



### **Prayer Before Studying Theology:**

Regardless of how much the Devil rages, or the worldly powers rise up daily, or the flesh conspires with those who serve it, against the kingdom of your only begotten Son, our Lord Jesus Christ, still we know and hold firmly as part of our steadfast faith that you mock and scorn all such things.

Since we are sometimes weak in our faith, so that driven by various fears we obey your commandments less than we ought, we ask that in your goodness you would strengthen us so that we may be firmly convinced that your Son is our king and redeemer and holds complete power at your side over all things.

Grant that we may so learn and know this truth that we may serve you with all reverence and honor. Through Jesus Christ our Lord. Amen.

--Peter Martyr Vermigli (From Psalm 2 ; adapted)

Last week, we looked at

- the breakup of the late medieval Christian Aristotelian worldview and
- the rise of a new type of philosophy that was
  - critical of tradition and
  - aimed to help the individual understand his or her world through the exercise of reason , unfettered by traditional dogmas.
- the emergence of Puritanism as a Christian reform movement that was
  - critical of tradition and
  - aimed to help the individual understand how he or she might have a personal experience of repentance, conversion and assurance of salvation.

In discussing English Puritanism (and the related Dutch *Nadere Reformatie*), we also saw how this movement tried to reform the Church by introducing forms of religious and social differentiation that were rooted in the concepts of individual commitment and intentionality.

Puritanism therefore aimed

- to go beyond
  - the reform of doctrine (what is the pure doctrine?) or
  - the reform of the church (Which is the true church? Who have been baptized into this church? How should its liturgy be conducted?)
- to ask about the reformation of life and conduct:
  - How can the doctrines of salvation be personally experienced and applied? (the *ordo salutis* [order of salvation] as having clear correlates in the various stages of progress toward salvation subjectively experienced by the individual; cf. Perkins the “golden chaine” in Romans 8:29-30; see Hunnius in Lund, *Documents*, p. 241 for an early Lutheran example)

- What does it mean for an individual to be soundly converted?
- How should the personal experience of conversion concretely affect the ordering and conduct of one's affairs? (the “practice of piety”)
- How should the personal experience of conversion
  - impact the ordering of the church?, (The church is a community of the elect that aims to
    - ♣ conduct pure worship and
    - ♣ offer in plain language preaching that applies the doctrines of salvations to the differing classes of hearers in accordance with their positions with respect to regeneration, assurance and holy living;
  - promote a reformation of morals within the broader society?

Note that in using the experience of regeneration to distinguish church membership from baptism and church attendance, the Puritans were able to find a way to institutionalize a higher level of religious commitment that was supportive of an intentionally counter-cultural lifestyle.

### **Lutheran Pietism: Philipp Jakob Spener (1635-1705), August Herman Francke (1663-1727) and the Halle School**

Lutheran Pietism, like English Puritanism and the Dutch *Nadere Reformatie*, was a reform movement that aimed to promote renewal in the state church, not by altering the fundamental doctrines inherited from the sixteenth century Reformation, but rather by connecting those doctrines with certain kinds of religious experience and devotional practice.

The emergence of Pietism cannot be fully understood, unless one takes the time to reflect upon four important developments that occurred in the Lutheran territories of northern Europe after Luther's death:

- The Emergence of Lutheran Orthodoxy:
  - As Lutheranism moved from a *charismatic* movement centered around Luther and his associates and became an *institutional* movement, a number of controversies arose concerning
    - the relationship between justification by faith and good works and
    - the way in which the sacraments mediate the presence and benefits of Christ to the believer.
  - These questions were investigated and discussed within a Christian Aristotelian (scholastic) framework.
  - There was a certain interest in defending Lutheran distinctives as superior to competing (Reformed and Anabaptist) positions and, when this was combined with the practice of universities in the late medieval/ Reformation/early modern period of holding public disputations to discuss contested questions, Lutheran Orthodox theology often had a significant polemical edge to it.
  - There was less formal connection and integration of academic theology with personal piety than in the Dutch Reformed churches (where the academic proponents of later Reformed Orthodox [scholastic] theology were sometimes

also connected with the *Nadere Reformatie* and its particular views of conversion/regeneration, holy living and church renewal).

