parallel passages in Mark and Luke confirm that the kingdom of heaven or the kingdom of God was at the heart of Jesus’ teaching and ministry.

Another indicator of how important the kingdom of God is for our faith comes in the Lord’s Prayer. Regularly Christians pray, “Thy kingdom come, thy will be done on earth as it is in heaven.” Such a prayer longs for conditions in this world to conform to the will of God. Jesus often painted a word picture of what our world would be like if the Kingdom did truly come. In one such picture, the parable of the sheep and the goats, the king comes to sit in judgment. Those who fed the hungry, clothed the naked, gave water to the thirsty, welcomed the stranger, and visited those who were sick and in prison were told they would inherit the Kingdom. Those who failed to care for “the least of these” were sent to eternal punishment (Matthew 25:31-46).

This vision of the kingdom of God has its roots in the Old Testament in two ways. First, it reflects obedience to the commandments that Israel should take care of the needy among them. Leviticus 23:22 says, “When you harvest your land’s produce, you must not harvest all the way to the edge of your field; and don’t gather every remaining bit of your harvest. Leave these items for the poor and the immigrant; I am the LORD your God.” Many commandments reminded Israel that they had once been slaves and needed to care for the underprivileged. The laws of Israel in the first five books of the Bible often addressed how the poor were to be cared for by the community and how justice was to be a hallmark of Israel’s character.

Second, the concern for the poor was later conveyed by the prophets who continually delivered to Israel God's demands for justice. They were often outraged at the way in which the least of these were treated by the wealthy and powerful in Israel and they pronounced God's judgment on God's chosen people for failing to implement the laws. When Jesus spoke about the kingdom of God, he was reinforcing the same message that the prophets had delivered centuries earlier.

This vision of the Kingdom was related to how the role of king was perceived in the Old Testament. It was the job of the kings of Israel to guarantee that God's chosen people would follow God's will. In part, this meant maintaining purity of worship and keeping out false religious practices. But it was also the job of the king to ensure obedience to the law. Kingship was established by Samuel, who can be characterized as either the last judge or the first prophet. Leaders of Israel wanted a king like the other nations. Speaking for God, Samuel warned them how they would be treated by a king, and yet they wanted one anyway. So God led Samuel to anoint first Saul and then David as kings over Israel. Eventually, there grew up a belief that David's descendants would rule over Israel forever. As Israel and Judah lost their independence and became subservient to other empires, the hope for an anointed king or messiah was born. Such a king would be a descendant of David. Thus, Jesus was greeted on his entry into Jerusalem as the son of David who would save his people and establish the Kingdom.

For those seeking to follow Jesus centuries later, understanding the kingdom of God is an important aspect of our faith.

Much of the drama of Jesus' last week before his death and resurrection was caused by the misunderstanding about the nature of his kingship and the content of the good news he was preaching. Even at his ascension the disciples asked him, "Lord, are you going to restore the kingdom to Israel now?" (Acts 1:6). For those seeking to follow Jesus centuries later, understanding the kingdom of God is an important aspect of our faith.

Wesley's Answer

What is the Bible's message? John Wesley in his sermon "The Way to the Kingdom" teaches that the Bible's message concerns the kingdom of God. Each of Wesley's sermons has a biblical text and this one uses only one verse, Mark 1:15, which Wesley quotes from the King James Version: "The kingdom of God is at hand: repent ye, and believe the gospel." In addition to this main text, though, Wesley almost always quotes or alludes to many different biblical texts in each sermon. Here he quickly introduces a second one, Romans 14:17: "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (KJV).

Wesley's overriding concern in interpreting the Bible is how a person can be saved from sin and for salvation. His approach is based on the importance of the kingdom of God in Jesus' preaching as shown in the Mark passage and the clear definition of it given in the Romans passage. For Wesley, the kingdom of God is a state of the individual's soul. He explicitly is talking about religion of the heart.

Wesley begins the sermon by identifying the question as, What is the nature of true religion? For him, religion is a good thing and the purpose of all his sermons is to clarify what real religion, specifically real Christianity, is all about. The Romans passage is helpful because it specifically says what true religion is not—it is not "meat and drink."

Wesley takes these words as referring to the ceremonial law of Moses. He wanted to make sure that true religion was understood not to rely on any ceremonies or rules like what someone can eat or what offerings need to be made. All such rituals prescribed in the Old Testament had been effectively set aside by the Jerusalem Council to the point that true religion cannot be said to require any particular ceremonies at all. While this is true of the rules required by the Old Testament, it is especially true of rules written by human beings.

Wesley goes further to say that the religion of Jesus Christ also does not consist of orthodoxy or right opinions. He argues that orthodoxy, or believing correctly, is a matter of one's understanding and not the heart. He suggests that a person can fully subscribe to all the doctrines of Christianity—God, Christ, the Trinity, salvation, and the creeds—without truly having faith. He even notes that the devil believes correctly with no errors in his understanding. James 2:19 says that demons know the truth and they tremble.

