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SPIRITUALITY and TRINITY
according to the
WESLEYAN STANDARDS.

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August 1997

SPIRITUALITY AND TRINITY

A minister for Transport in a former British Government spoke enthusiastically about his plans for an integrated transport system. He was asked: "What is an integrated transport system?" "I don't know but I'll recognise it when I see it."

Spirituality may be difficult to define because it is so personal. It includes a believer's relationship with God, and each believer is an individual, different from other believers. Often we recognise the depth of a Christian's relationship with God in times of crises, in long continued friendships, in that believer's quiet joy - "and run my race with even joy" - and then we know what spirituality is.

If pure water is sprayed through the nozzle of a hose, the spray will take different shapes according as the nozzle -jet is twisted. It is twisted to do the job in differing situations. The water remains the same, from the same source. The fulness of God (if this be allowed as part of a definition of spirituality) may shine through the help which a practical believer offers to those in need. The fulness of God may permeate the thinking and writing of the intellectual believer; it may shine through the prayers which the shy believer offers. The shy believer, the intellectual believer, the practical believer will never become identical spiritual triplets. The gifts of the Spirit differ from believer to believer (1 Cor.12). Spirituality is tailor-made for each believer. Therefore it is impossible to define but we recognise it when we see it.

According to Gordon Wakefield spirituality describes "those attitudes, beliefs and practices which animate people's lives and helps them to reach out towards supersensible realities". (p.361b Dictionary of Christianity Spirituality) But Wakefield expands and contracts this description in the following two pages. He also has articles on spirituality in various countries and at various times. These lend weight to the view that spirituality is impossible to define but we recognise it when we see it.

The importance of spirituality was forecast by Dr. R.Newton Flew in his book "The Idea of Perfection" (Intro. p.xi): "the Theologica Dogmatica of the future must be built on the Theologica Spiritualis of the past." (written in 1934) From the remainder of his Introduction it is clear that Flew sees Christian Perfection, holiness and spirituality as synonyms.

In "Reasonable Enthusiast" Rack cites the word "spirituality" in the Index. When I turned to page 418ff I could not find the word in the text. But these give numerous examples of Christian Perfection. "As Mr. Wesley preached, I felt something across my heart like an iron bar.... I said, Lord, here I am, a poor sinner, I believe thou canst come even now and give me a clean heart. Immediately that bar was broken and all my heart was filled with love." (p427f) Spirituality

as the image of God who is love, stamped on a person's heart and as love filling a person in every aspect of life - such spirituality needs no further definition.

The importance of our study Spirituality and Trinity is evident in the claims made by some for the guidance of the Holy Spirit, to justify their actions and attitudes. Such people often seem to separate the Holy Spirit from God the Father and God the Son. What guidance do our standards give us - the Notes on the N.T., the Sermons (44 or 53), and our unofficial standard, the Hymns of the Wesleys?

The SERMONS

At the first Conference (1744) the question was asked: What is the best general method in preaching? (Outler: John Wesley p144) The answer was - "(1) to invite, (2) to convince, (3) to offer Christ, (4) to build up and to do this (in some measure) in every sermon." We will see how much of (4) appears in each sermon. Building people up in faith and love is a factor in the production of Christian Perfection or spirituality.

The first question on the second morning of that Conference was: "What is it to be sanctified?" The answer was: "To be renewed in the image of God, in righteous and true holiness." The answers to questions 2-4 make it clear sanctification begins at the moment of belief, and "as faith increases, holiness increases till we are created anew." Spirituality/holiness/ Christian Perfection we may expect to find in most, even all, of Wesley's Sermons. Outler observes that that because Wesley was constantly on the move, "it was important that every sermon should proclaim the essential gospel as if for that one time only." (Outler: Sermons 1-33 p.16). Those quotations from the first Conference show that sanctification/spirituality/holiness/Christian perfection is part of "the essential gospel" for the early Wesleyan movement.

In the Preface to the Sermons, Wesley claims to present in them the substance of his message since 1738. "I want to know one thing - the way to heaven..... (God) has shown this in his book I have accordingly set down in the following sermons what I find in the Bible concerning the way to heaven." Later in the Preface Wesley argues that "love, even with many wrong opinions is to be preferred before truth itself without love." We may die without the knowledge of many truths and yet be carried into Abraham's bosom. But if we die without love, what will knowledge avail? Just as much as it avails the devil and his angels." We should find an emphasis on love in the sermons, and love is the core of spirituality.

Sermon 1, Salvation by Faith, seeks to demonstrate the meaning of faith and of salvation. Faith is "a recumbency upon him (Christ) as our atonement and our life, as given for us and as living in us." Recumbency evokes a mental picture of a person lying on a couch fully trusting that it will support him/her, a person at rest. "A closing with him" is another phrase in the definition. It was, and is, used regarding the completion of a transaction; in the matter of faith it means the complete acceptance of what Christ has done in his death. These two phrases along with a third, "Christ living in us" are fundamental for spirituality.

Wesley describes salvation as -

- (1) present, "something attainable, yea actually attained on earth",
- (2) from the guilt of sin "by the atonement of Christ applied to ... the sinner"
- (3) from "the power of sin through Christ formed in his heart."

Here is spirituality. Further, the believer is "born again of the Spirit into a new life which is hid with Christ in God." Here is Trinity.

In Sermon 2, Wesley describes the person who is "almost a Christian" and then asks: "What is implied in being altogether a Christian?" Immediately Wesley answers his own question: implied is "the love of God" and "the love of our neighbour". Here again is expressed that core of spirituality identified above (p.1-2). This love towards God "engrosses the whole heart ... takes up all the affections ... fills the entire capacity of the soul employs the utmost extent of all his faculties." Love for neighbour is all-inclusive, every person in the world, friends and foes alike, as Christ loved us. This love is characterised in 1 Cor. 13:5-7. The genuine Christian has faith in Christ as defined in sermon 1, and repeated here.

Sermon 3 is the work of Charles Wesley. He calls upon "those who sleep" to believe on the Lord Jesus with a faith which is his gift by the operation of his Spirit". He asks the university congregation to "recover the image of God" put off the old man and put on the new", .. to clothe themselves with Christ. Like his brother, Charles challenges his hearers by the standards of loving God with the whole of their being, heart and mind, soul and strength. He appeals to them to long for God above all else.

The Holy Spirit is prominent in this sermon. "Hast thou received the Holy Ghost?" "If thou hast not thou art not yet a Christian." Charles does not refer to a special experience; he is stating that the presence of the Holy Spirit is the normal experience of any believer. He goes on to define religion "as the life of God in the soul of man" and "Christ formed in the heart". Charles examines the promise "Christ shall give thee light" (Eph. 5:14) and in explanation of this promise, he quotes 17 verses from Old and New Testaments, such as God who commanded the light to shine out of the darkness, shall shine in thy heart to give the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6), "Christ shall dwell in thy heart by faith", believers shall be "a temple of the living God" and "be filled with all the fulness of

God". We are called to be "an habitation of God through his Spirit" (Eph.2:22). We receive "the Spirit which is of God - the sum of all his promises." Charles writes of the Spirit of God as the fulfilment of Ezek:36:37 - "I will put my spirit within you". In his conclusion Charles uses terms such as Spirit of God, Spirit of Christ, Holy Spirit, Christ in us, knowing the only true God, terms or phrases which point to a deep experiential relationship with God, Father, Son and Holy Spirit, with God as Trinity, and a relationship of spirituality.