Part of this had to do with the fact that the doctrine of justification as God's forensic act (a legal declaration by God that we are reckoned to be righteous in Christ, so that we are justified by and live out of Christ's righteousness, not our own; we have no righteousness of our own or any righteousness that is proper to us) was so central to the Lutheran Orthodox program that

- the Pietists' discussion of regeneration (spiritual new birth) as the infusion of new life into the believer seemed dangerously close to the medieval (and Counter-Reformation Catholic) notion of justification as infused righteousness (grace enters into us in such a way that it becomes properly ours and inheres in us; this contrasted with the orthodox Lutheran view that we remain constantly dependent on Christ's alien righteousness, which alone is perfect and pleasing to God)
  - any talk of good works (even in the context of personal piety) or the active righteousness of the believer was seen as detracting from the God's free declaration of forgiveness in Christ and tending toward a notion of works righteousness and thus a failure to properly understand the distinction between the law and grace
- Johann Arndt (1555-1621) and the Lutheran Transformation of the Late Medieval Augustinian Mystical Tradition (E.g. Tauler)  
Arndt, a Lutheran pastor and devotional writer,
    - best known for his classic *Four Books on True Christianity* (1605-1609) though he also produced some postils (collections of homilies on Biblical texts) that were also very widely read,
    - influenced the Lutheran Orthodox theologian and devotional writer John Gerhard (1582-1637) and
    - his works greatest influence was upon Spener and other early Pietists.His works make use of pre-Reformation (late medieval) spirituality and the categories it used, discussing the restoration of the image of God, with salvation in Christ (justification) leading to sanctification through successive stages of purification, illumination and union with God. Prayer is central in this process, being linked with self-denial in the stage of purification and being the means of communion by which we receive "the sweet taste of grace" in the final stage of union. Controversial writer often condemned by the Lutheran orthodox because he sometimes seemed to suggest that we cooperate by our own actions with God in effecting our salvation (godly repentance/sorrow for sin sometimes presented as a human prerequisite for God to intervene and save).
  - The Influence of Puritan Treatises on Piety and the Church as a Spiritual Community of Renewed Persons United in Their Commitment to Pursue Holy Living
    - An incentive to pursue practical holiness and family worship, which were generally neglected within contemporary Lutheranism.
    - Emphasized necessity of regeneration (experience of new birth) and distinguished stages of spiritual life (which could be subjectively experienced in accordance with a certain definite schema).

- Weariness and Dissatisfaction With the World
  - the fallout from the Thirty Years War (1618-1648)
  - a sense that the end was at hand (eschatological speculation and some discussion of the millennium and the conversion of the Jewish people within this plan)

### **Philipp Jakob Spener (1635-1705) and His *Pia Desideria* (1675)**

Born/raised in Alsace (Rhine valley town of Rappoltswiler, now Ribeauvillé, France), where his father and maternal grandfather were advisors to the Count of Rappoltstein.

In his youth, he read

- Puritan works (translated into German) which he found in his father's library
  - *The Practice of Piety* by Lewis Bayly (d. 1631; bp. of Bangor), which discusses devotional exercises that could be used morning and evening by families.
  - Daniel Dyke's *Nosce te ipsum (Know Yourself)*, which discusses self-examination, patterns of self-deception and the need for repentance.
- Johann Arndt's *True Christianity*, which was recommended to him by his minister and mentor, Joachim Stoll. Spener was impressed by Arndt's emphasis upon true repentance and the vital role of prayer in the Christian life.

Studied theology at universities of Strasbourg (M.A. in 1653, on natural theology; doctor of theology, 1664) and Basel, where he became aware of disjunction between academic study and piety.

- Remained aloof from the drinking, dancing, carousing and dueling that typically occupied most university students during the seventeenth century.

