



Sermon 16 (text from the 1872 edition)

The Means of Grace

by John Wesley

"Ye are gone away from mine ordinances, and have not kept them." Malachi 3:7

- I. Are there any ordinances now, since life and immortality were brought to light by the gospel?
- II. Are there any means of grace
- III. All who desire the grace of God are to wait for it in the means which he hath ordained.
- IV. As plainly as God hath pointed out the means, men have objected against it.

I.

1. But are there any *ordinances* now, since life and immortality were brought to light by the gospel? Are there, under the Christian dispensation, any *means ordained* of God, as the usual channels of his grace? This question could never have been proposed in the apostolical church, unless by one who openly avowed himself to be a Heathen; the whole body of Christians being agreed, that Christ had ordained certain outward means, for conveying his grace into the souls of men. Their constant practice set this beyond all dispute; for so long as "all that believed were together, and had all things common" (Acts 2:44), "they continued steadfastly in the teaching of the Apostles, and in the breaking of bread, and in prayers" (Acts 2:42).

2. But in process of time, when "the love of many waxed cold," some began to mistake the *means* for the *end*, and to place religion rather in doing those outward works, than in a heart renewed after the image of God. They forgot that "the end of" every "commandment is love, out of a pure heart," with "faith unfeigned;" the loving the Lord their God with all their heart, and their neighbour as themselves; and the being purified from pride, anger, and evil desire, by a "faith of the operation of God." Others seemed to imagine, that though religion did not principally consist in these outward means, yet there was something in them wherewith God was well pleased: something that would still make them acceptable in his sight, though they were not exact in the weightier matters of the law, in justice, mercy, and the love of God.

3. It is evident, in those who abused them thus, they did not conduce to the end for which they were ordained: Rather, the things which should have been for their health, were to them an occasion of falling. They were so far from receiving any blessing therein, that they only drew down a curse upon their head; so far from growing more heavenly in heart and life, that they were two-fold more the children of hell than before. Others, clearly perceiving that these means did not convey the grace of God to those children of the devil, began, from this particular case, to draw a general conclusion, -- that they were not means of conveying the grace of God.

4. Yet the number of those who *abused* the ordinances of God, was far greater than of those who *despised* them, till certain men arose, not only of great understanding (sometimes joined with considerable learning), but who likewise appeared to be men of love, experimentally acquainted with true, inward religion. Some of these were burning and shining lights, persons famous in their generations, and such as had well deserved of the church of Christ, for standing in the gap against the overflowings of ungodliness.

It cannot be supposed, that these holy and venerable men intended any more, at first, than to show that outward religion is nothing worth, without the religion of the heart; that "God is a Spirit, and they who worship him must worship him in spirit and in truth;" that, therefore, external worship is lost labour, without a heart devoted to God; that the outward ordinances of God then profit much, when they advance inward holiness, but, when they advance it not, are unprofitable and void, are lighter than vanity; yea, that when they are used, as it were *in the place* of this, they are an utter abomination to the Lord.

5. Yet is it not strange, if some of these, being strongly convinced of that horrid profanation of the ordinances of God, which had spread itself over the whole church, and well nigh driven true religion out of the world, -- in their fervent zeal for the glory of God, and the recovery of souls from that fatal delusion, -- spake as if outward religion were absolutely nothing, as if it had no place in the religion of Christ. It is not surprising at all, if they should not always have expressed themselves with sufficient caution; so that unwary hearers might believe they condemned all outward means, as altogether unprofitable, and as not designed of God to be the ordinary channels of conveying his grace into the souls of men.

Nay, it is not impossible, some of these holy men did, at length, themselves fall into this opinion; in particular those who, not by choice, but by the providence of God, were cut off from all these ordinances; perhaps wandering up and down, having no certain abiding-place, or dwelling in dens and caves of the earth. These, experiencing the grace of God in themselves, though they were deprived of all outward means, might infer that the same grace would be given to them who of set purpose abstained from them.