Sermon 4 is entitled "Scriptural Christianity"; the text is Acts 4:31 - "they were all filled with the Holy Ghost". Wesley notes that the same words occur at Acts 2:1ff with the addition:"they began to speak with other tongues". This is not mentioned at Acts 4. He points to the limits of the distribution of the gifts in 1 Cor.12 and argues that it was for a more excellent purpose than this that they were all filled with the Holy Ghost". It was to give them "the mind that was in Christ"; it was to enable them "to walk as Christ walked". Such a way of thinking and doing is essential to Christians in all ages. Hence Wesley takes his text from Acts 4, and not Acts 2. He refuses to enter into curious, needless inquiries touching those extraordinary gifts of the Spirit and pleads for consideration of his ordinary gifts, the fruit of the Spirit.

Scriptural Christianity begins to exist in individuals when in response to the message they repent, believe in Jesus and receive the Spirit of adoption and call Jesus Lord by the Holy Ghost. They say: "I live not but Christ liveth in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me. This then was the very essence of his faith, a divine evidence of the love of God the Father, through the Son of his love to a sinner." Such believers have peace with God and therefore joy. The whole experience produces love in believers - love for God and for other Christians and neighbours. It is the same kind of love as was displayed by Jesus. True Christians are conscious of what Jesus said:"without me ye can do nothing. And so they desire to be watered of God every moment." (Note: Wesley speaks of God and of Jesus interchangeably.) They must continue in the ordinances of God as in Acts 2:42 and do good as Jesus did and commended as in Matt.25:35-40. People who have such faith and love long for others to know God as they do and they spread this Scriptural Christianity world-wide.

Wesley then paints a picture of a Christian world and asks where it may be found. It is so unlike the Christian country named England that Wesley can justifiably ask his university congregation to examine themselves. To the staff concerning the students he says: "I only speak here as if they were all intended to be Christians." The Scriptural Christianity of this sermon is the ordinary standard for all Christians, a standard of love as shown by Jesus, of life by Christ living in the believer, of the fruit of the Spirit visible in him/her. Wesley in conclusion appeals to God"to take us out of the mire" His use of the 1st person plural in these five lines is unexpected in this sermon, and is significant, a sign of humility, identifying himself with sinners, a sign of spirituality.

Sermons 1-4 "measure Wesley's move from pious don to itinerant evangelist" (Outler: The Sermons, Vol.1 p.181). They clearly present a relationship with God, Father Son and Holy Spirit, a relationship which is living and close, loving and fully dependent on God, a relationship which covers every aspect of life, a relationship through which God changes believers into "the image" of himself, or gives them "the mind that was in Christ", a relationship in which they are "filled with the Spirit" who produces in them love, joy, peace the fruit of the Spirit. However we may define spirituality, when I see such a Christian as Wesley describes in these sermons I see Christian spirituality, and it involves God Father Son and Holy Spirit, the Trinity.

We might expect such a picture of a true Christian from Wesley "the don turned itinerant evangelist". In Sermon 5, Justification by Faith, "we come to his first fully positive exposition of his new soteriology." (Outler: The Sermons Vol.1. p.181) This paper seeks for evidence of spirituality and of Trinity therein.

Wesley begins by showing that people need justification because they have sinned, they are far from the image of God, from the perfection of their original creation. A second head of the human race was provided by God, namely Jesus. Justification Wesley distinguishes from sanctification; "the one implies what God does for us through his Son; the other what he works in us through his Spirit" Again, "the plain Scriptural notion of justification is pardon." (See also the Notes on Rom. 3:24) Justification is applicable to sinners, the lost, the ungodly. It is received when people have faith in Jesus and in his death for them. However ungodly people may be, they may turn to God, find mercy and become "a child of God".

This sermon is strictly about Justification by Faith. It is directed against some of the errors or assumptions of that period. Even so, justification and sanctification are linked as root to fruit. Our need of justification is our immense unlikeness to the original nature given to people at creation, 'made in his image'. Wesley's final appeal to each to become "a child of God" implies the renewal of that image in each, people who are pure, obedient to and living with God, as in Eden. "The don turned itinerant evangelist" has not altered his message; sin, forgiveness through Jesus, renewal in the image of God, the first requiring the second, and the second changing the sinner into the third.

Sermon 6, The Righteousness of Faith, draws a contrast between religion which is based on a legal relationship with God, and that which is based on faith. The former requires perfection as before the Fall, or as in the commandments to love God with all one's being, and one's neighbour. The latter comes from the "new covenant which God has now established with sinful man through Christ Jesus". It is "a covenant of forgiveness, of unmerited love, of pardoning mercy". Under this covenant people have "power to serve God in true holiness". People may "retrieve the life of God in their souls" Once again we find spirituality, and it is at the very beginning of the new life in Christ.

Sermon 7 - The Way to the Kingdom - Mark 1:15

Wesley asks two questions - What is true religion? (i.e., the Kingdom)

What is the way to it?

True religion is righteousness as defined by Jesus, namely the two commandments of love. It is also peace in the Holy Spirit, which God gives, and joy in the Holy Spirit, that is to say, "wrought in the heart by the Spirit. He it is that works in us that calm humble rejoicing in God through Christ Jesus by whom we have now received the atonement." For Wesley true religion is an experiential relationship with Father, Son and Holy Spirit derived from the death of Jesus.

The way to true religion is first to know yourself and your corrupt inward nature; then to have faith in Jesus and his death for sinners, to have "confidence in a pardoning God", "a divine conviction that God was in Christ reconciling the world to himself". The peace of God comes into one's heart, and the Spirit also comes and enables one to say "Abba, Father". The love of God is shed abroad in that person's heart and the fruit of the Spirit appears in his/her life. He/she sees in Jesus the glorious image in which (s)he was created and is "changed into the same image, from glory to glory, by the Spirit of the Lord".

Once again, the climax of religion is to be in the image of God as seen in Jesus, brought about by the Holy Spirit when the believer is centred in Jesus.

Sermon 8 The First-fruits of the Spirit - Rom. 8:1

Wesley describes "those who are in Christ Jesus" in the first part of this sermon. They are "those who have redemption through his blood"; they "dwell in Christ and Christ in them." They are joined unto the Lord in one Spirit. They are engrafted into him as branches into the vine. "... Those who walk after the Spirit are taught of him to love God and their neighbour every thought which arises in their heart is holiness unto the Lord." And so is their life outwardly.