So far Wesley is criticizing nominal Christians. They believe that being Christian is constituted by holding certain beliefs, affirming the creeds, and following the rules of behavior like attending worship, giving money, and avoiding evil practices. In the first two pages of his sermon, Wesley says it is possible to do all of these things and have no genuine religion at all. How can this be?

Christianity is a religion of the heart.

This logical pattern shows up in many of Wesley's sermons and arguments. He will circle around and later talk about how correct belief and these practices of the faith have their place. But he wants to get clear about the essential and most important part of true religion. For Wesley, Christianity is a religion of the heart. He relies on the Romans 14 description that the kingdom of God is "righteousness, and peace, and joy in the Holy Ghost" (KJV).

Righteousness means loving God with all your heart, soul, mind, and strength, which Jesus called the first and greatest commandment (Mark 12:30 NRSV). Someone with this kind of righteousness truly loves God with everything one has. But Jesus also coupled the love of neighbor with this kind of righteousness. Wesley is clear that such love is an attitude of the heart whereby one desires the best for the other person, including one's family and friends, but also people whom one does not know and persons whom one knows to be evil and undeserving. Persons who experience this kind of love exhibit "compassion, kindness, humility, gentleness, and patience" (Colossians 3:12).

True religion of the heart also means peace. Wesley makes reference to the "peace of God that exceeds all understanding" (Philippians 4:7). Doubt and uncertainty are gone, and the believer has no fear because of his or her confidence in Christ. The Holy Spirit bears witness with our spirit that we are children of God and heirs of God's promises. That gives us a sense of peace that casts out our fears.

Such love and peace then produce joy. Wesley quotes Psalm 32:1, "Blessed is the man whose unrighteousness is forgiven." In an important parenthetical

remark, he substitutes the word “happy” for blessed. The Common English Bible translation renders that verse as, “The one whose wrongdoing is forgiven, / whose sin is covered over, is truly happy!” When translating the Sermon on the Mount for his *Explanatory Notes Upon the New Testament*, Wesley systematically starts each of the Beatitudes with the word “happy” instead of the King James translation “blessed.” Thus, his translation of Matthew 5:3 reads “Happy are the poor in spirit, for theirs is the kingdom of heaven.” This substitution of “happy” for “blessed,” which is still true to the original language, brings out the connotation of joy. Knowing God in this way enables the believer to be joyful. Wesley then says,

This holiness and happiness, joined in one, are sometimes styled in the inspired writings, ‘the kingdom of God’ (as by our Lord in the text), and sometimes, ‘the kingdom of heaven.’ It is termed ‘the kingdom of God’ because it is the immediate fruit of God’s reigning in the soul. So soon as ever he takes unto himself his mighty power, and sets up his throne in our hearts, they are instantly filled with this ‘righteousness, and peace, and joy in the Holy Ghost.’²

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Whenever the gospel of Christ is preached, the Kingdom is at hand because the power of God is available to bring these characteristics to the hearts of the people. All those who hear the gospel are invited to enter into the Kingdom.

Wesley then says, “This is the way. Walk ye in it.” He turns to the two key commandments in the last half of the Mark 1:15 verse: repent and believe. Repentance is the first step whereby someone recognizes his or her need for God’s forgiveness of one’s sins. Recognition that one is a sinner who can never adequately atone for past misdeeds is a crucial starting place. Taking honest inventory of oneself is crucial. When we look honestly, we see that our hearts are characterized by vanity, thirst of praise, ambition, covetousness, lust of the flesh, lust of the eye, anger, hatred, malice, revenge, envy, jealousy, and other sins. Someone might want to make a different list of sins that are more applicable to his or her life. Nevertheless, for all of us, when we measure ourselves against God’s intention for our lives, we have all fallen short.

Repentance is the process of naming our problem and turning our lives around. Literally, the word translated as “repent” from Hebrew means to turn. If one is headed toward hell and destruction, the crucial move is to turn around and head toward heaven and new life. The Greek word that is translated as *repent* literally means to change one’s mind. It is to recognize oneself as a sinner and admit one needs God’s forgiveness and power to change.

The people who know the most about repentance in American culture are the leaders of Alcoholics Anonymous. They have a saying: “You cannot help a drunk.” Only when a person bottoms out and admits she or he is powerless over the addiction can that person be helped. AA members start their meetings by giving their names and saying, “I’m an alcoholic.” We have known people who have been sober for twenty years and still describe themselves as an alcoholic. In the same way, lifelong Christians describe themselves as sinners in need of God’s saving grace.

When we experience the love of God in that way and respond by accepting it, the kingdom of God has come to us. That is Wesley’s answer to our question. That is the Bible’s message.