Studied biblical languages and was later tutored in Geneva by the French Reformed Pietist (later separatist) Jean de Labadie (1610-1674) and later (1667) translated one of Labadie's most popular works (*The Christian Practice of Prayer and Meditation*) into German.

After completing doctoral studies in Strasbourg, in 1666 he became the dean (*Senior*) of the Lutheran *ministerium* (overseeing and serving as spokesman for eleven other clergy serving various congregations) in Frankfurt am Main, thus overseeing the united body of local pastors.

He came to feel that compelling people to attend Sunday worship and catechetical instruction (to which Spener devoted much time) could never help them reach the state of true piety Arndt had envisioned.

Beginning in 1669, he began to criticize the "pharisaical righteousness" of Lutheran orthodoxy that he felt was unconnected with a "true, living faith."

Spener corresponded with other pastors, a number of whom were sympathetic and believed the current way of training ministers was defective because it had separated academic training from spiritual formation to focus almost exclusively on the former, leading to a decline in heart-felt piety among the clergy.

- In 1670, these and others began to meet together for mutual edification and encouragement (read/discussed Scripture and edifying Christian literature) and were joined by craftsmen and domestic workers.
- By 1680 more than a hundred attended Spener's meetings (*collegia pietatis*=roughly, “gatherings of persons united as colleagues for devotion,” with the idea that such persons were joined together in the observance of some common rule of life).
- "Pietist" was the word used to describe these people (=interest in study of God's Word plus holy life)

Labadie had previously developed a similar structure for Bible study based on the guidelines given by Paul in 1 Cor. 14. Spener remained in correspondence with Labadie and felt that this pattern was a healthy and commendable way of returning to the practice of the primitive Christian communities. He discussed this and other ideas for the reform of Lutheran piety in a preface to a collection of popular sermons by Arndt, which was reissued as a book in 1675 under the title *Pia Desideria (Pious Desires, or heartfelt desire for a God-pleasing improvement of the true evangelical church)*.

- Spener's diagnosis: "Purity of doctrine" cannot offset the actual decay observable within church life; those who have authority as teachers misuse it for private ends and personal advancement without providing the church with a proper basis of spiritual life (by way of both personal example and instruction of church members on how to study, meditate on and apply Scripture).
- Spener's emphasis on God's promises of renewal: Reform based on biblical promises discovered through a serious study of the scriptures, approach of the end times/postmillennialism as impetus to work for social and ecclesiastical reform.
  - Postmillennialism arises from an interpretation of Rev. 20:1-10, where the Devil is bound and thrown into a fiery pit for a thousand years, that the Church will experience renewed authority for mission, leading to the conversion of the Jewish people (Rom. 11:25-26), and the fall of the corrupt papacy and the overturning of other decadent ecclesiastical authorities (cf. Rev. 18-19).
    - Following Lk. 18:1-8 (where the persistent widow wears down the judge with her pleading), we should hasten the coming of this time and the achievement of the Church's mission by an increase in fervent prayer, so that the Gospel and God's purposes may be soon realized and the sufferings of the persecuted faithful may soon cease.

#### Distinctive ecclesiological emphases of Spener and early Pietism:

- private Bible reading together with use of conventicles (voluntary, high-commitment small groups devoted to biblical study and spiritual exercises for mutual edification)-- the establishing of "a little church within the church" (*ecclesiola in ecclesia*) to renew the state church;
- revival of the one spiritual priesthood common to all Christians (ministry of all the laity in the work of studying the Scriptures and providing Christian consolation and pastoral care).

Distinctive stance of Spener and early Pietism with regard to theological issues and theological education:

- no polemics or unnecessary theological controversies;
- emphasis upon agreement in practice through common commitment to holy living;
- the need for a fundamental, far-reaching reform of theological education, with spiritual formation (practice of piety) and discussion of pastoral practice as central
  - reading of classic spiritual works (e.g. Thomas à Kempis, *Imitation of Christ* and Johann Tauler);
  - theology=a "practical disposition" ordered toward living out of the faith;
  - professors of theology ought to live in such a way as to be models for the students and to guide and encourage them in their spiritual growth;
  - detailed attention to the care of souls (*Seelsorge*; *cura animarum*) and plain, practically edifying preaching.