For such believers there is no condemnation for sins. They may be "conscious of not fulfilling the perfect law, conscious of pride or self-will mixing with their best duties." All these defects drive them closer to "the Advocate with the Father who ever liveth to make intercession for them." Wesley foresees no condemnation for inbred sin; but believers must beware of it.

"Show me as my soul can bear the depth of inbred sin;

All the unbelief declare, the pride that lurks within."

Here is a very powerful appeal to believers to acknowledge that they are sinful and an equally powerful assurance that God still loves them and they are each "his child". Despite this realism, the ultimate ideal of perfection remains to be achieved. "The whole body of sin which is now crucified in thee shall be destroyed be cleansed from all filthiness nothing should remain in thy heart but the pure love of God." God has promised to do this. The more love a believer has toward God, the more strength he/she draws from God. "And as soon as thou lovest him with all thy heart, thou shalt be perfect and entire.

"Wait in peace for that hour when the God of peace shall sanctify thee fully."

While parts of this sermon are questionable, the parts quoted above are very moving, challenging, encouraging believers to go on to perfection.

Sermon 9 The Spirit of Bondage and the Spirit of Adoption. Rom. 8:15

Wesley divides people into three states in relation to God -

- (1) the natural - people who neither fear nor love God,
- (2) the legal - people who fear God and try to keep his commandments,
- (3) those under grace, who accept the grace of God as in the evangelical message.

Those under grace (which has come through Jesus) see God as merciful, loving and forgiving. They accept the new covenant made by Jesus in his death. They are crucified with him and now they live because Christ lives in them (Gal.2:20). Here end both the guilt and the power of sin. Quoting Romans 6: 6, 11, 12, 13, 18, Wesley affirms that such believers had received the Spirit of Adoption and can say truly "Abba, Father". This Spirit works in them "to will and to do of his good pleasure".

The goal is that "the God of peace (should) make thee perfect in every good work." (Heb.13:20-21) Here again is spirituality described in terms of perfect love and good deeds. The significant point of this sermon for our study is that the sermon is designed to show the difference between three types of people in their relation to God. But in describing the third state, the evangelical, Wesley cannot stop at the initial message of the Atonement. He sees this as inevitably issuing in perfect love.

Sermon 10 The Witness of the Spirit Rom. 8:16

The sermon is divided into two halves. In the first, Wesley answers the questions - What is the witness of our spirit? What is the witness of God's spirit?

How does he bear witness with our spirit that we are children of God?
Answer: whoever are led by the Spirit of God into holy actions and attitudes are children of God. I am thus led by the Spirit of God. Therefore I am a child of God. Wesley quotes 1 John 2: 3, 5, 29; 1 John 3: 14, 18, 24 - verses which describe believers as abiding in God and God as abiding in them. Believers are immediately conscious of loving God and their neighbours. All this is the testimony of one's own spirit.

The testimony of God's Spirit is "an inward impression on my soul whereby the Spirit of God directly witnesses to my spirit that I am child of God, that Jesus Christ hath loved me and given himself for me and that all my sins are blotted out and I, even I, am reconciled to God." Here is spirituality, a direct experience of the Holy Spirit, focused in the death of God the Son.

In the second half of the sermon Wesley distinguishes this witness from presumption and delusion. The person claiming this witness must show repentance, acknowledge the need of forgiveness, must show the fruits of the Spirit especially humility. Wesley bursts out in praise: "Thanks be to God who gives me to know

in whom I have believed , who has sent forth the Spirit of his Son into my heart bearing witness with my spirit that I am a child of God.

Father, Son and Holy Spirit are together in this sermon; the believer has a direct experience of God the Holy Spirit centring in the death of the Son. The genuineness of this experience is demonstrated by the change in the believer, namely the fruit of the Spirit, and the goodness of his/her life.

Sermon 12 The Witness of our own Spirit 2 Cor. 1:12

The text speaks of "the testimony of our conscience". Wesley regards this as given by God but to be useful to us it must be based on a true knowledge of Scripture, and it must be presented with a true knowledge of ourselves. A "conscience void of offence" comes from building on a true foundation, namely on Jesus Christ. "By faith we see the light of the knowledge of God in the face of Jesus Christ and by this alone can that blessed love of God be shed abroad in our hearts." (2 Cor. 4:6; Rom. 5:5)

Wesley examines other words in the text. (1) simplicity - "a mind fixed on God alone, "our all in time and eternity"; (2) godly sincerity - our actions and words "all to the glory of God". Such sincerity is brought about by the grace of God, (grace in the sense of God the Holy Spirit working in us).

This way of living brings joy "because his Spirit bears witness to my spirit that I am bought with the blood of the Lamb". Para. 16 is a powerful statement of the work of the Holy Spirit (a) creating in the believer love for God, and (b) crucifying the flesh and (c) remaking in each the image of God. The result is: "As our Father worketh hitherto so (i.e. through the power of the Spirit freely given in Christ Jesus) we also work the works of God." Wesley adapts John 6:28 to make his point. The works of Jesus are perfect. So the believer's works may be perfect. This is sanctification or may we say Wesleyan spirituality? We should note the Trinitarian dimension of the quotation above, and elsewhere.

Sermon 16 The means of Grace Malachi 3:7

Some Christians pay attention only to the end, claiming that Christ alone is the means. Wesley answers these (a) by showing that they are using 'means' in a different sense from that intended in the traditional phrase, and (b) by reference to Scripture, e.g., Acts 2:42. The bulk of the sermon is directed to those who pay attention only to the means and rest content therein. The end is "a heart renewed after the image of God love out of a pure heart loving the Lord their God with all their heart and their neighbour as themselves."

With regard to the Lord's Supper, Wesley claims that "it is" the outward, visible means whereby God conveys into our souls all that spiritual grace, that righteousness, and peace, and joy in the Holy Ghost, which were purchased for us by the body and blood of Christ" Once again we have here Christian perfection linked to the death of Jesus, Wesley's idea of spirituality.

Wesley urges believers to use the means and in them to "seek God alone
..... look singly to the power of his Spirit and to the merits of his Son".
Lastly says Wesley, "take care how you value yourself", after using these means.
"If God was there, and if his love flowed into your heart, you have forgot, as
it were, the outward work. You see, you know, you feel God is all in all.....
Give him all the praise." Such a Christian will always be telling "of the
loving-kindness of the Lord".

Once again, a sermon reaches its climax in an appeal to aim at perfection
after the experience of meeting God especially through the death of his Son,
and by the power of his Spirit. Here we have both spirituality and Trinity.

Part 1 Summary

The sermons examined above comprise Vol. 1 (1746) of the four volumes of sermons which, along with the Notes, contain the standards of Methodism. The first Conference (1744) set the standard for preaching: "to invite, to convince, to offer Christ and to build up in every sermon." It also defined sanctification as 'to be renewed in the image of God' These twelve sermons, however much they unmask false religion and condemn sheer sin, always offer Christ and seek to build up believers unto perfect love.

