

Piety in Thoughts of John Wesley And Friedrich Schleiermacher

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Abstract

It is a misconception to identify modernity with secularization. When modernity simply creates the potential platform for secularization. On the one hand, modernity lessens the influence of piety to a minimum, and on the other hand, it restores piety and even modernizes piety without secularization. This essay focuses on telling the story of modernity in attempting to build a knowledge of God through the lens of piety. It centers on the work of two modern theologians: John Wesley and Friedrich Schleiermacher. The juxtaposition of Wesley and Schleiermacher is not without reason. Both of them are strongly influenced by the Moravian Brethren, which heavily emphasized a pietistic element in their community. This essay, however, will not explain the teaching of Moravian Brethren other than presenting their pietistic emphasis that was retained in Wesley and Schleiermacher's works. This essay argues that Schleiermacher's notion of a feeling of absolute dependence' fills the rational gap of Wesleyan pietistic concept. It also discusses how the 'Evangelical Revival/First Great Awakening' and 'Romanticism' shaped Wesley and Schleiermacher, respectively, as they formulated their concept of piety. This essay is structured as follows. First, it presents the Evangelical Revival/First Great Awakening as the historical backdrop of Wesley's thought and continues with exhibiting Wesley's concept of piety. Then, the essay describes the Romantic era and Schleiermacher's idea of piety.

Keywords: piety, John Wesley, Friedrich Schleiermacher, concept

Abstrak

Adalah sebuah miskonsepsi untuk mengidentifikasi modernitas dengan sekularisasi, ketika modernitas hanya sekedar menciptakan panggung yang potensial untuk sekularisasi. Di satu sisi, modernitas mengurangi pengaruh kesalehan hingga taraf minimal, namun di sisi lain, modernitas memulihkan kesalehan. Makalah ini berfokus dalam menceritakan ulang kisah modernitas dalam upaya membangun pengetahuan akan Allah melalui lensa kesalehan. Makalah ini memusatkan diri pada karya dua teologi modern: John Wesley dan

Friedrich Schleiermacher. Penjajaran Wesley dan Schleiermacher bukan tanpa alasan. Keduanya sangat dipengaruhi oleh Persaudaraan Moravian yang sangat menekankan pada elemen kesalehan dalam komunitas mereka. Makalah ini, bagaimanapun, tidak menjelaskan pengajaran Persaudaraan Moravian selain menyajikan penekanan kesalehan yang dipertahankan dalam karya Wesley dan Schleiermacher. Makalah ini berupaya untuk menunjukkan bahwa gagasan Schleiermacher tentang perasaan akan ketergantungan absolut mengisi celah rasional dari konsep kesalehan John Wesley. Makalah ini juga membahas bagaimana *Evangelical Revival/First Great Awakening* dan Romantisisme membentuk Wesley dan Schleiermacher kala mereka merumuskan konsep kesalehan mereka masing-masing. Untuk mendukung argumen ini, makalah ini disusun sebagai berikut. Pertama, makalah ini menyajikan *Evangelical Revival/First Great Awakening* sebagai latar sejarah dari pemikiran Wesley dan dilanjutkan dengan menyajikan konsep kesalehan Wesley. Kemudian, makalah ini menjelaskan era Romantis dan konsep kesalehan Schleiermacher.

Kata-kata Kunci: kesalehan, John Wesley, Friedrich Schleiermacher, konsep

Introduction

The devotional is an essential aspect of the life of Christians, and surely this is evident from the biblical texts which wr that every Lord's people are required to live in godliness (Job 4: 6; Proverbs 11: 5; John 9:31; 1 Peter 1: 14- 19; 2 Peter 1: 6-7). In churches, preachers teach how God's people are to carry out piety of life as an embodiment of God's children and obedience to God.

In this context, John Wesley said that all people who have received the Holy Spirit are capable of responding to God. Wesley rejected the renewal concept of the election. He combines the teachings of the Reformers about total human sinfulness with the primacy of grace from Arminianism, which defends human free will and moral obligation. In other words, Wesley said that human salvation is obtained through God's grace along with human piety.

While on the other hand, Friedrich Daniel Ernst Schleiermacher said that feeling of absolute dependency emerges as an answer to the influence of rationality that questions the meaning of Christianity in modern human life.

