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# Christianity According To The Wesleys

**Christopher L. Furtado**



## **Christianity According To The Wesleys:**

**Christianity According to the Wesleys** Franz Hildebrandt, 2018-07-19 These lectures cannot claim to be more than a first sketchy introduction to the theology of Wesley without in the main discriminating between John and Charles To those who know him they say nothing new the others of course and the Methodists among them in particular one would wish to convince at least that they ought to know him For this purpose it seemed advisable to let Wesley speak freely for himself even where he speaks against modern Methodism but to keep in mind and point out where necessary that the last word about Christianity must be here as always not according to the Wesleys but according to the Scriptures The semi homiletic style is chiefly due to the unregenerate nature of a preacher not really converted to academic garb and can only partly be ascribed to the setting of the beautiful Garrett Chapel where the lectures were delivered and to the generosity of those who had them recorded for me From the Author's Note

**Christianity According to the Wesleys** Franz Hildebrandt, 1996

**Wesley on the Christian Life** Fred Sanders, 2013 John Wesley stands as one of the most significant Christian thinkers since the Reformation From prevenient grace to Christian perfection Sanders guides readers through key facets of Wesley's theology

John Wesley Kenneth J. Collins, 2003 John Wesley A Theological Journey has been nominated for a Wesleyan Theological Society Book Award Abingdon Press would like to congratulate Kenneth Collins on this honor John Wesley remains a seminal figure not only for the people called Methodist but also within the larger Protestant tradition Understanding his theology is a requirement for understanding the development of the Western Christian tradition in the modern period In recent years much work has been done to grasp the intricacies of Wesley's theology However most of this work has been thematic in organization studying Wesley's thought according to a topical or systematic outline The weakness of this approach argues Kenneth J Collins is that it fails to demonstrate the evolution and changes of Wesley's theology What is called for is a historical presentation one that examines the development of Wesley's theology across the span of his long and eventful theological career Collins thus provides a chronological presentation of the development of Wesley's theology Drawing on an extensive examination of the primary sources and demonstrating an intimate knowledge of the different contexts and social locations in which Wesley's theology took place John Wesley A Theological Journey will be necessary reading for anyone wishing to understand the broad scope of the Methodist leader's theological development and contribution

**John Wesley's Scriptural Christianity** Thomas C. Oden, 1994 This important work condenses the teachings of John Wesley 18 massive teachings and writings into one remarkably consistent highly accessible volume for the masses This first book in a series is based primarily on Wesley's sermons Later books will deal with his pastoral and ethical teachings Lightning Print On Demand Title

*John Wesley's 52 Standard Sermons* John S. Knox, 2017-04-06 The Rev John Wesley 1703 1791 the founder of the Methodist Church was an enthusiastic preacher for the Lord a prolific writer and a prestigious Oxford scholar For over two centuries his treasured sermons have provided keen insight deep analysis and

provocative applications of the great truths of the faith for minister and layperson alike Utilizing both primary and secondary works John Wesley's 52 Standard Sermons An Annotated Summary presents a concise yet useful report on each of his messages Additionally other pertinent historical and theological information on Wesley's life culture intrinsic extrinsic influences his understanding of Christianity and his powerful exhortations of spiritual reformation and public philanthropy are presented all with the goals of helping readers understand Wesley's call for Christian Perfection developing proficient evangelism and pursuing personal sanctification and piety For pastors for theologians and for everyday Christians this book is a handy resource for understanding Wesley his doctrine and moreover it provides insight into the great biblical truths that Wesley considered relevant for following Christ's great commandments of loving God and one's neighbor

**A Real Christian** Kenneth J. Collins, 1999 A Real Christian The Life of John Wesley fills a void in available books in Wesleyan studies by providing a brief solid biography that focuses on Wesley himself While exploring Wesley's ancestry birth death and every major biographical and theological event between Collins also explores the theme of John Wesley's spiritual growth and maturation Wesley came to the conclusion that real Christians are those whose inward and outward lives have been transformed by the bountiful sanctifying grace of God what he termed real Christianity and this he strove to obtain for himself Real Christianity as Wesley understood it embraces both works of piety and mercy the person and the social