6. And experience shows how easily this notion spreads, and insinuates itself into the minds of men; especially of those who are throughly awakened out of the sleep of death, and begin to feel the weight of their sins a burden too heavy to be borne. These are usually impatient of their present state; and, trying every way to escape from it, they are always ready to catch at any new thing, any new proposal of ease or happiness. They have probably tried most outward means, and found no ease in them; it may be, more and more of remorse, and fear, and sorrow, and condemnation. It is easy, therefore, to persuade these, that it is better for them to abstain from all those means. They are already weary of striving (as it seems) in vain, of labouring in the fire; and are therefore glad of any pretence to cast aside that wherein their soul has no pleasure, to give over the painful strife, and sink down into an indolent inactivity.

II.

1. In the following discourse, I propose to examine at large, whether there are any means of grace.

By "means of grace" I understand outward signs, words, or actions, ordained of God, and appointed for this end, to be the ordinary channels whereby he might convey to men, preventing, justifying, or sanctifying grace.

I use this expression, means of grace, because I know none better; and because it has been generally used in the Christian church for many ages; -- in particular by our own Church, which directs us to bless God both for the means of grace, and hope of glory; and teaches us, that a sacrament is "an outward sign of inward grace, and a means whereby we receive the same."

The chief of these means are prayer, whether in secret or with the great congregation; searching the Scriptures (which implies reading, hearing, and meditating thereon); and receiving the Lord's Supper, eating bread and drinking wine in remembrance of Him: And these we believe to be ordained of God, as the ordinary channels of conveying his grace to the souls of men.

2. But we allow, that the whole value of the means depends on their actual subservience to the end of religion; that, consequently, all these means, when separate from the end, are less than nothing and vanity; that if they do not actually conduce to the knowledge and love of God, they are not acceptable in his sight; yea, rather, they are an abomination before him, a stink in his nostrils; he is weary to bear them. Above all, if they are used as a kind of *commutation* for the religion they were designed to subserve, it is not easy to find words for the enormous folly and wickedness of thus turning God's arms against himself; of keeping Christianity out of the heart by those very means which were ordained for the bringing it in.

3. We allow, likewise, that all outward means whatever, if separate from the Spirit of God, cannot profit at all, cannot conduce, in any degree, either to the knowledge or love of God. Without controversy, the help that is done upon earth, He doeth it himself. It is He alone who, by his own almighty power, worketh in us what is pleasing in his sight; and all outward things, unless He work in them and by them, are mere weak and beggarly elements. Whosoever, therefore, imagines there is any intrinsic power in any means whatsoever, does greatly err, not knowing the Scriptures, neither the power of God. We know that there is no inherent power in the words that are spoken in prayer, in the letter of Scripture read, the sound thereof heard, or the bread and wine received in the Lord's Supper; but that it is God alone who is the Giver of every good gift, the Author of all grace; that the whole power is of him, whereby, through any of these, there is any blessing conveyed to our soul. We know, likewise, that he is able to give the same grace, though there were no means on the face of the earth. In this sense, we may affirm, that, with regard to God, there is no such thing as means; seeing he is equally able to work whatsoever pleaseth him, by any, or by none at all.

4. We allow farther, that the use of all means whatever will never atone for one sin; that it is the blood of Christ alone, whereby any sinner can be reconciled to God; there being no other propitiation for our sins, no other fountain for sin and uncleanness. Every believer in Christ is deeply convinced that there is no merit but in Him; that there is no merit in any of his own works; not in uttering the prayer, or searching the Scripture, or hearing the word of God, or eating of that bread and drinking of that cup. So that if no more be intended by the expression some have used, "Christ is the only means of grace," than this, -- that He is the only meritorious cause of it, it cannot be gainsayed by any who know the grace of God.

5. Yet once more: We allow, though it is a melancholy truth, that a large proportion of those who are called Christians, do to this day abuse the means of grace to the destruction of their souls. This is doubtless the case with all those who rest content in the form of godliness, without the power. Either they fondly presume they are Christians already, because they do thus and thus,--although Christ was never yet revealed in their hearts, nor the love of God shed abroad therein: -- Or else they suppose they shall infallibly be so barely because they use these means; idly dreaming, (though perhaps hardly conscious thereof,) either that there is some kind of *power* therein, whereby, sooner or later (they know not when), they shall certainly be made holy; or that there is a sort of *merit* in using them, which will surely move God to give them holiness, or accept them without it.