Method

The author would like to introduce comparison to the thoughts of John Wesley and Friedrich Daniel Ernst Schleiermacher about Piety. On this discussion about John Wesley and Friedrich D. E. Schleiermacher on piety, the author has from five book sources, namely Rachel Muers:

Modern Theology, Rady Roldan Figueroa: *The Rise of German Absolutism, the Path of German Pietism and the Anglo-American Methodology*, David Hempton: *John Wesley*, Friedrich Schleiermacher: *Christian Faith*, Anders Jarlert: *Piety and Modernity*, and adding some journal sources. Thus, the authors in the conclusions provide a synthesis of the results of the analysis of the discussion of this topic.

Discussion

The First Great Awakening/Evangelical Revival and John Wesley's Christian Perfection

From the 1730s onwards, there was a significant religious phenomenon happening both in Britain and America. In Britain, it is called the 'Evangelical Revival,' while in America, it is known as the 'First Great Awakening.'¹ This phenomenon is led by several factors, including "arid nationalism, liturgical formalism, and lax pastoral practice."² Essentially, this revival or awakening is based on some evangelical assumptions.³ First, the conviction that the hope for eternal salvation for sinners laid on repentance and conversion. Second, massive emphasis on preaching, particularly extemporaneous preaching. Third, a pietistic concept of the religion of the heart.

The revival movements turned out to be successful. There are at least two reasons for this success: theologically and socially.⁴ Theologically, the movements emerged when the issues of "what faith was, who had faith, and how faith was acquired" seemed extremely

¹ Dojcin Zivadinovic, "Wesley and Charisma: An Analysis of John Wesley's View of Spiritual Gifts," *Andrews University Seminary Student Journal* 1, No. 2 (2015): 57; Rachel Muers, *Modern Theology: A Critical Introduction* (London, New York: Routledge, 2012), 28-29.

² Rady Roldan Figueroa, "Rise of German Absolutism, Trajectories of German Pietism and Anglo-American Methodism" in *Christianity Engaging Modernity* (Spring 2018) (Boston University School of Theology, Boston, MA, February 13, 2018).

³ Glen O'Brien, "John Wesley and Athanasius on Salvation in the Context of the Debate over Wesley's Debt to Eastern Orthodoxy," *Journal of Phronema* 28, no. 2 (November 4, 2013): 50; see Edith L. Blumhofer, "Revivalism," in *The Oxford Companion to United States History* (Oxford University Press, 2001), <http://www.oxfordreference.com/view/10.1093/acref/9780195082098.001.0001/acref-9780195082098-e-1314>.

⁴ Dojcin Zivadinovic, "Wesley and Charisma: An Analysis of John Wesley's View of Spiritual Gifts," 57; Muers, *Modern Theology*, 30. In this case, Joel Scandrett uses the word "opinion" for a reason. See Joel Scandrett, "A Catholic Spirit: John Wesley and TF Torrance in Ecumenical Perspective," *Journal of Participatio Supplemental* 4: "Torrance and the Wesleyan Tradition" (2018): 112-114, <https://tftorrance.org/2018-js-1>.

demanding.⁵ Socially, it arose when Britain and America faced social unrest due to a generational shift. The second and third generations of Puritans in America did not share the same conviction of their predecessors. In Britain, industrialization resulted in emerging working-class populations that were not satisfied with the existing Church.⁶ Against this historical backdrop, Wesley⁷ contributes his idea of the 'prevenient grace,' 'assurance of salvation' and 'Christian perfection.'

In a diary on May 24, 1738, Wesley's compilation was placed on Aldersgate Street, a compendium of people reading *Paul's Introduction to the Church of Rome*, Luther's writing, Christ for Wesley, interpreting what is meant by his sin and being saved from the law of crime and punishment. According to tradition, this was the time of Wesley's conversion to become a Christian wholeheartedly. Which is not new here is undoubtedly will be safe, but most members of the Church of England (Anglican) too proud to be approved to have such certainty. However, for Wesley, "Basic Christian religion" and the principal Methodist doctrines⁸

Wesleyan piety is the concept of 'Christian perfection,' and it is better to understand it before discussing what Wesley argues as its basis. Wesley realizes that Christians are not perfect in a fourfold sense. Namely, we suffer from ignorance, mistakes, infirmities, and temptations.⁹ But based on "Christ lives in me" (Gal. 2:20), Wesley

⁵ Dojcin Zivadinovic, "Wesley and Charisma: An Analysis of John Wesley's View of Spiritual Gifts," 57

⁶ Glen O'Brien, "John Wesley's Rebuke to the Rebels of British America: Revisiting the Calm Address," *Journal of Wesleyan and Methodist Studies* 4 (2012): 34-35, <https://methodistreview.org/index.php/mr/article/view/62>; Muers, 30.

