Discussion Questions:

“Justification by Faith” pp.94-108

“The Righteousness of Faith,” pp. 109-123

“The Way to the Kingdom” pp. 127-137

“The First-Fruits of the Spirit” pp. 138-150

“The Spirit of Bondage and of Adoption” pp. 151-170

“The Witness of the Spirit, Discourse 1” pp. 171-183

“The Witness of the Spirit, Discourse 2” pp. 184-198

“The Witness of Our Own Spirit” pp. 199-211

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How does Wesley distinguish between justification and sanctification?

Which comes first in the way of salvation (*via salutis*)—justification or sanctification? Why?

What impresses you about Wesley preaching this sermon on his father’s tombstone? 50 words

Wesley’s Journal shows that many were emotionally moved upon hearing Wesley’s evangelistic sermons. Some “sunk” to the ground and others cried out hysterically. Why do you think his preaching was often accompanied with this kind of response during the early days of the Methodist revival?

How does the righteousness of the law differ from the righteousness of faith?

Wesley says: “Expect the Lord every moment. God is near! Even at the door!” Do you think this is a reasonable and responsible Christian view?

What do you think about the rector of Epworth refusing to let Wesley participate in the service, and instead, preached against him and the Methodist movement?

Do we have to worry today that Methodism might practice “enthusiasm” (fanaticism)?

What does Wesley mean when he says that true religion is not mere orthodoxy?

In his sermon on “The Way to the Kingdom,” Wesley defines the kingdom of God in terms of “holiness and happiness.” It means God “reigning” in the heart and being “filled with righteousness.” It means “peace, righteousness, and joy in the Holy Ghost.” These terms were often used as synonyms for entire sanctification. Another related phrase often used in early Methodism for entire sanctification, was “happy in God.” This was a phrase often found in obituaries, such as “Hester Ann Rogers died happy in God.” Is holiness and living in the kingdom of God appropriately related to the idea of being happy?

How does Wesley distinguish between voluntary transgressions, inward sin, and infirmities, in his sermon on “The First Fruits of the Spirit”

In his sermon on “The Spirit of Bondage and of Adoption?” What are the distinctions among the natural, legal, and evangelical states?

How is the witness of the Spirit defined? How does it differ from presumption?

What do you think of Wesley’s statement that he had overstated the issue of the witness of the Spirit during the early days of the Methodist Revival?