6. So little do they understand that great foundation of the whole Christian building, "By grace are ye saved:" Ye are saved from your sins, from the guilt and power thereof, ye are restored to the favour and image of God, not for any works, merits, or deservings of yours, but by the free grace, the mere mercy of God, through the merits of his well-beloved Son: Ye are thus saved, not by any power, wisdom, or strength, which is in you, or in any other creature; but merely through the grace or power of the Holy Ghost, which worketh all in all.

7. But the main question remains: "We know this salvation is the gift and the work of God; but how (may one say who is convinced he hath it not) may I attain thereto?" If you say, "Believe, and thou shalt be saved!" He answers, "True; but how shall I believe?" You reply, "Wait upon God." "Well; but how am I to wait? In the means of grace, or out of them? Am I to wait for the grace of God which bringeth salvation, by using these means, or by laying them aside?"

8. It cannot possibly be conceived, that the word of God should give no direction in so important a point; or, that the Son of God, who came down from heaven for us men and for our salvation, should have left us undetermined with regard to a question wherein our salvation is so nearly concerned.

And, in fact, he hath not left us undetermined; he hath shown us the way wherein we should go. We have only to consult the oracles of God; to inquire what is written there; and, if we simply abide by their decision, there can no possible doubt remain.

III.

1. According to this, according to the decision of holy writ all who desire the grace of God are to wait for it in the means which he hath ordained; in using, not in laying them aside.

And, First, all who desire the grace of God are to wait for it in the way of prayer. This is the express direction of our Lord himself. In his Sermon upon the Mount, after explaining at large wherein religion consists, and describing the main branches of it, he adds, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (Matt. 7:7, 8) Here we are in the plainest manner directed to ask, in order to, or as a means of, receiving; to seek, in order to find, the grace of God, the pearl of great price; and to knock, to continue asking and seeking, if we would enter into his kingdom.

2. That no doubt might remain, our Lord labours this point in a more peculiar manner. He appeals to every man's own heart: "What man is there of you, who, if his son ask bread, will give him a stone? Or, if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven," the Father of angels and men, the Father of the spirits of all flesh, "give good things to them that ask him?" (Matt. 7:9-11) Or, as he expresses himself on another occasion, including all good things in one, "How much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13) It should be particularly observed here, that the persons directed to ask had not then received the Holy Spirit: Nevertheless our Lord directs them to use this means, and promises that it should be effectual; that upon asking they should receive the Holy Spirit, from him whose mercy is over all his works.

3. The absolute necessity of using this means, if we would receive any gift from God, yet farther appears from that remarkable passage which immediately precedes these words: "And he said unto them," whom he had just been teaching how to pray, "Which of you shall have a friend, and shall go unto him at midnight, and shall say unto him, Friend, lend me three loaves: And he from within shall answer, Trouble me not; I cannot rise and give thee. I say unto you, though he will not rise and give him, because he is his friend, yet because of his importunity, he will rise, and give him as many as he needeth. And I say unto you, Ask, and it shall be given you." (Luke 11:5, 7-9) "Though he will not give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth." How could our blessed Lord more plainly declare, that we may receive of God, by this means, by importunately asking, what otherwise we should not receive at all?

4. "He spake also another parable, to this end, that men ought always to pray, and not to faint," till through this means they should receive of God whatsoever petition they asked of him: "There was in a city a judge which feared not God, neither regarded man. And there was a widow in that city, and she came unto him, saying, Avenge me of my adversary. And he would not for a while; but afterward he said within himself, Though I fear not God, nor regard man, yet because this widow troubleth me, I will avenge her, lest, by her continual coming, she weary me." (Luke 18:1-5) The application of this our Lord himself hath made: "Hear what the unjust judge saith!" Because she continues to ask, because she will take no denial, therefore I will avenge her. "And shall not God avenge his own elect, which cry day and night unto him? I tell you he will avenge them speedily," if they pray and faint not.