⁷ John Wesley was born in Epworth, Lincolnshire, on June 17, 1703. John Wesley's family background comes from an educated family. His father Samuel Wesley was a priest from the Anglican church. His father and grandfather and, like John Wesley, later graduated from Oxford, a university that had a reputation as one of the best universities in the world even today. Her mother, Susanna Wesley, is also from an educated family her father Dr. Samuel Annesley is a famous Non-conformist church pastor, he is also an Oxford graduate. In those days, education for women was lacking in attention. However, Susanna Wesley was an intellectual woman who was not afraid to discuss theology, and she was also an admirer of the philosopher John Locke. He called a great theologian in the eighteenth century. See F. L. Cross, and E. A. Livingstone, eds. "Moravian Brethren" in *The Oxford Dictionary of the Christian Church*. Oxford University Press, 2009; see Zivadinovic, Wesley, and Charisma: An Analysis of John Wesley's View of Spiritual Gifts, 53-71; David N. Field, John Wesley as a Public Theologian: The Case of Thoughts upon Slavery, *Journal of Scriptura* 114 No.1 (2015): 1-13, <https://doi.org/10.7833/114-0-1136>.

⁸ O'Brien, 37.

⁹ Amos Yong, "A Heart Strangely Warmed on the Middle Way? The Wesleyan Witness in a Pluralistic World," *Wesleyan Theological Journal* 48, no. 1 (2013): 18-19,

asserts that Christ, who lives within the believers, has purified them.¹⁰ This purification, then, resulted in perfection. The Wesleyan God is a 'deity' that purifies the believers so that they can possess (in the active and passive sense) end. Christian perfection, for Wesley, is a "life so surrendered to God in perfect love that willful sinning was effectively eliminated."¹¹ It is a state but also a process. It has been mentioned earlier that Moravian Brethren influence Wesley's pietistic tendency. However, Wesley differs from the Moravians when he argues that practical holiness includes *active* spirituality, such as works of benevolence and holy charity.¹² He explains further that Christian perfection is a gift of God but, at the same time, should be strived for by Christians.¹³

To begin with the theological method, Wesley strongly supports the Protestant emphasis on the importance of the scriptures. Indeed, they place scripture study at the heart of Christian life. John encouraged the Methodists to read the Old and New Testaments daily, providing them with Explanatory Notes. At the same time, Charles adopted the routine of writing reflective songs on scripture passages (a type of *Lectio Divina* literature). But Wesley rejects any suggestion that theology can be based on the Bible alone. In a good Anglican way, they value the insight of tradition in interpreting the scriptures, and often offer reasons and experiences in defending theological stand.¹⁴

Though Wesley emphasizes human's active responsibility, he differs from Pelagianism, because he stresses heavily 'human dependence on grace in all its manifestations.'¹⁵ The Wesleyan God offers (prevenient) grace before the holy life of the believers, before their conversion, not vice versa. Wesley himself experiences this conversion in

<https://place.asburyseminary.edu/limiteddigitalresources/333/pdf>; C. Douglas Weaver, Rady Roldán-Figueroa, and Brandon Frick, *Exploring Christian Heritage: A Reader in History and Theology* (Waco, Tex.: Baylor University Press, 2012), 133.

¹⁰ Weaver, Roldan-Figueroa, and Frick, 134. O'Brien: 149.

¹¹ David Hempton, "John Wesley (1703-1791)," in *The Pietist Theologians: An Introduction to Theology in the Seventeenth and Eighteenth Centuries*, ed. Carter Lindberg, The Great Theologians (Malden, MA: Blackwell, 2005), 258.

¹² Zivadinovic: 53-55; Hempton 258.

¹³ Zivadinovic: 55; Hempton, 258.