The Success and Spread of Pietism: Pietism's stronghold was initially in central and northern Germany, although it later spread with varying degrees of success into other areas of northern Europe, with increasing vocal opposition from some orthodox theologians who felt the Pietist movement was anti-confessional (i.e. failed to properly value the Lutheran confessional documents produced after the Reformation, subscription to which was essential for Lutheran clergy) and devalued reason.

Spener's Ministry and His Work to Keep the Pietist Movement from Diffusing and Disintegrating into Separatism: Spener served as court preacher at Dresden from 1686-1691, which became an increasingly difficult and unpleasant role after Spener reproved the Saxon prince for his excessive drinking. During this period, Spener's publications were also criticized both at the court and by Lutheran Orthodox theologians at Wittenberg and Leipzig.

Opposition from the orthodox increased when the Lutheran Pietist movement developed a vocal, radical wing that moved increasingly toward separatist tendencies (similar to what had previously occurred with Labadie and his followers in the Reformed churches).

- A group of pastors under Johann Jacob Schütz refused to attend communion because they felt that so many of the people who came forward to receive the Lord's Supper were unworthy.
- Schütz and some other members of this group (incl. some who had been closely associated with Spener) were increasingly attracted to
  - the notion of an ideal (invisible) spiritual church that would emerge with the approach of the end times and to
  - the mystical views of Jacob Boehme (a somewhat unorthodox figure whom we'll discuss next week).

At this point, the whole Pietist enterprise looked like it was in danger of collapse, so in 1691 Spener left his position to move to Berlin (dean of the Lutheran clergy and pastor of

St. Nicholas church), where he promoted a moderate, centrist Pietism that worked for reform in the state church while censuring all sectarian, millenarian, separatist tendencies.

- Spener's argument: Old Testament prophets pointed to abuses and invited renewal, but never left the troubled body of Israel; love does not dismiss, separate and leave behind, but continues to labor for the good of others. T
- he path of Labadie, Schütz and other separatists ("unchurchly pietism") must therefore be rejected; one must instead pray and work for renewal within the existing church ("churchly pietism").

Spener died in 1705 and was buried together with his wife Suzanna in the St. Nicholas church, which still stands in Berlin today.

### **August Herman Francke (1663-1727) and the Halle School**

Francke was the son of a politician who served as adviser to Duke Ernest of Sachsen-Gotha (Ernst the Pious, 1601-1675), who had introduced a series of educational reforms in the wake of the Thirty Years War. Francke had a strong interest in Semitic languages, particularly Hebrew, and in educational reform. After studying at Erfurt (1679), Kiel (1679-1682) and Hamburg (1682), he accepted a call to teach Bible and philosophy at the University of Leipzig in 1685 and in 1686, with eight colleagues, started a group to study, exegete and practically apply Biblical texts (*collegium philobiblicum*). Spener visited the group and encouraged Francke to read the *Guida Spirituale* (Spiritual Guide) by the quietist mystic Miguel de Molinos (whom we'll discuss next week) and to give greater attention to relating biblical study to personal piety.

Francke came increasingly to feel and be distressed by the distance separating academic theological study from the quest for personal certainty about the existence of spiritual realities and the nature of one's own spiritual condition. In this crisis, he felt himself increasingly losing faith in the Lutheran Confessions (and even the Bible) as a source of final and unquestionable authority and feared that he was drifting toward atheism. This struggle was often described in the language familiarly used by Pietists: one proceeds along the long, arduous path toward final salvation, passing through a number of distinct stages (geared to the *ordo salutis* [order of salvation] found in Lutheran orthodoxy) and connecting this with some features peculiar to Pietism:

- the struggle for repentance (*Bußkampf*; one must become conscious of sin as a personally impacting reality to which only the grace of God in Christ can provide the answer)
- the experience of new birth (*Wiedergeburt*) as a spiritual breakthrough (*Durchbruch*)
- seeking and (by immediate divine action of the Spirit on the human will) attaining assurance of salvation, so that one might have a firm, certain and lasting confidence in God's present action, leading a life of simplicity and radical trust quite distinct from the respectable bourgeois pursuit of material honor, security in affluence, and frivolous personal amusements.
  - Cf. Matthias in Lindberg (ed.), *The Pietist Theologians*, p. 107 [emphasis mine]: "Only if the event as an event overcoming one's own nature" or

better, an overcoming of one's previously resistant will by a contrition produced by the Spirit, "is deeply felt are its genuineness and its divine origin guaranteed. The depth of the experience of conversion or the experience of the 'breakthrough' enabled a clear discrimination and thereby the experiencing of life under sin and under grace."

- Contrast the various modes of attaining certainty through rational enquiry in the emerging Enlightenment).

Falling on his knees, Francke begged God for deliverance from this loss of faith and suddenly felt that his struggle for repentance was over, he had been born again, that his doubts were gone, and that he once again had spiritual certainty. (See the part of the account quoted in Lindberg, *The Pietist Theologians*, pp. 102-103 with the parallels drawn on p. 103 to Augustine *Confessions*, Book VIII)

- Compare the conversion story of the peasant farmer Jacob Schneider (1697 in \*Lund, *Documents*, pp. 305-306)
- Compare and contrast the early Lutheran hymns (Lund, *Documents*, pp. 96-98, esp. b and e) with the Pietist hymn of J.A. Freylinghausen (Lund, *Documents*, p. 308 #187)

Francke's lectures were remarkably popular and Pietist groups began to form in the city, which caused Lutheran orthodox theologians to oppose Francke and the city fathers to issue laws against Pietist gatherings (conventicles).

Francke left for Erfurt in 1690 to serve as an associate pastor but, despite the support of his senior pastor (J.J. Breithaupt), in 1691 he again fell afoul of the city fathers for promoting Pietist conventicles and was dismissed from his position.

He spent time with Spener in Berlin and then in 1692 was called to be a pastor at Glaucha and professor at the nearby, recently inaugurated University of Halle (teaching Greek and Eastern languages; in 1698 he was appointed professor of theology). The Prussian elector funded the latter and defended Francke from his enemies, so that Halle became a center for the Pietist movement.

Francke subsequently became involved in care for the poor, creating a school for poor and orphaned children and an orphanage. He also trained teachers, founded several enterprises to create employment and provide training, including a printing press for publishing large numbers of Bibles, tracts and biblical literature.

One of his more remarkable achievements was in theological education, where he tried to put Spener's program into practice. He established regular lectures on the relation of the Bible to Christian life and argued that the purpose of theological education was for a person to be taught by God (cf. Jn. 6:45), arriving at this goal through a process not only of reading (*lectio*), but also prayer (*oratio*), devout meditation (*meditatio*) and spiritual warfare (*tentatio*). This was an ideal previously advanced in medieval monastic theology

and Protestant scholastic theology, but for Francke it had greater degree of urgency and intensity and was correlated with

- a more robust notion of individual conversion (the personal experience of which the theological student or pastor should be able to clearly narrate) and
- a heightened expectation of the Spirit's regular action in the life of the believer.

Francke also developed a new curriculum for training pastors that placed less emphasis on philosophical training and more on

- biblical and practical theology,
- catechetics (teaching the elements of the Christian faith to youth, servants, nominal Christians, etc.), and
- preaching (including a homiletics workshop with practice preaching).