Four verses occur again and again in these sermons -

Rom. 5:5 Sermons 4, 5, 7, 9, 12, 16;
Rom. 8:15f " 1, 3, 4, 7, 8 (2x), 9 (3x), 10 (3x), 12;
Gal. 2:20 " 4, 5, 6, 7, 8, 9, 10, 12(2x);
Phil. 1:5 " 1, 3, 4, 8, 9, 12.

Together they offer a portrait of a Christian, according to Wesley's understanding of Scripture and his experience of Christ. S/he has died to self and lives because Christ lives in him/her; for the same reason s/he has the mind that was in Christ and is filled with the love of God through the Holy Spirit.

Other phrases found in these sermons are -

"a recumbency upon Christ" (sermon 1)

"the believer is in Christ (sermons 8, 10)

Christ is "in the believer"(sermons 3, 4, 8, 10)

"the image of God" is in the believer (sermons 3, 5, 7, 12, 16)

"the fulness of God" in the believer (sermon 3)

"the life of God" in his/her soul (sermon 6)

"put off the old, put on the new" (sermon 3)

love of God and love of neighbour" (sermons 2, 3, 4, 8, 9, 16; both together)

These phrases accentuate the lines of the portrait drawn from the four texts most widely used. It is a portrait of "the glorious image wherein thou wast created" and that image is seen in Jesus (Sermon 7, paras. 11, 12). Can we desire more?

God as Trinity features strongly in these sermons. Wesley always delineates the Holy Spirit as operating in relation to God the Father and/or to the Lord Jesus. Often the focus is on the death of Jesus (as in the famous definition of faith and the description of the witness of the Spirit). On this point Wesley has set us a standard that is a challenge to our spirituality and a guideline by which we can test claims - ours' or others' - as to the activity of the Spirit to-day.

In the final paragraph of the Preface Wesley affirms that love is all-important. Even though these sermons present unequivocally the sins of people, their alienation from God and then God's condemnation, they also present God as acting in love to change people. The Holy Spirit fills people with love (Rom. 5:5). He also produces his fruit in them - love, joy, peace... meekness self-control. (See Gal. 5:22-24 and Sermons 4(2x), 7, 8, 10(2x).) They have love for God in response to his love for them. They have love for all others because Christ is in them. Amen. Christ have mercy on me.

A verse which recurred in eight of the twelve sermons of Vol. 1 (1746) is Gal. 2:20. It also occurs in the Journal at a critical time in Wesley's spiritual development. Shortly after returning to England in 1738, the Church of England missionary analyses his position and concludes: "The faith that I want is a sure trust and confidence in God that through the merits of Christ my sins are forgiven, and I am reconciled to the favour of God. I want that faith which enables everyone who hath it to cry out 'I live not but Christ liveth in me; and the life which I now live I live by faith in the Son of God who loved me and gave himself for me'. I want that faith which none can have without knowing that he hath it freed from sin from fear from doubt." In the Notes Wesley expresses what this verse has meant for him -

I am crucified with Christ - ~~Made~~ made conformable to His death; 'the body of sin is destroyed' (Rom 6:6). And I - As to my corrupt nature. Live no longer - Being dead to sin. But Christ liveth in me - Is a fountain of life in my inmost soul, from which all my tempers, words and actions flow. And the life that I now live in the flesh - Even in this mortal body, I live by faith in the Son of God - I derive every moment from that supernatural principle; from a divine evidence and conviction, that 'He loved me and delivered Himself up for me.

For the purpose of this paper two sentences of this note are highly significant. (1) Wesley's present life, 15 years after his first experience of immediate contact with God, derives from a divine evidence and conviction that He loved me and delivered Himself up for me. The relationship is still one of love stemming from the death of Jesus. (2) Wesley's attitudes, words and actions (he claims) all flow from Christ in his inmost soul. Here is spirituality both in likeness to Christ and also in closeness to Him, and this spirituality is focused on Christ crucified.

The link between justification and sanctification which appears in the Sermons is found also in the Notes. At Romans 3:28 justifying faith Wesley describes as faith which "receives Christ". At Romans 4:7 he writes of people whose sins are covered "If there be indeed such a thing as happiness on earth it is the portion of that man whose iniquities are forgiven..... earnestly pray that this happiness may be ours." When Paul asks the Corinthians: "Know ye not yourselves that Jesus Christ is in you?" Wesley responds: "All Christian believers know this, by the witness and by the fruit of His Spirit." (2 Cor. 13: 5) Wesley understands the phrase "risen with Him" to mean "From the death of sin to the life of holiness" (Col. 2:12). In this part of his letter, claims Wesley, "the apostle speaks of sanctification only." It is obvious that if true religion begins when one "receives Christ", it must continue with Christ and its completion will be the mind of Christ fully in the believer. For Wesley "true faith produces works, and is perfected by them - that is, by the grace of God working in the believer while he is showing his faith by his works." (Jas. 2:25)

"Love St. Paul intermixes with everything that is good." (1 Tim.6:11) Faith is one of the good things listed in that verse. The kind of faith that produces works is not a bare belief; it is part of a warm loving relationship with Christ, as has been shown already, and here again, love is "the glorious spring of all inward and outward holiness". Love is essential in our relationship with Christ (inward holiness) and in our relationship with others (outward holiness). God has "quickened us together with Christ - In conformity to Him and by virtue of our union with Him." (Eph.2:5) The latter phrase refers to our union with Christ in his death (I am crucified with Christ); the former to a life such as Christ lived, of love and kindness. (Similarly, Luke 10:28; Col 3:12; 1 Thess. 4:1,3; 1 Pet. 2:5) Perhaps the clearest declaration of the link between justification and sanctification is found at Col. 1:22. Christ through death "purchased the reconciliation which we receive by faith. To present you - the very end of that reconciliation. Holy - toward God. Spotless - In yourselves. Unreprovable - As to your neighbour."

The importance of a rounded Christian character is seen in the Notes at 2 Pet. 1: 5-7 "Add to your faith courage; and to courage knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness, love."..... Add to Superadd the latter without losing the former. In this most beautiful connexion, each preceding grace leads to the following; each following, tempers and perfects the preceding." Wesley defines temperance as "the voluntary abstaining from all pleasure that does not lead to God". It is to use the things of the world "as a scaling ladder to ascend to what is above. Intemperance is to abuse the world. He that uses anything below, looking no higher and getting no further, is intemperate. He that uses the creature only so as to attain to more of the creator is alone temperate and walks as Christ Himself walked." Godliness is not the crown of the virtues; it must lead to brotherly kindness which "tempers and perfects" it. Otherwise it may be "sour" and "is of the devil." The crown of the virtues is love - "the pure and perfect love of God and of all mankind". The supremacy of love appears also in the note on 1 Cor.13: "The necessity of love is shown, verses 1-3. The nature and property, verses 4-7. The duration of it, verses 8-13." Wesley's general description of love is both challenging and comforting -

"The love of God, and of our neighbour for God's sake, is patient toward all men. It suffers all the weaknesses, ignorance, errors, and infirmities of the children of God; all the malice and wickedness of the children of the world: and all this, not only for a time, but to the end. And in every step toward overcoming evil with good, it is kind, soft, mild, benign. It inspires the sufferer at once with the most amiable sweetness, and the most fervent and tender affection."