**John Wesley, Natural Man, and the 'Isms'** J. Robert Ewbank, 2009-06-05 John Wesley founder of the Methodist Church is one of the world's greatest religious figures A practical rather than systematic theologian he wrote and preached for the common man He is well known as a man of one book the Bible but he read like no other during his time We are left with fourteen volumes of his works and eight each of his letters and journals His brother became the troubadour of Methodism writing countless hymns John also took classic Christian works and edited them for the common man to read And if this were not enough he preached thousands of times both indoors and out In John Wesley Natural Man and the Isms J Robert Ewbank examines what Wesley thought about other religions Did he think all religions were from God and therefore there was little difference between them or did he think that there is uniqueness in Christianity Was he concerned about other philosophies and thoughts about religion popular in his day What did he think about Natural Man the Indians the Deists the Jews the Roman Catholics and the Mystics Were they also fine with him or did he discuss the differences between them revealing where he found them wrong Furthermore what did Wesley think about the possibility of salvation for all those who held to these other positions Did he find that it is possible for them to be saved by a loving God or have they stepped outside of the bounds therefore requiring extreme difficulty to be saved

**The Oxford Companion to Christian Thought** Adrian Hastings, Alistair Mason, Hugh S. Pyper, 2000-12-21 Embracing the viewpoints of Catholic Protestant or Orthodox thinkers of conservatives liberals radicals and agnostics Christianity today is anything but monolithic or univocal In The Oxford Companion to Christian Thought general editor Adrian Hastings has tried to capture a sense of the great diversity of opinion

that swirls about under the heading of Christian thought Indeed the 260 contributors who hail from twenty countries represent as wide a range of perspectives as possible Here is a comprehensive and authoritative though not dogmatic overview of the full spectrum of Christian thinking Within its 600 alphabetically arranged entries readers will find lengthy survey articles on the history of Christian thought on national and regional traditions and on various denominations from Anglican to Unitarian There is ample coverage of Eastern thought as well examining the Christian tradition in China Japan India and Africa The contributors examine major theological topics such as resurrection the Eucharist and grace as well as controversial issues such as homosexuality and abortion In addition short entries illuminate symbols such as water and wine and there are many profiles of leading theologians of non Christians who have deeply influenced Christian thinking including Aristotle and Plato and of literary figures such as Dante Milton and Tolstoy Most articles end with a list of suggested readings and the book features a large number of cross references The Oxford Companion to Christian Thought is an indispensable guide to one of the central strands of Western culture An essential volume for all Christians it is a thoughtful gift for the holidays

**John Wesley, Preacher of Scriptural Christianity** Charles J. Little, 1903

**Wesleys Tract, 1742-1774** John Wesley, 1992 Wesley s Tracts This volume gathers together eight representative tracts from Wesley s pen and press

- 1 The Principles of a Methodist 1742 The doctrinal controversy with the Calvinists over predestination unleashed by Wesley s 1739 Bristol sermon Free Grace brought him under fire Clergy and laity took aim at Wesley in the pulpits and in the press Not until 1742 however did Wesley take the threats seriously In Principles of a Methodist Wesley tried to clarify his teaching on salvation and Christian perfection
- 2 Character of a Methodist 1742 In the early 1730s Wesley read and admired the sketch of a Perfect Christian drawn by Clement of Alexandria about A D 200 Ten years later Wesley decided to draw such a character himself only this time using the words of scripture He had a dual purpose in mind not simply to expound Christian perfection under an alias but also to define and defend Methodism as simply good old fashioned scriptural Christianity
- 3 Predestination Calmly Considered 1752 At mid career 1752 Wesley penned and published a summary of his rejection of the predestinarian position It gathers up the threads of his earlier polemics and establishes the main lines along which the controversy would proceed spasmodically until his death Both Calvinist and Arminian parties professed a common belief in the doctrines of the sovereignty of God and justification by faith alone However they disagreed on the proper role persons could play in the whole affair of salvation Calvinists saw God s sovereignty threatened by Arminian talk of free will and any notion of cooperating response even if empowered by God s grace Wesley saw God s character defamed by reprobation and insisted that the gospel balanced God s sovereign grace with human moral responsibility Pretending to be dialogue Predestination Calmly Considered reflects these two rigid positions in not so calm collision
- 4 Plain Account of Genuine Christianity 1753 John Wesley was fond of writing little sketches of the perfect Christian although he never claimed this character for himself nor ascribed it to other living persons His Plain Account of Genuine Christianity is designed to offer