In Pietist circles, diligent study of the Bible using the available resources was expected but not viewed as sufficient, since it resulted in a theoretical knowledge which had not yet been properly internalized and personally appropriated and applied. For the latter to occur, the Spirit which inspired the biblical author and imparted to Scripture its deep, supernatural and life-transforming meaning must enlighten and impress this supernatural truth upon the soul. For the text to fully serve its purpose, the reader of the text must be gripped and transformed by the same Spirit which inspired the text's author. Only where this has occurred can the exposition (preaching and teaching of the Word) effectively proceed, hence the critical need for clergy who have been regenerated and called to this task. (See further Matthias in Lindberg (ed.), *The Pietist Theologians*, pp. 107-108 on the experience of *Bußkampf* and the reading of the penitential psalm Ps. 51.)

Francke's colleagues at Halle included J.J. Breithaupt (1658-1732) in systematic theology, Paul Anton (1661-1730) in practical theology and the hymn-writer (also Francke's son-in-law) J.A. Freylinghausen (1670-1739), who produced the best-known collection of Pietist hymns (the *Geistliches Gesangbuch* [1704]).

Theologians associated with or trained at Halle also taught at the royal (elite) school, the Collegium Fredericianum, and therefore taught a number of people who would subsequently lay the basis for the emerging Romantic movement (e.g. the philosopher Immanuel Kant [1724-1804] and the pioneer of Romanticism J. G. Herder [1744-1803]). (We'll talk more about Romanticism and its cultural and religious significance several weeks from now.)

The university at Halle was itself increasingly attended by students from other parts of Europe (esp. the Baltic countries and southeastern Europe) and Russia, some of whom went on to hold influential positions at various European royal courts. Halle also helped to initiate the missionary movement by the sending of Lutheran missionaries to southern India (Tranquebar) and the colonial USA (most notably, Henry Melchior Muhlenberg [1711-1787]).

The domestication of Pietism to suit the authoritarian, hierarchical, militaristic climate of Prussian nationalism (military chaplains; production of literature for Christian soldiers;

politically passive ideal of "changing the world by changing individual people"  
[*Weltverwandlung durch Menschenverwandlung*])

### **The Lutheran Orthodox Reaction: Valentin Ernst Löscher (1763-1749) and the Pietistic Controversy: The Relationship Between Justification, Regeneration and Sanctification**

--Justification by faith is the doctrine by which the church stands and falls (*articulus stantis et cadentis ecclesiae*)

--*Timotheus Verinus* (1) Pietists reintroduce good works as a condition for salvation;  
(2) perfectionism (i.e. the exhortation or aspiration to arrive at Christian perfection in this present life) is a doctrine to be censured, since it is opposed to the Lutheran confessional positions on justification and the nature of the church and instead rests upon an unhealthy obsession with religious experience

--Hostile to the English rationalist and empiricist philosophies that were being developed in response to the emerging New Science, esp. John Locke

### **An Evaluation of This Criticism**

Some real differences certainly separated the Lutheran Pietists from their Lutheran Orthodox critics, but the differences are sometimes not the ones claimed by the Orthodox.

Justification: Spener's teaching on justification seems to agree reasonably with what one finds in the Lutheran confessions:

- the article on justification by faith alone is the heart of the Evangelical (=Lutheran) faith and should be firmly impressed on those who would be ministers (who in turn should impress this truth upon their people through catechesis and preaching)
- Human beings are presently under the dominion of sin and, weighed down by the corruption of sin, are unable to help themselves or initiate their own salvation. One must recognize the futility of seeking a righteousness based on works; only then can one receive an alien righteousness which comes to us from without, when the Word preached creates faith in one's heart and God (whose Word has brought us to faith) is pleased to declare us righteous for Christ's sake on the basis of what Christ has done.

Spener is thus faithful to the Lutheran confessions and avoids Arndt's synergism (i.e. that by a free will unconstrained by sin we apprehend, assent and turn toward God and divine things, thus cooperating in our salvation).

- Following the Reformers, Spener rejects the idea, sometimes apparent in Arndt's writings, that human beings use their powers to cooperate with divine grace in the event of salvation and thus their free choice of God or initiation of faith is their own work and, as such, a condition of their salvation.

