

**THEOLOGIA GERMANICA: WHICH
SETTETH FORTH MANY FAIR
LINEAMENTS OF DIVINE TRUTH, AND
SAITH VERY LOFTY AND LOVELY
THINGS TOUCHING A PERFECT LIFE**

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Theologia Germanica: Which Setteth Forth Many Fair Lineaments of Divine Truth, and Saith
Very Lofty and Lovely Things Touching a Perfect Life by Dr. Pfeiffer

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DR. PFEIFFER

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Theologia Germanica.



STRONG Son of God, Immortal Love,
Whom we, that have not seen thy face,
By faith, and faith alone embrace,
Believing where we cannot prove.

* * * * *

Thou seemest human and divine,
The highest, holiest manhood Thou ;
Our wills are ours, we know not how,
Our wills are ours to make them Thine.

* * * * *

O Living Will that shalt endure,
When all that seems shall suffer shock,
Rise in the spiritual Rock,
Flow through our deeds and make them pure.

That we may lift from out the dust,
A voice as unto him that hears,
A cry above the conquered years,
To one that with us works, and trust

With faith that comes of self-control
The truths that never can be proved,
Until we close with all we loved
And all we flow from, soul in soul.

TENNYSON.

Theologia Germanica :
Which setteth forth many fair Lineaments of
divine Truth, and saith very lofty and
lobely things touching a
perfect Life.

EDITED BY DR. PFEIFFER FROM THE ONLY COMPLETE
MANUSCRIPT YET KNOWN.

TRANSLATED FROM THE GERMAN BY
SUSANNA WINKWORTH.

With a PREFACE by the Rev. CHARLES KINGSLEY, Rector of
Everley, and a LETTER to the Translator by the
CHEVALIER BUNSEN, D.D., D. C. L., &c.



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1854.





PREFACE.

TO those who really hunger and thirst after righteousness; and who therefore long to know what righteousness is, that they may copy it: To those who long to be freed, not merely from the punishment of sin after they die, but from sin itself while they live on earth; and who therefore wish to know what sin is, that they may avoid it: To those who wish to be really justified by faith, by being made just persons by faith; and who cannot satisfy either their consciences or reasons by fancying that God looks

on them as right, when they know themselves to be wrong, or that the God of truth will stoop to fictions (miscalled forensic) which would be considered false and unjust in any human court of law: To those who cannot help trusting that union with Christ must be something real and substantial, and not merely a metaphor, and a flower of rhetoric: To those, lastly, who cannot help seeing that the doctrine of Christ in every man, as the Indwelling Word of God, The Light who lights every one who comes into the world, is no peculiar tenet of the Quakers, but one which runs through the whole of the Old and New Testaments, and without which they would both be unintelligible, just as the same doctrine runs through the whole history of the Early Church for the first two centu-

ries, and is the only explanation of them;—To all these this noble little book will recommend itself; and may God bless the reading of it to them, and to all others no less.

As for its orthodoxy; to “evangelical” Christians Martin Luther’s own words ought to be sufficient warrant. For he has said that he owed more to this, than to any other book, saving the Bible and Saint Augustine. Those on the other hand, to whom Luther’s name does not seem a sufficient guarantee, must recollect, that the Author of this book was a knight of the Teutonic order; one who considered himself, and was considered, as far as we know, by his contemporaries, an orthodox member of the Latin Church; that his friends and disciples were principally monks exercising a great influence