Wesley concludes: "Faith, hope and love are the sum of perfection on earth; love alone is the sum of perfection in heaven." (v.13; see also on Matt.5:48; 25:4; Mark 12:29-31) Wesley's comment on Gal. 5:14 - all the law is in one word - 'Thou shalt love thy neighbour as thyself' - shows remarkable psychological insight - "inasmuch as none can do this without loving God (1 John 4:12)". Our love of God is needful to sustain our love for "the children of God" in the face of their "weaknesses, ignorance, errors and infirmities" towards us, also needful to sustain our love for "the children of the world" in the face of their "malice and wickedness". "The love of God contains the whole of Christian perfection and connects all the parts of it together." This is Wesley's understanding of Paul's statement that love is "the bond of perfection" (Col.3:14).

Perfection is the goal of the Christian, any Christian. Perfection is described in Matthew 5 (See the Notes on v.48). The perfection which we ascribe to God is centred in love "his darling, his reigning attribute". (1 John 4:8) This is not, for the Christian, a fixed criterion, something static. Those who were admitted to the feast of the bridegroom "daily sought a fresh supply of spiritual strength till their faith was made perfect". (Matt. 25:4) Such people are "quiet but not secure" (Matt. 25:13) Wesley's meaning seems to be that the wise Christian has love (=oil) in reserve for any unforeseen situation. He can sleep at peace but always his mind is watchful for Christ. He is quiet but not in the sense that he is sure of ultimate salvation; the perfection of that moment will not suffice for all future moments.

The same continuing nature of perfection is implicit in the notes on the two great commandments at Mark 12:30-33. "To love God with the whole strength and capacity of our understanding, will and affections" - such love should grow as our understanding, will and affections develop. At the Lucan parallel (10:27), Wesley directs attention to service as is appropriate in that context (i.e., of the good Samaritan parable). Such service has no limit except capability, and no termination except death. Once again, love for God and for neighbours are linked inextricably. Spirituality involves both.

The command of Christ that the apostles should love one another is "new as to the degree of it, as I have loved you". (Jn.13:34) Perfection which is love cannot be static; for every situation of life requires a fresh and different expression of love, and requires this to the end of life. Christians are to be "filled with all the fulness of God - With all His light, love, wisdom, holiness, power and glory. A perfection far beyond a bare freedom from sin." (Eph.3:19) Who could claim to be so filled that there was nothing more for him/her to experience of God in this life? On Philippians 3 Wesley writes that he counts everything as loss "compared to the inward, experimental knowledge of Christ as my Lord, as my Prophet, Priest and King, as teaching me wisdom, atoning for my sins, and reigning in my heart." (v.8) Day by day Christians need such teaching; day by day they need Christ to rule in them. They also need his forgiveness.

Wesley writes of "the power of His resurrection - Raising me from the death of sin, into all the life of love." Both take place in this life, at least to some extent, as Wesley's use of Galatians 2:20 confirms. (See also Romans 6:6-8 and Phil.3:10) This continuous growth to perfection Wesley expresses with beauty and clarity at v.12 "Or am already perfected - There is a difference between one that is perfect and one that is perfected. The one is fitted for the race (v.15); the other, ready to receive the prize." Such a Christian is not already possessed of perfect holiness" but s/he is pursuing it "with the bent and vigour of my soul" (v.13)

"The not following after all holiness" Wesley warns, "is the direct way to fall into sin of every kind." (Heb.12:14) Thus, the continuing pursuit of perfection is not optional for the Christian; it is essential for ultimate salvation. (See also notes on 2 Cor.7:1; 2 Pe. 3:18) To be perfect is "to be a real Christian". (Matt.19:21; also 1 John 4:19) Concerning the fruit of the Spirit Wesley writes that love is the root (sic) of all the rest. "And they that are Christ's - True believers in Him. Have crucified the flesh - Nailed it, as it were, to a cross, whence it has no power to break loose, but is continually weaker and weaker. With all its affections and desires - All its evil passions, appetites, and inclinations." (Gal.5:22,25) "The law of Christ is the law of love:..... the distinguishing mark of His disciples." (Gal.6:2)

The Notes challenge Methodists to pursue holiness, in the form of perfect love towards God and also towards all people. They challenge all Methodists because love is a characteristic which any person can demonstrate towards others, and because it is what God the Father made clear to us in Jesus. (1 Jn.4:19) This love must be demonstrated in word and deed. The Notes also direct all Christians, all Methodists, to focus upon Christ crucified, from their first experience of God to the end of life on earth. Justification is completed in sanctification. The Standard Sermons, at least Vol.1 of 1746, and the Notes on the New Testament are in full agreement as to spirituality, in the Wesleyan form of perfect love.

(Some other verses in the Notes which bear upon this question are -
Matt. 25:40; John 14: 15f, 23; 15:1-12; 17: 17, 22, 26;
2 Cor. 7:1; Gal. 5:6; Eph. 4:24; 5:18; Col. 1:22; 3:11; 15f;
James 2:8; 1 Peter 3:4; 1 John 4:21.)

The Notes on the New Testament - Trinity

The link between spirituality and Trinity is less apparent in the Notes than in the Sermons. The Sermons are proclamations of the Gospel with all its implications. In them Wesley uses his wide knowledge of Scripture and of theology to present the Gospel. Wherever he felt it was appropriate he could introduce the idea of God as Father, Son, Holy Spirit. The Notes are entirely subservient to Scripture - "Explanatory Notes on the New Testament" (Wesley's title). In the Preface he makes clear his intention - to "assist serious persons in understanding the New Testament" (para.1). He writes for those who "reverence and love the Word of God and have a desire to save their souls" (para. 3). Wesley is a true servant of the Word. The form of the Notes demonstrates this - text on upper part of page, his notes on lower part, in smaller print and following Scripture phrase by phrase. Hence unless the concept of the Trinity appears in a verse, or verses, we are not likely to find a note on this matter. Nevertheless there are significant references to the Trinity.

