

THE
DISCIPLESHIP
PLACE

Communicating the Gospel in a
Pluralistic World



SESSION 8

A Wesleyan Response to Non-Christian Religions

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A Wesleyan Response to Non-Christian Religions

SESSION OVERVIEW

The Universality of Preventive Grace

A Reminder: The Universality of Preventive Grace

The Christian Gospel and the Non-Christian Religions

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Discussion Guide for Mentor and Participant

LEARNER OBJECTIVES

At the end of this session, you should:

- understand and be able to discuss the Wesleyan response to religious pluralism
- understand and discuss the nature and importance of positive responses to preventive grace by persons in non-Christian religions
- possess a Wesleyan theological rationale that will equip them for ministry in a religiously pluralistic world
- understand how Wesleyans assess the relationship between the Christian gospel and non-Christian religions
- begin to develop a basis for ministering as a Wesleyan in a world marked by religious pluralism
- be prepared to engage a communicant of a non-Christian religion in a manner that is distinctly Wesleyan

A Wesleyan Response to Non-Christian Religions

INTRODUCTION



Having established as a foundation the Wesleyan way of salvation, let's now develop a Wesleyan response to religious pluralism. We will devote this session to the Wesleyan response.

Runyon, *The New Creation*, 215. "Would not openness to other religions relativize the truth claims of Christianity? How can Christians be [attentive, respectful, and patient toward] persons of other faiths without undermining their own convictions not only [regarding] the validity of Christianity, but the importance of efforts to reach non-Christians with the good news of Jesus Christ? Is there any way to combine strong conviction with genuine [respect and patience]?"

THE UNIVERSALITY OF PREVENIENT GRACE



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The various branches of Christianity respond to religious pluralism in ways that conform to their defining theological visions. The options are numerous. Based on how we Wesleyans understand the Christian order of salvation, we too have a distinctive way of approaching and assessing religious pluralism. The Wesleyan tradition's distinctive doctrinal characteristics are clearly stamped on its response. Our theology should guide the way we engage in evangelism and missions.

Quite unlike those Christians who have embraced the ideology of religious pluralism, Wesleyans unambiguously affirm the Christology of historic Christian faith. Even while unambiguously making this confession, Wesleyans have the resources to live with genuine respect for persons of other religions, and to oppose religious oppression and manipulation in all their forms. In an era when religious extremists seem bent on reducing their opponents to enemies—either verbally or physically—Wesleyans take a different course.

In his sermon, “Against Bigotry” (Mark 9:38-39), Wesley said: “What, if I were to see a Papist, an Arian, a Socinian casting out devils? If I did, I could not forbid even him, without convicting myself of bigotry. Yea, if it could be supposed that I should see a Jew, a Deist, or a Turk, doing the same, were I to forbid him either directly or indirectly, I should be no better than a bigot still. O stand clear of this! But be not content with not forbidding any that casts out devils. It is well to go thus far; but do not stop here. If you will avoid all bigotry, go on. In every instance of this kind, whatever the instrument be, acknowledge the finger of God. And not only acknowledge, but rejoice in his work, and praise his name with thanksgiving. Encourage whomsoever God is pleased to employ, to give himself wholly up thereto. Speak well of him wheresoever you are; defend his character and his mission. Enlarge, as far as you can, his sphere of action; show him all kindness in word and deed; and cease not to cry to God in his behalf, that he may save both himself and them that hear him.” (“Against Bigotry,” Sermon 38, IV, 4-5.)

As noted before, Wesley affirmed the incarnation of God in Jesus of Nazareth. He believed salvation for God's creation was in Christ alone. Without ambivalence, for Wesleyans, Jesus Christ is the Way, the Truth, and Life (John 14:6). He is humankind's way home to the Father.

But Wesley did not believe these affirmations provide a warrant for coercing others to embrace them. He believed the way we announce the gospel must evidence the character of God and the gospel itself. What the herald heralds, and the way he or she does it, must reveal the incarnate God who rode into Jerusalem on the back of a lowly donkey, not the back of a horse of war.

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As Wesley's warnings against bigotry show, the reality of prevenient grace should lead Wesleyans to recognize the ways the Holy Spirit is already working in all persons. Wesleyans are partners with the God who is already present; they are neither brokers who introduce God's presence nor enforcers who have to ensure His effectiveness. He is the free and sovereign God. The Holy Spirit will use whatever instrument He chooses, and when He chooses.