¹⁴ Kelly Diehl Yates, The Wesleyan Trilateral: Prevenient Grace, Catholic Spirit, and Religious Tolerance, *Wesleyan Theological Journal* 48, no. 1 (2013): 61, <https://place.asburyseminary.edu/limiteddigitalresources/333/pdf>; Randy L. Maddox, Theology of John and Charles Wesley, in *T&T Clark Companion to Methodism*, ed. Charles Yrigoyen, Jr. (New York: T&T Clark, 2010), 27; Daniel J. Pratt Morris-Chapman, "Is the 'Wesleyan Quadrilateral' an accurate portrayal of Wesley's theological method?" *Journal of Theology and Ministry* 5 (2018): 12-14.

¹⁵ Morris-Chapman: 2.14: 2.17; Hempton, 259.

what is known as the Aldersgate Experience.¹⁶ In this incident, Wesley experiences a feeling of “trust in Christ ... for salvation, ... an assurance ... that [Christ] had taken away [his] sins, ... and saved [him] from the law of sin and death.”¹⁷ This is what he called the ‘assurance of salvation’ that leads a believer (him) to conversion – a change of ‘heart.’¹⁸ The notion of feeling is central in Wesley’s conversion, and he did not describe it “in terms of new rational understanding.”¹⁹ Wesley expressed it as an emotional experience instead.

Wesley stands with the Anglican Religious Article in affirming the two natures of Christ and the role of Christ’s death in satisfying God’s justice. But some scholars have noted how Wesley’s hymns specifically offered a multitude of images to appreciate that Christ’s death not only made amends, but freed us from slavery to sin, assured us of God’s amazing love, and renewed us in the divine image. Soteriological concern those who are broader also make Wesley emphasize his relationship with Christ “in all his offices” —not only as priests who make amends. But also as prophets who teach how we must live, and as kings who oversee the restoration of wholeness in our lives.²⁰

In the case of pneumatology, Wesley focused more on the work of the Holy Spirit than was common in Anglican settings. It begins with an emphasis on the guarantee of God’s forgiving love, or “witness of the Spirit,” which awakens and empowers believers’ tender love for God and others. They then emphasize how this “new birth” enables a journey of sanctification, or growth in “the fruit of the Spirit.” This addition is specifically to reclaim (in the Western tradition) “gifts of the Spirit,” such as the gift of preaching, for ordinary men and women. This combination of emphasis has led to contemporary opponents who characterize Wesley’s movement as “Reviving Montanus.” More recently, scholars have tended to see this restoration of emphasis on the work of the Spirit as a significant contribution to the renewal of Trinitarian theology in Anglicanism.²¹

¹⁶ Morris-Chapman, 13-14; Waever, Roldan-Figueroa, and Frick, 130-131; O’Brien, 50.

¹⁷ David Werner, John Wesley’s Question: “How Is Your Doing?” *The Asbury Journal* 65, no. 2 (2010): 74, <https://place.asburyseminary.edu/cgi/viewcontent.cgi?article=1006&context=asburyjournal>; Weaver, Roldán-Figueroa, and Frick, 131.

¹⁸ Werner, 73-80; Muers, 29; O’Brien, 48-49, 52.

¹⁹ Werner:80; Muers, 29; O’Brien: 49, 52.

²⁰ Joe Gorman, “Grace Abounds: The Missiological Implications of John Wesley’s Inclusive Theology of Other Religions,” *Wesley Theological Journal* 48, no. 1 (2013): 39, 44, 53, <https://place.asburyseminary.edu/limiteddigitalresources/333/pdf>; Maddox, 29; Zivadinovic, 70.

²¹ Zivadinovic, 54, 58, 69, 70; Werner: 75; Maddox, 29; O’Brien, 53.