Wesley is certain of the Godhead of Jesus. At John 1:1 Wesley uses the personal pronoun "he" when referring to "the word". He was "distinct from God the Father" but with "a perpetual tendency to the Father, in unity of essence..... And the Word was God - Supreme, eternal, independent He is styled (God in the absolute sense". Wesley believes that the Godhead of the Messiah is clearly revealed in the O.T. but "when some began to doubt of His Godhead, then St. John expressly asserted it. Later in this Gospel, when the Jews were affronted by Jesus making himself equal with God, Wesley notes that "our Lord never contradicted, but confirmed it." (John 5:18)

Other references to the Godhead of Jesus are John 1:2,3; 8:24, 27f, 58; 10:18, 30, 36; 20:28; Matt. 1:21,23; 10:5; 25:9, 14; 28:18; Rom. 9:5, and at least 20 others. There are also numerous references to Jesus as Son of God, image of God, eternal, ~~Creator~~, one with God the Father.

Wesley is also certain of the Godhead of the Holy Spirit. At Acts 5:3f, he uses formal logic to establish the Godhead of the Holy Ghost - "since lying to Him is lying to God" according to Peter's accusation against Ananias. One John writes "The Spirit is truth." The other John adds "The very God of truth". (See 1 John 5:6; another reference is John 15:26)

Specific or implied references to the Trinity are found at ten places. Mark 12:29 "The Lord our God is one Lord - The Lord is one God, essentially, though three persons. From this unity of God it follows that we owe all our love to Him alone."

Luke 1:35 The Holy Ghost shall come upon thee and the power of the Highest..... "The power of God was put forth by the Holy Ghost and so He exerted the power of the Highest as His own power, who, together with the Father and the Son, is the most High God."

John 10:30 "I and the Father are one." Wesley's note rebukes modern forms of heresies of Sabellius and Arius, thus implicitly affirming the Trinity.

John 15: 26 "When the Comforter is come....." From this promise by Jesus, Wesley deduces that the Holy Spirit is a divine person, together with but distinguished from the Father and the Son.

John 16:7 "It is expedient for you In respect of the Comforter (v.7 etc.), and of He (v.16 etc.), and of the Father (v.23 etc.). Wesley interprets the chapter as an implicit affirmation of the Trinity.

Acts 10:48 "to be baptised in the name of the Lord - Which implies the Father who anointed Him and the Spirit with which He was anointed to His office. But as the Gentiles had before believed in God the Father and could not but now believe in the Holy Ghost under whose powerful influence they were at this time, there was the less need of taking notice that they were baptised into the belief and profession of the sacred Three; though doubtless the apostle administered baptism in the form our Lord commanded." Wesley bars the way to any non-Trinitarian interpretation of this verse.

1 Cor. 2:8 "The Lord of glory - The giving Christ this august title, peculiar to the great Jehovah plainly shows Him to be the supreme God. In like manner the Father is styled, 'the Father of glory' (Eph.1:17), and the Holy Ghost, 'the Spirit of glory' (1 Pe. 4:14). The application of this title to all the three shows that the Father, Son, and Holy Ghost are 'the God of Glory'; as the only true God is called (Ps. 29:3, and Acts 7:2)."

1 Cor. 15:24, 28, affirms the unity of Father and Son as we expect at v.24. Even though the Son shall be subject to the Father on account of handing over the Kingdom to the Father, so that God may be all in all, this God, for Wesley, is "the three-one God".

2 Cor. 5:19 God - The whole Godhead but more eminently the Father. Was in Christ....." The phrase 'more eminently' probably undermines the point Wesley is making, namely the unity of the Father Son and Holy Spirit in the work of salvation. Nevertheless he is attempting to affirm the Trinity.

Col. 3:17 "In the name - In the power and Spirit of the Lord Jesus. Giving thanks unto God - The Holy Ghost. And the Father through him - Christ."

1 John 5: 7-8 (These verses presented a textual problem even in the 18th. century. Wesley follows his mentor Bengel, and makes "a small alteration" to the A.V.(Preface para.4); he reverses the order of the verses. On (his) v.7 - "The water - Of Baptism wherein we are dedicated to the Son (with the Father and the Spirit). On (his v.8) "The Father, the Word and the Holy Ghost - these three are one - Even as those two the Father and the Son are one (Jn.10:30). Nothing can separate the Spirit from the Father and the Son They are one in essence, in knowledge, in will and in their testimony."

This last statement perhaps is the last word from Wesley on the Trinity. It sets his followers a very high standard in respect of our theology, and a very clear guide in respect of experience of the Holy Spirit.

At four other places, sanctification is linked to the Trinity.

Romans 4:5 "For the sinner, being first convinced of his sin by the Spirit of God stand trembling before the awful tribunal of divine justice nothing to plead but his own guilt and the merits of a Mediator. Christ here interposes pardon is applied to the soul by the Holy Ghost who then begins the great work of inward sanctification. Thus God justifies the ungodly." Here is the Trinity linked firmly and essentially to both justification and sanctification.

Col. 1: Verses 3-8 tell of the God and Father of our Lord Jesus Christ, of Jesus himself, of the Colossians' love "wrought in you by the Spirit". Therefore, when Paul prays that they may increase "in their knowledge of God", Wesley is justified in his note - "daily increasing in the living, experimental knowledge of God, our Father, Saviour, Sanctifier."

Heb. 6:11 "the full assurance of hope The full assurance of faith relates to present pardon; the full assurance of hope, to future glory. The former is the highest degree of divine evidence that God is reconciled to me in the Son of His love; the latter is the same degree of divine evidence (wrought in the soul by the immediate inspiration of the Holy Ghost) of persevering grace, and of eternal glory.

Heb. 9:14 "... the blood of Christ, who through the eternal Spirit offered himself without spot to God..... Who through the eternal Spirit - The work of redemption being the work of the whole Trinity. Neither is the second Person alone concerned even in the amazing condescension that was needful to complete it. The Father delivers up the kingdom to the Son; and the Holy Ghost becomes the gift of the Messiah Offered himself - Infinitely more precious than any created victim..... Purge our conscience - Our inmost soul. From dead works - From all the inward and outward works of the devil To serve the living God - In the life of faith, in perfect love and spotless holiness."

Few though they be, these references to Trinity and sanctification are extremely strong. We should not be surprised that the references are so few; Wesley seldom repeats himself. For example, having explained "Christ" at Matt. 1:16, he says nothing about the word at Matt. 16:16, nor at the parallels in Mark and Luke.

The Notes confirm what was evident in the Sermons; in them Wesley

- (1) emphasises the concept of Trinity and relates it to sanctification;
- (2) focuses perfect love in Christ crucified and/or Christ in the believer.

The value of this survey of the Notes in relation to spirituality and Trinity lies (a) in their confirmatory role but equally (b) in their nature as a whole. They are Notes on the New Testament. This is really Wesley's starting-point. He is a servant of the Scripture (as he affirmed in both Prefaces). Thus what Wesley proclaims in the Sermons is based on his understanding of Scripture. Scripture he sees as a unity, to be interpreted by Scripture, reason, and tradition.

These standards of interpretation will not allow Wesley to pluck verses out of Scripture and use them as he wishes in order to make a point or a plea. When we see in the sermons numerous Scripture quotations strung together we may be confident that Wesley is using them as a true servant of the word.