Wesley recognized that the non-Christian world is marked by greater darkness than light. He knew that even as God "dwells and works in the children of light, so the devil dwells and works in the children of darkness. The god and prince of this world still possesses all who know not God." But Wesley did not easily place all so-called Christians in the first category and all non-Christians in the second. He knew the devil holds fast many who identify themselves as Christian. "The god of this world holds his English worshipers full as fast as those in Lapland." And he knew there are those in non-Christian religions who, according to the light they have, are attentive to the will of God. ("Against Bigotry," Sermon 38, I.1) Wesley's openness to what God might do in the lives of persons in other religions had everything to do with confidence in God's grace, and nothing to do with embracing the ideology of religious pluralism or humanistic optimism.

A REMINDER: THE UNIVERSALITY OF PREVENIENT GRACE



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The centerpiece for developing a Wesleyan response to religious pluralism is the doctrine of prevenient grace. Prevenient grace is universally inclusive and pivotal for grasping John Wesley's understanding of Christian redemption.

FOR THE WESLEYAN TRADITION, ALL GRACE IS "CHRISTIC"

Through the Son and by the Spirit's power the Father acts to create and redeem. The inclusive range of God's gracious activity is universal, and it is anchored in the person and work of Jesus Christ. Even when we speak of God's creative and redemptive work in the Old Testament we speak in a preliminary and anticipatory manner of Jesus Christ. Wesley believed correctly—in harmony with most contemporary New Testament scholarship—that there is only one covenant of grace. For him, God through Jesus Christ has "established [one covenant of grace] with men of all ages—as well as before, and under the Jewish dispensation, as since God was manifest in the flesh." (Matt. 2:23; Luke 1:70; 18:31; John 1:45; 8:52; Acts 2:14-36.)

Wesley was clearly in line with the apostles Peter and Paul. The apostle Peter said: "Concerning this salvation, the prophets who prophesied of the grace that was to be yours made careful search and inquiry, inquiring about the person or time that the Spirit of Christ within them indicated when it testified in advance to the sufferings destined for Christ and the subsequent glory. It was revealed to them that they were serving not themselves but you, in regard to the things that have now been announced to you through those who brought you good news by the Holy Spirit sent from heaven—things into which angels long to look!" (1 Pet. 1:10-12).

The apostle Paul said: "I do not want you to be unaware, brothers and sisters, that our ancestors were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea, and all ate the same spiritual food, and all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and the rock was Christ" (1 Cor. 10:1-4).

Further, as we saw in the previous lesson regarding the continuity of grace in creation and redemption, the providential presence and activity of the Spirit in all creation is Christic in quality. All revelation is grounded in Christ. Just as the Father took the initiative in sending His Son, even so the Triune God—from the Father, by the Son, and through the Holy Spirit—takes the gracious initiative in


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His manifold efforts to bring all persons to reconciliation in Christ. God leaves no person unattended by grace. No person anywhere “is in a state of mere nature . . . that is wholly void of the grace of God. No man living is entirely destitute of what is vulgarly called ‘natural conscience.’ But this is not natural; it is more properly termed ‘prevenient grace.’” Though apart from the grace of God we are dead in our trespasses and sins, because of the prevenient movement of the Spirit no person is a stranger to God’s efforts to redeem.

THE HOLY SPIRIT’S UNIVERSAL FAITHFULNESS

No one can formulate in advance how prevenient grace will begin to stir one’s hunger for God, or predict the paths by which the Spirit will urge him or her toward an evangelical encounter with Christ. But we can be certain the Holy Spirit works to awaken one to his or her hopelessness without God’s mercy, and to attract him or her to salvation. A full recognition of the claim Christ makes upon us may occur suddenly and explicitly, or it may dawn slowly, without our being explicitly conscious of God having been at work in us.

Prevenient grace may be assisted by hymns, Scripture, the sacrament of infant baptism, parents, Sunday School teachers, and so forth. It may be so subtle that only in retrospect can we trace its movements. Prevenient grace diminishes neither one’s recognition of spiritual death, one’s radical dependence upon God’s mercy, nor the decisive quality of the new birth. But how or when such an encounter will occur rests with the Sovereign God. We know only it happens as a confluence of the workings of God’s mysterious grace in a complex of religious, psychological, social, and many other factors, many of which may never be known.

