

**THEOLOGICAL TRANSLATION
LIBRARY, VOL. IV: THE COMMUNION
OF THE CHRISTIAN WITH GOD: A
DISCUSSION IN AGREEMENT WITH
THE VIEW OF LUTHER**

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Theological Translation Library, Vol. IV: The Communion of the Christian with God: A Discussion in Agreement with the View of Luther by Willibald Herrmann & J. Sandys Stanyon

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WILLIBALD HERRMANN & J. SANDYS STANYON

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THEOLOGICAL TRANSLATION LIBRARY

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VOL. IV.

HERRMANN'S COMMUNION WITH GOD.

Herrmann, Willibald

THE COMMUNION OF THE
CHRISTIAN WITH GOD:

A DISCUSSION IN AGREEMENT WITH
THE VIEW OF LUTHER,

BY

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TRANSLATED FROM THE SECOND THOROUGHLY REVISED EDITION, WITH
SPECIAL ANNOTATIONS BY THE AUTHOR.

BY

J. SANDYS STANYON, M.A.

WILLIAMS AND NORGATE,

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1895.

11-17-38

12-14-38 J. A.

PREFACE TO THE FIRST EDITION.

The theme
fundamen-
tal.

In the present work I have brought to a special discussion that theme which underlies every doctrinal discussion of any value in our church. It has been my desire to help forward the dogmatic controversies of recent years by bringing to light the religious antithesis which influences their course. We need a clearer understanding of that which influences us all most deeply, namely, our own communion with God. I am convinced that when this has been reached there will gradually come about a different grouping of those who are now engaged in the battles of our theology and church.

Need of
the discus-
sion
for Chris-
tian
Praxis.

Our ecclesiastical divisions do not rise as a rule from differences as to particular doctrines, nor are we so divided theologically that all mutual understanding is precluded. It does not follow, of course, that doctrinal position is a matter of indifference and that honest piety alone is to be taken into account. For the Christian faith does not live apart from thoughts which are communicable and to which Christian doctrines seek to give exact expression, nor is any Christian the product of honest piety alone. On the contrary, much depends upon the fashion of our piety; in other words, upon our conception of communion with God and the way we seek it. What we can permanently assert as doctrine depends upon this feature of our inner life. Hence it is a matter of pressing necessity that we should

agree as to that exercise of piety which is justifiable in the Protestant church. I am not ignorant, of course, that such an agreement would fix the limits of that which the church can permit far more firmly than any doctrinal system can fix them. But I hold precisely this fact to be an advantage. A decision must be come to, and we shall have to say whether modern pietism, in conjunction with liberal churchmanship, is to be permitted to impose upon us an ideal of piety which grew up in the Roman Catholic church and which was replaced through Luther by a better.

In order to bring this decision nearer, I have sought to set forth and to justify that communion with God which Luther reached through his understanding of Jesus Christ. In this task the well-known works of Th. Harnack and J. Köstlin could not guide me, for, because of their wider range, they could not set forth the fundamental religious ideas of Luther, which are here dealt with, with that fulness which my purpose required.

The quotations from the works of Luther have been made from the Erlangen collection, and, as far as Vol. 20, II., of the German writings, from the second edition.

MARBURG. *June 25, 1886.*

W. HERRMANN.

Luther's
views to
be under-
stood.

Editions
Luther.

PREFACE TO THE SECOND EDITION.

This edition is some eighty pages longer than the first, although much has been struck out which previously appeared. I hope that the care with which I have revised my work will show my gratitude for the sympathetic reception with which the former issue met. I am especially grateful for the ample criticisms of Kaftan, Lipsius, Luthardt and Oehninger, and also for the shorter notes of Häring and A. Baur.

Many complaints have been made of the keenness of my polemic in the first edition. I have endeavoured to remove the cause of complaint, and have taken especial care to erase an unwarrantable remark I regret to have made against Kähler. I had taken some sharp words of Kähler to refer to Ritschl. I now know that they had quite another intention. I had also spoken of a dependence of Kähler upon Ritschl, while Kähler may justly claim that where he coincides with Ritschl, he stands upon his own feet.

I remark further that in this edition the 24th volume also of the second Erlangen Edition of Luther's German writings has been used.

W. HERRMANN.

MARBURG, *April* 7, 1892.

TRANSLATOR'S PREFACE.

The following translation is an attempt to place before English readers the work of one of the most distinguished living theologians of Germany; and the translator has felt honoured in being allowed thus to acknowledge the deep debt of gratitude which he owes to the author. The aim has been to give a readable translation of the author's thoughts rather than to render the German into English word for word. It has been thought desirable also, for the convenience of English readers, to break up the long chapters of the German work into shorter ones, and these again into paragraphs. For help in this task, as well as for the careful revision of the whole of his work the translator is greatly indebted to friends who desire that their names should not be mentioned, but to whom are due any merits of clearness which the translation may possess.

It remains only to be added that the translation was made from a special copy of the second edition, with further revisions and alterations from the author's own hand.

J. S. STANYON.

LEICESTER, *October* 4th, 1895.

CONTENTS.

PREFACE TO THE FIRST EDITION	v.
PREFACE TO THE SECOND EDITION	vii.
TRANSLATOR'S PREFACE	viii.

INTRODUCTION.

	PAGE.
CHAPTER I.—<i>The Present Theological Position.</i>	
SECTION 1. Ritschl's appearance	3
.. 2. The opposition divided	3
.. 3. Ritschl's influence and that of other teachers	3
.. 4. Is there a Ritschlian school?	4
.. 5. The real question of theology	4
.. 6. Ritschl's method	5
CHAPTER II.—<i>The Common Life and Warfare.</i>	
SECTION 1. There is a bond in our common need	5
.. 2. The want met by the Gospel	6
.. 3. Life needs light	6
.. 4. Common personal Christianity	6
.. 5. Life real, while the theory of it may be wrong	7
.. 6. This life must be set forth	7
CHAPTER III.—<i>Freedom of Life, and Need for Theological Statement.</i>	
SECTION 1. Doctrine must be various	8
.. 2. Preaching and doctrine	8
.. 3. The New Testament and the rise of dogma	8
CHAPTER IV.—<i>Of Doctrinal Unity.</i>	
SECTION 1. Its value not in mere average ideas	9
.. 2. The real bond of unity	10
.. 3. What is personal Christianity?	10
.. 4. The Christian's real and indispensable use of the New Testament	11