5. A direction, equally full and express, to wait for the blessings of God in private prayer, together with a positive promise, that, by this means, we shall obtain the request of our lips, he hath given us in those well-known words: "Enter into thy closet, and, when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly." (Matt. 6:6)

6. If it be possible for any direction to be more clear, it is that which God hath given us by the Apostle, with regard to prayer of every kind, public or private, and the blessing annexed thereto: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally," if they ask; otherwise "ye have not, because ye ask not," (James 4:2) "and upbraideth not; and it shall be given him." (James 1:5)

If it be objected, "But this is no direction to unbelievers; to them who know not the pardoning grace of God: For the Apostle adds, 'But let him ask in faith;' otherwise, 'let him not think that he shall receive any thing of the Lord':" I answer, The meaning of the word *faith*, in this place, is fixed by the Apostle himself, as if it were on purpose to obviate this objection, in the following: "Let him ask in faith, nothing wavering," nothing doubting, *mEden dikrinomenos*. Not doubting but God heareth his prayer, and will fulfil the desire of his heart.

The gross, blasphemous absurdity of supposing *faith*, in this place, to be taken in the full Christian meaning, appears hence: It is supposing the Holy Ghost to direct a man who knows he has not faith (which is here termed *wisdom*), to ask it of God, with a positive promise that "it shall be given him;" and then immediately to subjoin, that it shall not be given him, unless he have it before he asks for it! But who can bear such a supposition? From this scripture, therefore, as well as those cited above, we must infer, that all who desire the grace of God are to wait for it in the way of prayer.

7. Secondly. All who desire the grace of God are to wait for it in searching the Scriptures.

Our Lord's direction, with regard to the use of this means, is likewise plain and clear. "Search the Scriptures," saith he to the unbelieving Jews, "for they testify of me." (John 5:39) And for this very end did he direct them to search the Scriptures, that they might believe in him.

The objection, that "this is not a command, but only an assertion, that they did search the Scriptures," is shamelessly false. I desire those who urge it, to let us know how a command can be more clearly expressed, than in those terms, *Ereunate tas graphas*. It is as peremptory as so many words can make it.

And what a blessing from God attends the use of this means, appears from what is recorded concerning the Bereans; who, after hearing St. Paul, "searched the Scriptures daily, whether those things were so. Therefore many of them believed;" -- found the grace of God, in the way which he had ordained. (Acts 17:11, 12)

It is probable, indeed, that in some of those who had "received the word with all readiness of mind," "faith came," as the same Apostle speaks, "by hearing," and was only confirmed by reading the Scriptures: But it was observed above, that under the general term of searching the Scriptures, both hearing, reading, and meditating are contained.

8. And that this is a means whereby God not only gives, but also confirms and increases, true wisdom, we learn from the words of St. Paul to Timothy: "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." (2 Tim. 3:15) The same truth (namely, that this is the great means God has ordained for conveying his manifold grace to man) is delivered, in the fullest manner that can be conceived, in the words which immediately follow: "All Scripture is given by inspiration of God;" consequently, all Scripture is infallibly true; "and is profitable for doctrine, for reproof, for correction, for instruction in righteousness;" to the end "that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3:16, 17)

9. It should be observed, that this is spoken primarily and directly of the Scriptures which Timothy had known from a child; which must have been those of the Old Testament, for the New was not then wrote. How far then was St. Paul (though he was "not a whit behind the very chief of the Apostles," nor, therefore, I presume, behind any man now upon earth) from making light of the Old Testament! Behold this, lest ye one day "wonder and perish," ye who make so small account of one half of the oracles of God! Yea, and that half of which the Holy Ghost expressly declares, that it is "profitable," as a means ordained of God, for this very thing, "for doctrine, for reproof, for correction, for instruction in righteousness;" to the end, "the man of God may be perfect, thoroughly furnished unto all good works."