Prevenient grace has full evangelical encounter with Christ—revealed in His fullness by the Holy Spirit through explicit preaching or witness—and Christian holiness as its final goal. All of the Holy Spirit’s activity flows in the direction of salvation for persons and the creation. This is a Wesleyan understanding of “in him all things hold together” (Col. 1:17).

THE POSSIBILITY OF RESPONDING POSITIVELY TO PREVENIENT GRACE

Prevenient grace extends to all persons without reference to the historical, cultural, or religious context in which they are born, whether they are Hindu, Buddhist, or Christian. Prevenient grace is the real presence of the Spirit of Christ in creation. Therefore, we ought not to be surprised to learn there are persons, whatever their religion, who respond positively to God’s grace according to the light God has given to them. Wesley believed when a person responds positively to prevenient grace, there results positive renewal in some measure.


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This language is correct so long as we realize that light is the fruit of the prevenient presence of Christ, and not the fruit of human achievement or the product of one's non-Christian religion. The light of prevenient grace is an anticipatory step on the way to a full evangelical encounter with Jesus Christ, "a transforming personal and experimental relationship with God." No full revelation of Christ as the Redeemer is possible apart from an enlightened hearing—or reading—of the Scriptures, and apart from the proclamation of Christ that comes through the Holy Spirit.

PROTECTING THE GOAL OF PREVENIENT GRACE

God's definitive revelation of himself in Jesus, the Word enfleshed among us, has its normative expression in Scripture. And the Spirit bears witness to Scripture's faithfulness to Christ. So there is no full hearing or understanding, and hence no full reception, apart from the Scriptures. Its goal is completed in transformation by the Holy Spirit, who bears witness to the Scriptures. He alone can open the mind to hear and obey what the Scriptures tell us regarding Christ, repentance, regeneration, and the holy life. Prevenient grace points and leads toward a transforming personal and experimental (Wesley)—experiential—relationship with God. Only then can one cry "Abba! Father!" in filial love and devotion.

THE FAITH OF A SERVANT

Positive response to prevenient grace introduces a distinction between the faith of a servant based on fearing God, and the faith of a son marked by the indwelling witness of the Holy Spirit. Love for God and for one's neighbor, coming through evangelical transformation, characterizes such a person. The faith of a servant is a "divine conviction of God, and the things of God." Even in its infant state it "enables every one that possesses it to 'fear God and work righteousness.' And whosoever, in every nation, believes thus far, the Apostle declares, is 'accepted of him.' He actually is, at that very moment, in a state of acceptance. But he is at present only a servant of God, not properly a son. Meantime, let it be well observed, that 'the wrath of God' no longer 'abideth on him.'" In response to prevenient grace, a person marked by the faith of a servant expresses reverence for God, avoids evil, and to the best light he or she has, does all things well.

The faith of a servant marks what Wesley calls the almost Christian. Wesley uses the phrase heathen honesty to characterize the almost Christian outside the Christian religion. A person of heathen honesty, who has never heard of Christ, but who loves and practices truth and justice, is through prevenient grace an almost Christian. The almost Christian refrains from being unjust. He or she does not "take away their neighbor's goods, either by robbery or theft." He or she does


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not oppress the poor and does not use extortion toward any. He or she does not “cheat or overreach either the poor or rich, in whatsoever commerce they [have] with them.” He or she defrauds no one of his or her right. If possible, he or she owes no one anything. Wesley identifies numerous more characteristics of the almost Christian, some of which are peculiar to persons associated with Christianity, but who are not Christians inwardly. (“The Almost Christian”)

As the apostle Paul says of Abraham and all others (Rom. 4:1-25), acceptance before God never comes through works. The Roman Catholic theologian Karl Rahner spoke of persons who respond positively to prevenient grace as anonymous Christians. Both the almost Christians marked by the faith of a servant Wesley describes, and Rahner’s anonymous Christians have responded positively to prevenient grace. But unlike Rahner, Wesley doesn’t identify the almost Christian as a Christian. He or she is accepted by God as was Cornelius (Acts 10). But acceptance and release from the wrath of God anticipates evangelical transformation and the witness of the Holy Spirit. The altogether Christian is one inwardly. By grace and through faith alone he or she has become a new creation in Christ (2 Cor. 5:17). There has occurred in him or her a transforming encounter with Jesus Christ. The old has passed away, and through the work of the Holy Spirit all things have become new. Love for God and love for one’s neighbor in the image of Christ mark the altogether Christian.