Spener does go beyond the explicit teaching of the Lutheran confessions in certain respects:

- Greater emphasis is laid upon the action of the Spirit.
- Following J. Arndt, justification is identified with conversion (*Bekehrung*) and is regarded as the beginning of our sanctification (*Heiligung*).
- Forgiveness of sins, new birth (*Wiedergeburt*) and adoption as a child of God are consequences of justification, yet very closely associated with it (and are not human works or caused by human works).
- Although objective legal language concerning declaration of the forgiveness of sins and ascription/imputation of Christ's righteousness is retained (Christ for us), there is a greater emphasis upon
  - the subjective appropriation of Christ's benefits and inner (mystical) union with Christ (Christ in us) and also
  - upon biological metaphors of growth, which provide a certain continuity between entry into the Christian life through justification by faith alone and the subsequent outworking of this life in Christ through devotion to Christ and holy living.
- Assurance: Consequently the Christian inwardly experience the benevolence and love of the Father and know with certainty that their sins have been forgiven for Christ's sake, making it possible to live with an inner freedom and joy.
- New Birth as Renewal and Restoration: Following Arndt, in the new birth the inner image of God, which had been defaced by sin, has been re-created and restored to its original glory.
- Renewal (*Erneuerung*=cooperation with God in the process of sanctification) extends over the course of a lifetime.

Spener's biggest departure from the Lutheran confessions is in the way he argues that is not only possible to fall away from baptismal grace and the forgiveness of sins and new birth it brings, but that virtually all have done so and must have a new experience of regeneration through belief in the word that issues in renewal (influence of Arndt here). This results in a certain distancing of the necessary interior event of regeneration (new birth) from the church and sacraments, making the latter appear to be of limited value in achieving regeneration (=the instant where one awakens from death and enters into right relationship with God and is saved).

- This aspect of Spener's work (similar problem previously in Arndt) quite rightfully disturbed the Lutheran Orthodox, since the church and sacraments are essential to understanding how one enters into and is sustained in the Christian life.

Spener's view of sin in the regenerate also did not fully agree with the Lutheran confessions. Spener wanted to distinguish

- the sins of the unregenerate (sins of malice committed willfully and persistently in defiance of God and in opposition to divine love) and the
- sins of the regenerate (sins of ignorance committed intermittently as a consequence of a weakness or negligence which is not itself a product of deliberation).

- This was an attempt to come to terms with 1 Jn. 3:9-10, certainly a challenging text that needs to be looked at.
- This corresponds roughly to the distinction between voluntary and involuntary sins which is made in Greek writers of the later patristic and early Byzantine period (e.g. Didymus the Blind and John of Damascus) and is informally part of the teaching of the Orthodox churches, but it is in conflict with the Lutheran notion of the justified person as at once righteous and a sinner (*simul iustus et peccator*) and so needing to turn to Christ and draw on *his* righteousness and holiness, not some spurious, manufactured righteousness and holiness of one's own.

### **Questions For Discussion:**

#### (1) The Orthodoxy of Pietism: Responding to Pietism's Critics

- (a) Is perseverance in good works a condition of salvation (p. \*48)?
- (b) Is there an unhealthy obsession with a quietist mysticism (cf. the defense of mysticism on pp. 44-45, \*68-69) based on self-denial/self-abnegation and passive resignation to the will of God (as subjectively discerned through religious experience) (pp. 84-86)?

#### (2) Pietism and Its Legacy for Theological Education

- (a) Are the proposals given on pp. 41-46 either coherent or workable (see esp. pp. 42-43, 46)?
- (b) If so, to what extent and in what ways could they serve as helpful guidelines for theological education/pastoral training today? Why?

#### (3) Pietism and Its Call for an Active Ministry of the Laity

- (a) Is the extraordinary transfer of power to the laity envisaged here not without its problems? Is there not a potential for confusion with clerical roles and the emergence of sectarianism and separatism if the laity are encouraged to baptize (p. 63 §66)?
- (b) Were you surprised by the stance taken on women's ministry in p. 62 (§61), (which arguably gives women significantly greater scope for ministry than exists in most Lutheran confessional and conservative evangelical churches today)?