10. Nor is this profitable only for the men of God, for those who walk already in the light of his countenance; but also for those who are yet in darkness, seeking him whom they know not. Thus St. Peter, "We have also a more sure word of prophecy:" Literally, "And we have the prophetic word more sure;" *Kai echomen bebaioteron ton prophEtikon logon*, confirmed by our being "eye-witnesses of his Majesty," and "hearing the voice which came from the excellent glory;" unto which -- prophetic word; so he styles the Holy Scriptures -- "ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the Day-star arise in your hearts." (2 Peter 1:19) Let all, therefore, who desire that day to dawn upon their hearts, wait for it in searching the Scriptures.

11. Thirdly. All who desire an increase of the grace of God are to wait for it in partaking of the Lord's Supper: For this also is a direction himself hath given. "The same night in which he was betrayed, he took bread, and brake it, and said, Take, eat; this is my body;" that is, the sacred sign of my body: "This do in remembrance of me." Likewise, "he took the cup, saying, This cup is the new testament," or covenant, "in my blood;" the sacred sign of that covenant; "this do ye in remembrance of me." "For as often as ye eat this bread, and drink this cup, ye do show forth the Lord's death till he come:" (1 Cor. 11:23, &c.) Ye openly exhibit the same by, these visible signs, before God, and angels, and men; ye manifest your solemn remembrance of his death, till he cometh in the clouds of heaven.

Only "let a man" first "examine himself," whether he understand the nature and design of this holy institution, and whether he really desire to be himself made conformable to the death of Christ; and so, nothing doubting, "let him eat of that bread, and drink of that cup." (1 Cor. 11:28)

Here, then, the direction first given by our Lord is expressly repeated by the Apostle: "Let him eat; let him drink;" *esthietO, pinetO*, both in the imperative mood; words not implying a bare permission only, but a clear, explicit command; a command to all those either who already are filled with peace and joy in believing, or who can truly say, "The remembrance of our sins is grievous unto us, the burden of them is intolerable."

12. And that this is also an ordinary, stated means of receiving the grace of God, is evident from those words of the Apostle, which occur in the preceding chapter: "The cup of blessing which we bless, is it not the communion," or *communication*, "of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" (1 Cor. 10:16) Is not the eating of that bread, and the drinking of that cup, 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 by the body of Christ once broken and the blood of Christ once shed for us? Let all, therefore, who truly desire the grace of God, eat of that bread, and drink of that cup.

IV.

1. But as plainly as God hath pointed out the way wherein he will be inquired after, innumerable are the objections which men, wise in their own eyes, have, from time to time, raised against it. It may be needful to consider a few of these; not because they are of weight in themselves, but because they have so often been used, especially of late years, to turn the lame out of the way; yea, to trouble and subvert those who did run well, till Satan appeared as an angel of light.

The first and chief of these is, "You cannot use these means (as you call them) without *trusting* in them." I pray, where is this written? I expect you should show me plain Scripture for your assertion: Otherwise I dare not receive it; because I am not convinced that you are wiser than God.

If it really had been as you assert, it is certain Christ must have known it. And if he had known it, he would surely have warned us; he would have revealed it long ago. Therefore, because he has not, because there is no tittle of this in the whole revelation of Jesus Christ, I am as fully assured your assertion is false, as that this revelation is of God.

"However, leave them off for a short time, to see whether you trusted in them or no." So I am to disobey God, in order to know whether I trust in obeying him! And do you avow this advice? Do you deliberately teach to "do evil, that good may come?" O tremble at the sentence of God against such teachers! Their "damnation is just."

"Nay, if you are troubled when you leave them off, it is plain you trusted in them." By no means. If I am troubled when I wilfully disobey God, it is plain his Spirit is still striving with me; but if I am not troubled at wilful sin, it is plain I am given up to a reprobate mind.

But what do you mean by "*trusting* in them?" -- looking for the blessing of God therein? Believing, that if I wait in this way, I shall attain what otherwise I should not? So I do. And so I will, God being my helper, even to my life's end. By the grace of God I will *thus* trust in them, till the day of my death; that is, I will believe, that whatever God hath promised, he is faithful also to perform. And seeing he hath promised to bless me in this way, I *trust* it shall be according to his word.