Believing the gospel means having the kind of faith that is a sure trust and confidence in God. Saving faith is not merely assent or having the right beliefs. It is an attitude of the heart whereby God's love is poured out in our hearts (Romans 5:5). When we experience the love of God in that way and respond by accepting it, the kingdom of God has come to us. That is Wesley's answer to our question. That is the Bible's message.

The Wesleyan Way of Salvation

Wesley's description of the kingdom of God and how to live in it represents the ideal of the Christian life. We aspire to love God with all that we have and to love our neighbors as ourselves. We would like to be at peace and free from fear. We read 1 Thessalonians 5:16 and we want to "rejoice always." We read 2 Corinthians 5:6, which says "we are always confident," and we aspire to live that way.

But what about the times when Christians do not experience "righteousness, peace, and joy in the Holy Spirit" (Romans 14:17)? There are dark nights of the soul where our faith is weak, God seems far away, and this description of the Christian life seems unattainable.

The Wesleyan answer is to adjust your behavior so that the kingdom of God comes near again. God is constantly seeking to give his followers these gifts; and by regular worship, Bible study, participating in small groups, and other means of grace we can experience more and more of them in our daily lives.

Wesley notes briefly in this sermon that those who experience the Kingdom in this way are immediately motivated to live in a way that serves God's purposes. True believers work to feed the hungry, clothe the naked, and bring justice to the poor. People who experience the kingdom of God will then do all in their power to change the world so that it conforms more closely to God's will for all creation, including all of humanity.

What is the Bible's message? According to Wesley, the Bible is about the kingdom of God. The essential first step in the Way to the Kingdom is for human beings to experience the life-changing love of God in Christ Jesus.

Love Divine, All Loves Excelling

The essential first step in the Way to the Kingdom is for human beings to experience the life-changing love of God in Christ Jesus. Charles Wesley's powerful hymn describes how the grace of God can change our hearts and help us find the righteousness, joy, and peace promised in the kingdom of God. When we know the love of God and respond with repentance and faith, God then changes us to become more of what God wants us to be.

*Love divine, all loves excelling,
joy of heaven, to earth come down;
fix in us thy humble dwelling;
all thy faithful mercies crown!
Jesus, thou art all compassion,
pure, unbounded love thou art;
visit us with thy salvation;
enter every trembling heart.*

*Breathe, O breathe thy loving Spirit
into every troubled breast!
Let us all in thee inherit;
let us find that second rest.
Take away our bent to sinning;
Alpha and Omega be;
end of faith, as its beginning,
set our hearts at liberty.*

*Come, Almighty to deliver,
let us all thy life receive;
suddenly return and never,
nevermore thy temples leave.
Thee we would be always blessing,
serve thee as thy hosts above,
pray and praise thee without ceasing,
glory in thy perfect love.*

*Finish, then, thy new creation;
pure and spotless let us be.
Let us see thy great salvation
perfectly restored in thee;
changed from glory into glory,
till in heaven we take our place,
till we cast our crowns before thee,
lost in wonder, love, and praise.³*

A Bible Study with John Wesley

The Bible was central to John Wesley's faith and the Christian movement he founded. In *Scripture and the Wesleyan Way*, you will discover a Wesleyan approach to the Bible and the Christian life through a Bible study using Wesley's own words.

In this study, authors Scott and Arthur Jones use John Wesley's sermons to illuminate the Bible passages at the heart of Wesley's understanding of what it means to be a real Christian. Each chapter explores a key Scripture text and one of Wesley's sermons on it. Through their insightful and engaging study, Bishop Jones and his son Arthur show how the teachings of Wesley address questions that many of us in the twenty-first century still struggle with today. John Wesley discovered a challenging yet hopeful message in the Bible. As you study the Bible with Wesley, you will hear his call to live a real Christian life and be inspired to respond to this call with faith and boldness.

"Insisting that 'everyone needs guides,' Scott and Arthur Jones offer John Wesley as a guide to reading Scripture and thinking biblically about the fullness of the Christian life. In this practical, clear, and compelling study, Scott and Arthur become practiced guides to help Christians understand Scripture and the Wesleyan Way more fully and to live it out more faithfully." —**Rebekah Miles**, United Methodist pastor and Professor of Ethics and Practical Theology at Perkins School of Theology, Southern Methodist University

"*Scripture and the Wesleyan Way* offers a thoughtful and attentive guide to some of the most pressing and significant spiritual questions. By reading Scripture in response to spiritual questions through selected Wesley sermons, readers reflect deeply on timeless wisdom about the practices of Christian discipleship." —**Lacey Warner**, Royce and Jane Reynolds Associate Professor of the Practice of Evangelism and Methodist Studies, Duke Divinity School

Also available: *Scripture and the Wesleyan Way Leader Guide* (9781501867958) and *Scripture and the Wesleyan Way DVD* (9781501867972)



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Abingdon Press™
www.abingdonpress.com

Cover design: MTW design

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RELIGION/Biblical Studies/General US \$16.99

ISBN-13: 978-1-5018-6793-4



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