Wesley asks: What more than almost is meant by altogether? I answer first, the love of God. For thus saith his word, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.” Such a love is this, as engrosses the whole heart, as rakes up all the affections, as fills the entire capacity of the soul and employs the utmost extent of all its faculties. He that thus loves the Lord his God, his spirit continually “rejoiceth in God his Saviour.” His delight is in the Lord, his Lord and his All, to whom “in everything he giveth thanks.” All his desire is unto God, and to the remembrance of his name. The second thing implied in the being altogether a Christian is “the love of one’s neighbour.” He or she is a true, real, inward, scriptural, or altogether Christian. Such transformation enables him or her to say with love and devotion, “Abba! Father!” (“The Almost Christian,” II:1.)

A biblical basis for Wesley’s position regarding the almost Christian is the conversion of Cornelius in Acts 10. When speaking in the house of Cornelius, the apostle Peter announced, “I truly understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him” (Acts 10:34). Commenting on Peter’s statement, Wesley said, “He that, first, reverences God, as great, wise, good, the cause, end, and governor of all things; and secondly, from this awful regard to him, not only avoids all known evil, but endeavours, according to the best light he has, to do all things well, is accepted of [God].”



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We might ask, “How?” Wesley’s answer illustrates what we have said regarding prevenient grace and its Christological character. “Through Christ, though he knows him not. The assertion is express, and admits of no exception. He is in the favour of God, whether enjoying his written word and ordinances or not.” This is the faith of the servant. For those who have entered evangelical faith—the faith of a son—the written word and the elements of evangelical faith bring “an unspeakable blessing to those who were before in some measure accepted.” (John Wesley, Explanatory Note upon the New Testament, Acts 10:35.) Had the faith of a servant been adequate quite apart from an evangelical encounter with the risen Christ, “God would never have sent an angel from heaven to direct Cornelius to St. Peter.”

Importantly, God’s acceptance of Cornelius was an acceptance through Christ, even though Cornelius knew him not. Cornelius’ righteous works were done through the grace of Christ. Cornelius demonstrates that even in an anticipatory state, a divine conviction of God’s reality and the things of God can be obeyed. Such a person, responding positively to the prevenient Christ, will be brought finally to eternal salvation. The wrath of God, Wesley believed, no longer abides upon such a person.

Wesley said: God “is not the God of the Christians only, but the God of the heathens also; that he is ‘rich in mercy to all that call upon him’ according to the light they have.” As to final salvation of those in other religions, Wesley believed we should leave the matter to God, and not speak as though He had left that decision to us. We will be wise to leave to God the question of how He will assess the fruit of prevenient grace.

Wesley said: I have no authority from the Word of God “to judge those that are without.” Nor do I conceive that any man living has a right to sentence all the heathen and [Muslim] world to damnation. It is far better to leave them to him that made them, and who is “the Father of the spirits of all flesh;” who is the God of the heathens as well as the Christians, and who hateth nothing that he hath made.

Wesley’s comments regarding Cornelius demonstrate that obedience to the prevenient working of Christ marks a person as accepted by God through Christ (Acts 10:34-35). The witness of the New Testament is clear about this, and the Wesleyan tradition is in full harmony with it.

However, a warning must be issued and heeded. As rich as the doctrine of prevenient grace is for the Wesleyan tradition, we do not collapse the full proclamation of the gospel and regeneration by the Spirit into prevenient grace. While the faith of a servant is to be recognized and affirmed, there is a sharp qualitative difference between it and the faith of a son.

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Apart from an explicit revelatory encounter with Christ through hearing the word of the gospel, persons do not know Christ manifest. They have not experienced regeneration and adoption by the Spirit. Nor have they experienced the indwelling witness of the Spirit by which the regenerate cry, “Abba, Father!” As important as is the prevenient work of Christ, it is anticipatory. Peter recognized that “in every nation anyone who fears [God] and does what is right is acceptable to him” (Acts 10:35). But he did not stop there. He promoted the completion of prevenient grace by openly proclaiming Christ (Acts 10:42-43).