2. It has been, Secondly, objected, "This is seeking salvation by works." Do you know the meaning of the expression you use? What is seeking salvation by works? In the writings of St. Paul, it means, either seeking to be saved by observing the ritual works of the Mosaic law; or expecting salvation for the sake of our own works, by the merit of our own righteousness. But how is either of these implied in my waiting in the way God has ordained, and expecting that he will meet me there, because he has promised so to do?

I do expect that he will fulfil his word, that he will meet and bless me in this way. Yet not for the sake of any works which I have done, nor for the merit of my righteousness; but merely through the merits, and sufferings, and love of his Son, in whom he is always well pleased.

3. It has been vehemently objected, Thirdly, "that Christ is the only means of grace." I answer, this is mere playing upon words. Explain your term, and the objection vanishes away. When we say, "Prayer is a means of grace," we understand a channel through which the grace of God is conveyed. When you say, "Christ is the means of grace," you understand the sole price and purchaser of it; or, that "no man cometh unto the Father, but through him." And who denies it? But this is utterly wide of the question.

4. "But does not the Scripture" (it has been objected, Fourthly) "direct us to *wait* for salvation? Does not David say, 'My soul waiteth upon God, for of him cometh my salvation?' And does not Isaiah teach us the same thing, saying, 'O Lord, we have waited for thee?'" All this cannot be denied. Seeing it is the gift of God, we are undoubtedly to *wait* on him for salvation. But how shall we wait? If God himself has appointed a way, can you find a better way of waiting for him? But that he hath appointed a way hath been shown at large, and also what that way is. The very words of the Prophet, which you cite, put this out of the question. For the whole sentence runs thus: -- "In the way of thy judgments," or ordinances, "O Lord, have we waited for thee." (Isaiah 26:8.) And in the very same way did David wait, as his own words abundantly testify: "I have waited for thy saving health, O Lord, and have kept thy law. Teach me, O Lord, the way of thy statutes, and I shall to keep it unto the end."

5. "Yea," say some, "but God has appointed another way. -- 'Stand still, and see the salvation of God.' "

Let us examine the Scriptures to which you refer. The first of them, with the context, runs thus: --

"And when Pharaoh drew nigh, the children of Israel lifted up their eyes; and they were sore afraid. And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? And Moses said unto the people, Fear ye not; stand still, and see the salvation of the Lord. And the Lord said unto Moses, Speak unto the children of Israel that they go forward. But lift thou up thy rod, and stretch out thine hand over the sea, and divide it. And the children of Israel shall go on dry ground through the midst of the sea." (Exod. 14:10, &c.)

This was the *salvation of God*, which they *stood still* to see, by *marching forward* with all their might!

The other passage, wherein this expression occurs stands thus: "There came some that told Jehoshaphat, saying, 'There cometh a great multitude against thee, from beyond the sea.' And Jehoshaphat feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah. And Judah gathered themselves together to ask help of the Lord: Even out of all the cities they came to seek the Lord. And Jehoshaphat stood in the congregation, in the house of the Lord. -- Then upon Jahaziel came the Spirit of the Lord. And he said, 'Be not dismayed by reason of this great multitude. To-morrow go ye down against them: Ye shall not need to fight in this battle. Set yourselves: Stand ye still, and see the salvation of the Lord.' And they rose early in the morning, and went forth. And when they began to sing and to praise, the Lord set ambushments against the children of Moab, Ammon, and mount Seir: -- and everyone helped to destroy another." (2 Chron. 20:2, &c.)

Such was the salvation which the children of Judah saw. But how does all this prove, that we ought not to wait for the grace of God in the means which he hath ordained?

6. I shall mention but one objection more, which, indeed, does not properly belong to this head: Nevertheless, because it has been so frequently urged, I may not wholly pass it by.

"Does not St. Paul say, 'If ye be dead with Christ, why are ye subject to ordinances?' (Col. 2:20) Therefore a Christian, one that is dead with Christ, need not use the ordinances any more."