both a model of holy living to converts and an apology for Methodism's mission to outsiders Who could quarrel with a religious movement that aimed to make people holy 5 *The Desideratum or Electricity Made Plain and Useful* 1760 John Wesley kept abreast of the literature on electricity reading the reports of such scientists as Benjamin Franklin and Joseph Priestley Though his claims for therapeutic use of electricity were exaggerated Wesley's practice illustrates his commitment to scientific medicine that would be in harmony with knowledge of the natural world 6 In 1762 John Wesley reissued Part I of *The Doctrine of Original Sin according to Scripture Reason and Experience* as a seventy five page essay and published it separately with a new title *The Dignity of Human Nature* In both treatise and essay Wesley takes the Protestant hard line asserting the utter impotence of one's natural moral powers 7 *Short History of Methodism* 1765 In this 1765 sketch Wesley gives only a brief account of Methodist origins The remainder of the small pamphlet documents successive theological squabbles and schisms within the movement 8 *Thoughts Upon Slavery* 1774 In matters of human rights slavery bothered Wesley the most Methodism began with a vigorous antislavery heritage thanks to him He read about slavery at Oxford experienced the horrors of slavery firsthand in South Carolina in the 1730s Forty years later he was moved to write a fifty one page tract entitled *Thoughts upon Slavery* In it he repudiated those who argued the necessity of continuing slavery

*The Scripture Way of Salvation* Prof. Kenneth J. Collins, 2010-10-01 Taking its title from one of John Wesley's most important sermons *The Scripture Way of Salvation* explores the soteriological content of Wesley's entire literary corpus sermons letters theological treatises journals and the notes on the Old and New Testaments Fundamentally a doctrinal study it is historically sensitive to the subtle shifts and nuances of Wesley's continuing reflections about the processes of salvation and the nature of Christian life Collins provides a clear discussion of Wesley's emerging views about the development and maturation of Christian life and in so doing highlights the essential structure that undergirds and provides the framework for Wesley's way of thinking about the processes of salvation

**Recapturing the Wesleys' Vision** Paul Wesley Chilcote, 2009-08-20 Paul Wesley Chilcote introduces the dynamic faith of John and Charles Wesley showing how they were able to balance faith and works Word and Spirit the personal and the social head and heart mission and service

*Christianity According to the Wesleys. The Harris Franklin Rall Lectures, 1954, Etc* Franz Hildebrandt, Charles Wesley, 1956

*The Almost Mystic* Steven P. Tungate, 2024-07-31 John Wesley eighteenth century Church of England priest and founder of Methodism was strongly influenced by the works of Roman Catholic mystics early in his ministry These writings shaped his widely known doctrine of Christian perfection or entire sanctification The mystics inspired Wesley to advocate for a lofty spiritual goal that he believed to be attainable in this life In time however he developed many contentions with extremes as well as some particulars found in the mystical tradition Beginning in 1749 Wesley began to publish his *Christian Library* a fifty volume compilation of abridged works that he believed to be among the best writings on practical divinity that had been published in English Among this vast collection he incorporated two works originally written in

Spanish including a sampling of Letters by Juan de Avila and the Spiritual Guide by Miguel de Molinos This book examines Wesley's editing of these works as a way of evaluating Wesley's theology in comparison and contrast with Spanish mysticism In particular this book serves as a comparative study among these authors on matters of theological authority self knowledge and epistemology soteriology spiritual growth suffering and divine withdrawal prayer meditation contemplation and the spiritual goal

**The Times and the Teaching of John Wesley** Arthur Wilde Little,1905

**Rethinking Wesley's Theology for Contemporary Methodism** Randy L. Maddox,1998 One of the most surprising developments in contemporary Methodist theology is the degree to which leading Methodist and Wesleyan systematic theologians are reengaging John Wesley finding his works instructive provocative and stimulating for their own theological reflection Such a broad and purposeful dialogue with Wesley by theologians of the Wesleyan heritage is unprecedented in this century and much rarer in the previous century than is popularly believed This volume presents a set of original essays that represent and embody this new engagement allowing the reader to see how several prominent theologians are self consciously reexamining and reappropriating their theological tradition

*The Contribution of Dr. D. T. Niles to the Church Universal and Local* Christopher L. Furtado,1978

Michigan Christian Advocate ,1904

*Hurlbut's Story of the Christian Church* Jesse Lyman Hurlbut,1918

## Unveiling the Energy of Verbal Art: An Emotional Sojourn through **Christianity According To The Wesleys**

In a global inundated with monitors and the cacophony of immediate transmission, the profound power and emotional resonance of verbal art usually fade into obscurity, eclipsed by the continuous assault of noise and distractions. Yet, located within the musical pages of **Christianity According To The Wesleys**, a fascinating perform of literary beauty that impulses with organic emotions, lies an memorable journey waiting to be embarked upon. Published with a virtuoso wordsmith, that interesting opus manuals viewers on a psychological odyssey, gently exposing the latent possible and profound influence embedded within the complicated internet of language. Within the heart-wrenching expanse with this evocative evaluation, we shall embark upon an introspective exploration of the book is central styles, dissect its captivating publishing style, and immerse ourselves in the indelible impact it leaves upon the depths of readers souls.

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### **Christianity According To The Wesleys Introduction**

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