THE CHRISTIAN GOSPEL AND THE NON-CHRISTIAN RELIGIONS



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WESLEYANS AND THE IDEOLOGY OF RELIGIOUS PLURALISM

Given the orthodox Christological affirmations Wesleyans make, the notion that the non-Christian religions are so many independent paths to God is wholly untenable. Any form of religious pluralism that deviates from Christ as the incarnate, unsubstitutable Redeemer of the world, violates Wesleyan fidelity to the Scriptures, the Apostles' Creed, and the Creeds of Nicea and Chalcedon. The same is true for any concept of redemption that depreciates the importance of an evangelical encounter with Christ that comes through proclamation of the gospel in accordance with the Scriptures, and the obedience of faith.

AN UNRESOLVED QUESTION

To this point we have focused on the universality of prevenient grace and the human response to it. We have said a positive response to prevenient grace establishes an anticipatory relationship with God—not to be misconstrued as an achievement of works—the goal of which is evangelical conversion. We have seen how the Wesleyan position regarding one's response to prevenient grace follows the pattern of how the gospel came to Cornelius (Acts 10:1-48).

We believe our position is true to the universal inclusiveness of Christ's atoning work, the Holy Spirit's witness to Christ even at the most elementary levels, and the New Testament. The doctrine of prevenient grace states the anticipatory work of the Spirit and the possibility of measures of human response, while at the same time protecting the clear distinction between anticipation and the explicit disclosure of Christ the Redeemer that comes through the proclamation of the gospel. As important as it is, prevenient grace does not swallow up evangelical conversion as positive, gifted response to a full disclosure of Christ in accordance with the Scriptures.

So far, we have not dealt with the question, "What is the relationship between prevenient grace and the non-Christian religions?" Let's do that now. The question carries the following implications:

- What role, if any, do those religions play in the Spirit's efforts to bring persons to repentance and new life in Christ?
- Are non-Christian religions grace-endowed paths to God?


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- Are they vehicles God intentionally uses, and to some extent indwells, in anticipation of the proclamation and reception of the gospel?
- Does God (can God) work by prevenient grace through non-Christian religions?

CHRISTIANITY AND THE KINGDOM OF GOD

Before explicitly stating a Wesleyan answer to the question, “What is the relationship between prevenient grace and the non-Christian religions?” let’s make clear that neither the kingdom of God nor the gospel of Jesus Christ is to be equated with the Christian religion. John Wesley had seen enough distortions of the Christian gospel and enough misrepresentations of Jesus Christ to know that persons and nations that identify themselves as Christian can be as far away from God as overt pagans.

Under the tutelage of the Holy Spirit, Christianity can become a medium for proclaiming the gospel—a vehicle of revelation—in a way no other religion can. But it always stands in need of reform through the Spirit. On many occasions Christianity in some of its forms has obstructed the gospel and has stood against the kingdom of God. The quality of its witness depends upon the quality of its fidelity to the Lord it names. This delineation doesn’t diminish the importance of the Church and the sacraments. But it does recognize a vital distinction between the Christian religion and vibrant life in Christ.

A WESLEYAN ASSESSMENT OF NON-CHRISTIAN RELIGIONS

What then is the relationship between the Christian gospel of redemption and the non-Christian religions? To begin, we can’t easily separate a person from his or her religion. The belief structures of one’s religion will affect—not necessarily determine—the way he or she responds to prevenient grace. We know in many instances persons can detect shortcomings in their religion and can to varying degrees transcend those failures. Abraham, for example, left behind the religion of his fathers. The Old Testament prophets pronounced God’s judgment on corrupted worship and practice. Deep religious dissatisfaction drove the Buddha to reject many of the religious ideas with which he was raised and to renounce the culture of privilege and isolation that marked his childhood. Confucius also was a reformer. Muhammad rejected the polytheism and superstition in which he was raised and called his people to worship one God.

But by-and-large, persons are shaped by the religions they inherit. At foundational, even subconscious levels, religious structures—including belief, ritual, and practice—shape the way we see the world, assess reality, and perceive morality. For example, Buddhists and Christians view the self in fundamentally


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different ways. A Muslim, to take another example, believes Christians are idolaters because they affirm the deity of Jesus Christ. How, they ask, can you assign deity to a human without violating the first commandment? Because of the Christian doctrine of the Trinity, Jews find it almost impossible to think of Christians as being faithful to the Old Testament Shema: “Hear, O Israel, The LORD our God is one LORD” (Deut. 6:4, RSV). A Hindu or Sikh who believes strongly in the law of Karma will explain catastrophic events in a person’s life quite differently from the way a Methodist does.