So you say, "If I am a Christian, I am not subject to the ordinances of Christ!" Surely, by the absurdity of this, you must see at the first glance, that the ordinances here mentioned cannot be the ordinances of Christ: That they must needs be the Jewish ordinances, to which it is certain a Christian is no longer subject.

And the same undeniably appears from the words immediately following, "Touch not, taste not, handle not;" all evidently referring to the ancient ordinances of the Jewish law.

So that this objection is the weakest of all. And, in spite of all, that great truth must stand unshaken; -- that all who desire the grace of God, are to wait for it in the means which he hath ordained.

V.

1. But this being allowed, that all who desire the grace of God are to wait for it in the means he hath ordained; it may still be inquired, how those means should be used, both as to the order and the manner of using them.

With regard to the former, we may observe, there is a kind of order, wherein God himself is generally pleased to use these means in bringing a sinner to salvation. A stupid, senseless wretch is going on in his own way, not having God in all his thoughts, when God comes upon him unawares, perhaps by an awakening sermon or conversation, perhaps by some awful providence, or, it may be, an immediate stroke of his convincing Spirit, without any outward means at all. Having now a desire to flee from the wrath to come, he purposely goes to *hear* how it may be done. If he finds a preacher who speaks to the heart, he is amazed, and begins searching the Scriptures, whether these things are so? The more he *hears* and *reads*, the more convinced he is; and the more he meditates thereon day and night. Perhaps he finds some other book which explains and enforces what he has heard and read in Scripture. And by all these means, the arrows of conviction sink deeper into his soul. He begins also to *talk* of the things of God, which are ever uppermost in his thoughts; yea, and to talk with God; to *pray* to him; although, through fear and shame, he scarce knows what to say. But whether he can speak or no, he cannot but pray, were it only in "groans which cannot be uttered." Yet, being in doubt, whether "the high and lofty One that inhabiteth eternity" will regard such a sinner as him, he wants to pray with those who know God, with the faithful, in the great congregation. But here he observes others go up to the table of the Lord. He considers, "Christ has said, 'Do this!' How is it that I do not? I am too great a sinner. I am not fit. I am not worthy." After struggling with these scruples a while, he breaks through. And thus he continues in God's way, in hearing, reading, meditating, praying, and partaking of the Lord's Supper, till God, in the manner that pleases him, speaks to his heart, "Thy faith hath saved thee. Go in peace."

2. By observing this order of God, we may learn what means to recommend to any particular soul. If any of these will reach a stupid, careless sinner, it is probably hearing, or conversation. To such, therefore, we might recommend these, if he has ever any thought about salvation. To one who begins to feel the weight of his sins, not only hearing the Word of God, but reading it too, and perhaps other serious books, may be a means of deeper conviction. May you not advise him also, to meditate on what he reads, that it may have its full force upon his heart? Yea, and to speak thereof, and not be ashamed, particularly among those who walk in the same path. When trouble and heaviness take hold upon him, should you not then earnestly

exhort him to pour out his soul before God; "always to pray and not to faint;" and when he feels the worthlessness of his own prayers, are you not to work together with God, and remind him of going up into the house of the Lord, and praying with all that fear him? But if he does this, the dying word of his Lord will soon be brought to his remembrance; a plain intimation that this is the time when we should second the motions of the blessed Spirit. And thus may we lead him, step by step, through all the means which God has ordained; not according to our own will, but just as the Providence and the Spirit of God go before and open the way.

3. Yet, as we find no command in holy writ for any particular order to be observed herein, so neither do the providence and the Spirit of God adhere to any without variation; but the means into which different men are led, and in which they find the blessing of God, are varied, transposed, and combined together, a thousand different ways. Yet still our wisdom is to follow the leadings of his providence and his Spirit; to be guided herein (more especially as to the means wherein we ourselves seek the grace of God), partly by his outward providence, giving us the opportunity of using sometimes one means, sometimes another, partly by our experience, which it is whereby his free Spirit is pleased most to work in our heart. And in the mean time, the sure and general rule for all who groan for the salvation of God is this, -- whenever opportunity serves, use all the means which God has ordained; for who knows in which God will meet thee with the grace that bringeth salvation?