A further value of the Notes in relation to spirituality and Trinity is that they show that Christian Perfection is not based, for Methodists, on a sermon on Phil.3:12 (which is rather negative), not even on two sermons (no.76 in the Abingdon edition). It is in the New Testament, clearly demonstrated in the Notes. Spirituality or Christian Perfection or Perfect Love is experiential religion beginning in repentance and forgiveness and culminating in the renewal of the image of God in us. Such spirituality is integral at any stage of being a Christian.

The last quarter of the Twentieth Century has seen a great surge of interest in the Holy Spirit - with regard to baptism in the Spirit, and the gifts of the Holy Spirit. The Eighteenth Century heard similar claims, some legitimate as in the cases of John and Charles Wesley, also of some of their converts, and earlier, in the case of the Moravians. Some converts to the Wesleyan movement exhibited, from time to time, unusual behaviour, falling and groaning in meetings, strange actions in daily life. Wesley had clear guidelines for discerning true from false claims for the Holy Spirit's influence, two in particular, namely Scripture and reason. Any action or attitude contrary to Scripture is not inspired by the Giver of Scripture. "Religion was not designed to destroy any of our natural faculties but to exalt and improve them, our reason in particular." (The Notes, 1 Cor.14:12) The sermon on "The Witness of the Spirit" (No.10 in the 44 or 53) is a reasoned defence of the direct testimony of the Spirit concerning a believer's divine adoption. In it Wesley points to the Lord's use of reason with regard to his opponents and to Paul's use of it also. He evaluates the Epistle to the Hebrews as "a chain of reasoning ... so solid, so regularly connected" as to be incomparable "in all the productions of ancient and modern times". Our Standards offer us clear guidelines by which to accept or reject claims of religious experience. "The Holy Scriptures abound with marks whereby one may be distinguished from the other" that is, a false from a true claim. The result of the former is "liberty to disobey ... the commandments of God." The result of the latter is "humble joy ... meekness, patience, gentleness... the love of God which drives us to keep his commandments."

The Bible and a constant focus upon Christ crucified, sanctified reason and a Trinitarian understanding of God are evident in our Wesleyan Standards. As in Wesley's day, also in ours, these are sufficient to distinguish false from true religious experience.

The Hymnbook of 1780 and Spirituality.

It would be surprising if the definitive hymnbook of Methodism in the lifetime of John and Charles Wesley did not reflect the same emphasis with regard to spirituality and to the Trinity as we have seen in the Sermons and the Notes. While the hymns are mainly the work of Charles, the editor is John. So we may expect to find references to spirituality and Trinity. Even with this expectation a reading of hymns 1-87 produced some surprises - for me.

In the Preface Wesley describes this hymnbook as "a little body of experimental and practical divinity". From this base, we can appreciate the section titles; for example, "Part 1 Section 1 Exhorting and Beseeching to Return to God" (Compare current hymnbooks.) Hymn no.1 - "O for a thousand tongues to sing...." This is an invitation to worshippers to know and experience God as Wesley had already experienced Him - "His blood availed for me". This note of personal experience is found in 65 of hymns 1-87.

In almost all of these hymns attention is focused on Jesus crucified. "See all your sins on Jesus laid; the Lamb of God was slain
His soul was once an offering made for every soul of man."
No theory of atonement is suggested in any of these hymns; the Biblical phrases 'Lamb of God', 'offering' are used. The response is sorrow for sin (v.3), then forgiveness (v.9) freedom from sin (v.4,5,) and love (v.9). The same ideas permeate all these hymns. The experience of God's love eliciting our love is the beginning of religion and spirituality.

The centrality of Jesus appears throughout these hymns. Most are addressed to him. The hymns "Describing Judgment" and "Describing Heaven" focus on Jesus as we would expect. But they scarcely describe Judgment nor Heaven; rather they express the believers' assurance vis-a-vis judgment and heaven on account of the work of Jesus. Nos. 53 and 64 (Describing Judgment) are developed from the parable of the ten bridesmaids; both refer only to the five wise girls and both put the spotlight on Christ's redeeming work. The same emphasis appears even in hymns on the destruction of the universe at the return of Christ, and more so in hymns "Describing Heaven". The believer's relationship with Jesus is heaven - "with Jesus ineffably one" (no.71). The section "Describing Hell" is misnamed. It does not; the sole hymn in this section describes the writer's fear of missing heaven and his resolve now to prepare for it.

Words and phrases expressive of spirituality regularly appear in these hymns. Below is a sampling from this sixth of the hymnbook.

The Christian begins his/her religious experience in Jesus and continues in the Christian life by the nearness of Jesus which is "a paradise of love"

"More and more of thee receive, ever in thy Spirit live"

"Live till all thy life I know, perfect through my Lord below." (13)

"In mystic fellowship of love"

"Join every soul that looks to Thee in bonds of perfect charity." (16)

"Thy power unto salvation show, and perfect holiness below"

"The fellowship of saints make known, and, O my God, might I be one!" (17)

"Swells my soul to compass thee; gasps in thee to live and move;

"Filled with all the Deity, all immersed and lost in love." (26)

(39-52, "Describing Death", are contemptuous of mortal life, thankful that pain is ceased, and joyful for heaven. There is thus little scope in them for expressions of spirituality on earth.)

No. 82 begins "Strike with the hammer of thy word and break these hearts of stone". It takes the singer through the stages of conversion and concludes "By perfect holiness prepare and take us up to heaven". Justification and sanctification are linked firmly.

"The faith that conquers all and doth the mountain move,

And saves whome'er on Jesus call and perfects them in love." (83)

(Christ)"offers all his joy and peace, settled comfort, perfect love." (84)

In no. 87 the Methodists prayed for themselves - "Fulfill thy love's redeeming plan and bring us to a perfect man." Then they pledged themselves with regard to others: "To teach, convince, correct, reprove, and build them up in perfect love." Again, justification progresses to sanctification.

In these 87 hymns, references to the Holy Spirit are few. Leaving aside Trinitarian references, they may be as few as nine. Some of these are closely linked to Jesus and appear as "thy Spirit" (nos. 13, 26, 77, 79). No. 75 simply echoes Rev. 22:17. In no. 83 the reference is to the Spirit who gives faith. In no. 16 he is the Spirit who draws believers together in loving union and in no. 85, the Spirit who helps us to understand the Scriptures. No. 84 is for the day of Pentecost - "Surely now the Holy Ghost, God to all that ask shall give." Verse 2 looks to Jesus crucified and "Jesus now is glorified; Gifts he hath received for men." These are freedom from sin, "joy and peace, settled comfort, perfect love, everlasting righteousness." These are the gifts Wesley encourages the Methodists to seek. (We should still be deeply grateful for these.) The absence of reference to "tongues" is noteworthy. Except for the "greatest" gift, love, does any hymn encourage believers to seek the gifts of 1 Corinthians 12?

Wesley's presentation of the Spirit in these hymns provides sound guidance for his followers to-day.