Next, let’s answer the question directly. Given the scandal of particularity —“For if the many died through the one man’s trespass, much more surely have the grace of God and the free gift in the grace of the one man, Jesus Christ, abounded for the many” (Rom. 5:15)—and the uncompromising importance of evangelical faith, is there a Wesleyan standard for assessing non-Christian religions? “Yes.” The standard comes in the form of a question, “To what extent does the religion in question serve the purposes of prevenient grace? In what ways does it promote a ‘righteousness’ that approximates the ‘faith of a servant’?” In some of their features, some religions better serve the goal of prevenient grace than others. Some religions—more correctly, some forms of some religions—suggest rough parallels to important features of the Christian faith, and hence may better serve prevenient grace.

Here is the conclusion: The value of a non-Christian religion resides not in what it claims for itself, but in its capacity for instrumental service to God’s prevenient grace. To that extent alone, its positive features should be identified as authored, through the Holy Spirit, by the prevenient Christ. Any measure of compatibility between the Christian faith and a non-Christian religion should be seen as the result of prevenient grace active in the fluid interchange between a culture—no matter how ancient—and a religion. The similarity doesn’t spring principally from the religion itself, but from God’s grace.

By these criteria, we may speak positively of some features of certain religions. But we must recognize those features to be preliminary, impermanent, and anticipatory. They are secondary and strictly instrumental. Never should we overlook the ways in which religions—including Christianity—are contrary to the God who became incarnate in Jesus of Nazareth.

We should remind ourselves that how God will judge a person with reference to his or her response to Jesus Christ rests with the sovereign God of Holy Love alone. In all instances He will be faithful to himself, to His Word, and to His world. Furthermore, anything John Wesley or any of his theological descendents might teach regarding the relationship between the Christian faith and non-Christian

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religions must be placed under the scrutiny of the New Testament. If Wesley is found to be in any way out of harmony with the revelation of God in Jesus of Nazareth, then Wesley and all those who accept theological guidance from him are subject to correction.

Let us also remember that while the Church is the advance guard and instance of the kingdom of God, neither the Church nor the Christian religion are synonymous with the Kingdom. Not until the Son has completed all the Father has assigned to Him can all the borders, lines, and colors of the Kingdom become perfectly clear. "Then comes the end, when Christ delivers the kingdom to God the Father after destroying every rule and every authority and power. For he must reign until he has put all his enemies under his feet . . . When all things are subjected to him, then the Son himself will also be subjected to him who put all things under him, that God may be everything to every one" (1 Cor. 15:24-25, 28, RSV).

APPLICATION

**NOTES**

Write a reflection paper based on the following questions. Be prepared to share that paper with your mentor.

- How does the doctrine of prevenient grace help us to relate to non-Christian?
- Is there any positive role or contribution for non-Christian religions in responding to Christ? If so, what might those be?

EXAM



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1. Our theology doesn't affect the way we engage in evangelism and missions.
A. True
B. False
2. Wesleyans unambiguously affirm the historic Christian faith.
A. True
B. False
3. Wesleyan understanding of prevenient grace assures us that God is already working in persons outside the Christian faith.
A. True
B. False
4. God's gracious activity is universal.
A. True
B. False
5. There is only one covenant of grace - through Jesus Christ.
A. True
B. False
6. Prevenient grace can work in many ways, through different means, to bring us to an encounter with Christ.
A. True
B. False
7. Revelation of Christ as the Redeemer is only possible through the work of the Holy Spirit.
A. True
B. False
8. Jesus is God's definitive revelation of Himself.
A. True
B. False
9. Wesley understands the faith of a servant as an initial response to prevenient grace that could only be found in the Church.
A. True
B. False

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10. Wesley recommends that we leave the matter of the final salvation of those in other religions to God.
 - A. True
 - B. False

11. Prevenient grace is only complete when it leads to Christ.
 - A. True
 - B. False

12. For Wesleyans the notion that there are many different paths to God (outside Christ) is compatible with our understanding of the Gospel.
 - A. True
 - B. False

13. Prevenient grace is universal, salvation requires a human response.
 - A. True
 - B. False

DISCUSSION GUIDE FOR MENTOR AND PARTICIPANT

**NOTES**

Be prepared to discuss the following with your mentor.

1. Review the exam questions and answers. Discuss any issues or questions they raise for you.
2. How does the doctrine of prevenient grace help us to relate to non-Christian?
3. Is there any positive role or contribution for non-Christian religions in responding to Christ? If so, what might those be?