4. As to the manner of using them, whereon indeed it wholly depends whether they should convey any grace at all to the user; it behoves us, First, always to retain a lively sense, that God is above all means. Have a care, therefore, of limiting the Almighty. He doeth whatsoever and whensoever it pleaseth him. He can convey his grace, either in or out of any of the means which he hath appointed. Perhaps he will. "Who hath known the mind of the Lord? Or who hath been his counsellor?" Look then every moment for his appearing! Be it at the hour you are employed in his ordinances; or before, or after that hour; or when you are hindered therefrom: He is not hindered. He is always ready, always able, always willing to save. "It is the Lord: Let him do what seemeth him good!"

Secondly. Before you use any means, let it be deeply impressed on your soul; -- there is no *power* in this. It is, in itself, a poor, dead, empty thing: Separate from God, it is a dry leaf, a shadow. Neither is there any *merit* in my using this; nothing intrinsically pleasing to God; nothing whereby I deserve any favour at his hands, no, not a drop of water to cool my tongue. But, because God bids, therefore I do; because he directs me to wait in this way, therefore here I wait for his free mercy, whereof cometh my salvation.

Settle this in your heart, that the *opus operatum*, the mere *work done*, profiteth nothing; that there is no *power* to save, but in the Spirit of God, no *merit*, but in the blood of Christ; that, consequently, even what God ordains, conveys no grace to the soul, if you trust not in Him alone. On the other hand, he that does truly trust in Him, cannot fall short of the grace of God, even though he were cut off from every outward ordinance, though he were shut up in the centre of the earth.

Thirdly. In using all means, seek God alone. In and through every outward thing, look singly to the *power* of his Spirit; and the *merits* of his Son. Beware you do not stick in the *work* itself; if you do, it is all lost labour. Nothing short of God can satisfy your soul. Therefore, eye him in all, through all, and above all.

Remember also, to use all means, *as means*; as ordained, not for their own sake, but in order to the renewal of your soul in righteousness and true holiness. If, therefore, they actually tend to this, well; but if not, they are dung and dross.

Lastly. After you have used any of these, take care how you value yourself thereon: How you congratulate yourself as having done some great thing. This is turning all into poison. Think, "If God was not there, what does this avail? Have I not been adding sin to sin? How long? O Lord! save, or I perish! O lay not this sin to my charge!" If God was there, 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. Be abased. Sink down before him. Give him all the praise. "Let God in all things be glorified through Christ Jesus". Let all your bones cry out, "My song shall be always of the loving-kindness of the Lord: With my mouth will I ever be telling of thy truth, from one generation to another!"

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The means of grace are not intended to include every means by which God may edify Christians, but are the ordinary channels he has ordained for this purpose and are communicated to Christians supernaturally by the Holy Spirit . [14] For Reformed Christians divine grace is the action of God giving and Christians receiving the promise of eternal life united with Christ. The means of grace are used by God to confirm or ratify a covenant between himself and Christians. The words of the gospel and the elements of the sacraments are not merely symbols referring to the gospel, they actually bring about grace definition: 1. a quality of moving in a smooth, relaxed, and attractive way: 2. the quality of being. Learn more. Meaning of grace in English. grace. noun. uk. Your browser doesn't support HTML5 audio. /ˈgrɛs/ us. Your browser doesn't support HTML5 audio. We have to be on our guard against the supposition that grace is an abstract quality; it is an active personal principle, showing itself in our dealings with those by whom we are surrounded. In the great proportion of passages in which the word grace is found in the New Testament, it signifies the unmerited operation of God in the heart of man, effected through the agency of the Holy Spirit. It almost always means the power of salvation which finds expression in specific gifts, acts, and spheres and which is even individualized in the charismata. Ernst Käsemann, Commentary on Romans, trans. G. Bromiley (Grand Rapids: Eerdmans, 1980), p. 14.