The Hymnbook of 1780 and Trinity

In the 87 hymns examined, there are 8 references to the Trinity. Hymn no.6 is shaped on the idea of "God, your Maker" (v.1), "God, your Saviour" (v.2) and "God the Spirit" (v.3). The fourth and final verse is an appeal to people to turn to this God. No.9 proclaims: "Ready the Father is to own Ready your loving Saviour stands Ready the Spirit of his love..... The Father, Son and Holy Ghost is ready with their shining host; All heaven is ready to resound: The Dead's alive! The lost is found." (Similarly, no.10)

No.21 affirms the power which the Holy Spirit gives to believers to witness in the face of opposition, affirms this power with reference to Jesus and the Father. No. 60 refers to "Jehovah, to "the Redeemer" and to "the heavenly Spirit".

No.84: "Father, behold we claim the gift in Jesu's name!

Him the promised Comforter, into all our spirits pour."

No.86 is a prayer for the Father to send the Holy Spirit to reveal him (the Father) to us as we read the Scriptures. Charles anticipates the result: "Let us in Jesus see thy face."

In two hymns Charles refers explicitly to the Trinity; "God Three in One and One in Three" (67 v.5) and in no.7 the word itself appears. In both hymns, he is writing, not about Systematic Theology but, about "experimental and practical divinity". "You whom he ordained to be transcripts of the Trinity." We were made in the image of God. Our salvation is the work of the whole Trinity. (See The Notes Heb.9:14; also 1 Cor. 2:8; 2 Cor.5:19 et.al.) God has been revealed through Christ as "one-in-three and three-in-one". This is his image in which we are to be renewed. Hence the couplet: - You whom he ordained to be transcripts of the Trinity." Let Wesley's followers hold firmly to God thus revealed. The claim to have an experience of one person of the Godhead is dangerous. The 1780 Hymnbook helps believers to know God in his fulness and in his unity. We may learn from it.

Jim M. Carmack
6 August 1997

- 35 9 Still let thy tears, thy groans, thy sighs,
O'erflow my eyes, and heave my breast,
Till loose from flesh and earth I rise,
And ever in thy bosom rest.

24

[Dresden]

- 1 Ye that pass by, behold the Man,
The Man of griefs condemned for you!
The Lamb of God, for sinners slain,
Weeping to Calvary pursue!
- 5 2 See, how his back the scourges tear,
While to the bloody pillar bound!
The ploughers make long furrows there,
Till all his body is one wound.
- 10 3 Nor can he thus their hate assuage;
His innocence, to death pursued,
Must fully glut their utmost rage—
Hark! how they clamour for his blood!

24

HSP, 1742, pp. 22-4, entitled 'A Passion-Hymn', eighteen vv., of which vv. 3, 4, 7 are omitted. HSS, 1753, No. 5, omits 3, 4, 6. Not in the 1778 draft.

5 C 1) scourgers (N.B. Some copies of C have 'scourges', but careful scrutiny of the type-setting of p. 29 and the neighbouring pages in all contemporary editions shows that this is not an instance of a gathering from a different edition having been picked up when binding this, but of the page itself having been reset during the run of the press, quite possibly to remove this very error, although one of the copies containing 'scourgers' was apparently used by accident as the physical prototype for D.)

5 8 Cf. Samuel Wesley, Jun., 'Ode upon Christ's Crucifixion' *Poems* (1736), p. 363, ll. 41-2:

Part from the long-drawn furrows flowed,
Which the twisted scourge has ploughed.

8 Cf. George Herbert, *The Thanksgiving*, ll. 1-6:

Oh King of grief! . . .
Shall I weep blood? Why, thou hast wept such store
'That all thy body was one door.

See also Dryden's trans. of the *Aeneid*, vi. 666-7:

Here Priam's son, Deiphobus, he found,
Whose face and limbs were one continued wound.

- 4 To us our own Barabbas give,
Away with him (they loudly cry),
Away with him, not fit to live,
The vile seducer crucify!
- 5 His sacred limbs they stretch, they tear,
With nails they fasten to the wood
His sacred limbs—exposed, and bare,
Or only covered with his blood.
- 6 See there! his temples crowned with thorn!
His bleeding hands extended wide!
His streaming feet, transfixed, and torn!
The fountain gushing from his side!
- 7 Where is the King of glory now?
The everlasting Son of God?
Th'Immortal hangs his languid brow;
Th'Almighty faints beneath his load!
- 8 Beneath my load he faints, and dies;
I filled his soul with pangs unknown;
I caused those mortal groans, and cries;
I killed the Father's only Son!
- 9 O thou dear suffering Son of God!
How doth thy heart to sinners move!
Help me to catch thy precious blood,
Help me to taste thy dying love!
- 10 Give me to feel thy agonies,
One drop of thy sad cup afford!
I fain with thee would sympathize,
And share the sufferings of my Lord.
- 11 The earth could to her centre quake,
Convulsed, while her Creator died;
O let my inmost nature shake,
And die with Jesus crucified!

21 1742, 1753, A thorns

44 1742 And bow

- 45 12 At thy last gasp the graves displayed
Their horrors to the upper skies;
O that my soul might burst the shade,
And quickened by thy death arise!
- 50 13 The rocks could feel thy powerful death,
And tremble, and asunder part;
O rend with thine expiring breath
The harder marble of my heart!
- 55 14 My stony heart thy voice shall rent,
Thou wilt, I trust, the veil remove;
My inmost bowels shall resent
The yearnings of thy dying love.
- 60 15 The grace I surely shall receive;
Thy death hath bought the grace for me;
This is my whole desire, to live—
To live, and then to die in thee.

25

[Complaint]

- 1 I thirst, thou wounded Lamb of God,
To wash me in thy cleansing blood,
To dwell within thy wounds; then pain
Is sweet, and life or death is gain.

51 1742 rent; 1753 with thy

53 1742 shall. The verbal use of 'rent' as an equivalent for 'rend' was already generally obsolete, though retained as a dialect form. See Beckerlegge, 'CW's Vocabulary', pp. 157-8, and cf. l. 51 (variant), and Hymns 102 3, 134: 1.

55 For the obsolescence of 'resent' as here used see Beckerlegge, 'CW's Vocabulary', p. 158.

25

HSP, 1740, pp. 74-6, 'From the German'. A cento of four hymns in the Herrnhut *Gesangbuch*, 1735, trans. by JW: vv. 1-2, from Zinzendorf: 'Ach! mein verwundter Fürste', No. 1197; vv. 3-6, from Johann Nitschmann: 'Du blutiger Versöhner', No. 1210; v. 7, from Zinzendorf: 'Der Gott von unserm Bunde', No. 1201; v. 8, from Anna Nitschmann: 'Mein König, deine Liebe', No. 1233 (see Nuelsen, pp. 50, 146-8). HSS, 1753, No. 25; *Select H.*, 1761, No. 75. Not in the 1778 draft.