Wesley still insists that we can “seriously desire” gifts such as evangelism to “voice unbelieving hearts” or gifts of knowledge to understand God’s care and grace, or gifts of faith, “which on certain occasions ... go far beyond the power of natural causes.”²²

Wesley’s main desire is to restore the piety and love of the early Christians through the power of the Holy Spirit, who dwells within. The experience of spiritual certainty, the fruits of the Spirit, gifts, and even supernatural manifestations of the Spirit are for Wesley, the natural consequence of God’s power among true Christians, who work to uphold the saints and spread the gospel.²³

Romanticism and Friedrich Schleiermacher

Many write about romanticism, criticizing, and evaluating biblical relations with Christianity. This touches on the efforts at historical developments that have gathered to create this system of thought. Any comprehensive understanding of how the world thinks today requires an understanding of the origin of the Hellenic ideas that underlie the comprehensive conceptual framework of romanticism. Observing that understanding the present requires one to understand the past is the main reason for studying history.²⁴ Whether politically tension, trends in art, or ideas in the fields of theology and philosophy, become fluent with what has preceded the present requires people to understand the world in which they live; Besides, Do heed the phrase quoted from G. Santayana, “Those who have not learned from history, are destined to repeat it.”²⁵ or how can they avoid the mistakes of their predecessors? Or Paul’s advice that “these things that have happened to humans are examples,” it remains undeniable that events in the past have influenced the present.

In the late eighteenth and early nineteenth centuries, Romanticism widely emerged as an intellectual and cultural movement.²⁶ While it can be considered as a continuation of the reason-concentrated

²² Dojcin Zivadinovic, “Wesley, and Charisma: An Analysis of John Wesley’s View of Spiritual Gifts,” 58.

²³ David Werner, “John Wesley’s Question: Who is Your Doing,” 78; Dojcin Zivadinovic, “Wesley and Charisma: An Analysis of John Wesley’s View of Spiritual Gifts,” 69.

²⁴ S. Corlew, Schleiermacher, and Romanticism: Ignored Antecedent of Postmodernism? *Social Science Research Network* (February 3, 2013): 1-2, <http://dx.doi.org/10.2139/ssrn.2321867>.

²⁵ George Santayana, *The Life of Reason* (New York: Scribners, 1905), 284.

²⁶ Tenzan Eaghll, “From Pietism to Romanticism: The Early Life and Work of Friedrich Schleiermacher,” in *The Pietist Impulse in Christianity* (Princeton Theological Monograph Series). Edited by Christopher Collins Winn. (Eugene, OR: Pickwick Publications, 2011), 109; Corlew, 2; Muers, 62.

Enlightenment period, it also a protest against the reason-only oriented.²⁷ Romantics were concerned about the particular individual as a whole – mind and body, reason and emotions, passions, and imagination.²⁸ They valued a contemplation and love of freedom. Romantics think it is “inhuman and lifeless” to discuss religion only through rationality.²⁹ This intellectual and cultural movement heavily shaped Schleiermacher’s thought.

It is widely recognized that Schleiermacher's theology, marked a decisive moment for post-Reformation theology. Schleiermacher³⁰ is seen as the father of liberal Protestantism, the founder of modern theology, or who is an innovative but loyal descendant of Calvin, “reformers in Protestants” who “broke the impasse of rationalism and orthodoxy, and freed the Protestant church’s mind at the time.”³¹ Karl Barth, one of Schleiermacher’s biggest critics, also urging his listeners to make no mistake about studying and understand Schleiermacher's status as follows:

Theologically the “genius” of the major part of the church is that of Schleiermacher. All the so-to-speak official impulses and movements of the centuries since the reformation find a center of unity in him: orthodoxy, pietism, Enlightenment. All the official tendencies of the Christian present emanate from him like rays: church life, experiential piety, historicism, psychologism, and ethicism ... [we] are indeed forced to see in him the

²⁷ Tenzan, 109; Muers, 62.

²⁸ Jae-Eun Park, “Schleiermacher’s Perspective on Redemption A Fulfillment of the Coincidentia Oppositorum between the Finite and the Infinite in Participation with Christ,” *Journal of Reformed Theology* 9 (2015): 270-294, DOI: 10.1163/15697312-00903001; Tenzan, 114-115; Muers, 62.

²⁹ See Andrew Dole, “The Case of the Disappearing Discourse: Schleiermacher’s fourth Speech and the field of Religious Studies,” *The Journal of Religion*, 88 (January 2008):1-28, <https://www.jstor.org/stable/10.1086/522276?seq=1>; Muers, 63.

³⁰ Friedrich Ernst Daniel Schleiermacher, born in Breslau, Silesia, Prussia, Germany, on November 21, 1768, from a very devout family in Protestantism. He is a German philosopher and theologian. In 1783 he attended secondary education at the Moravian school in Niesky. The reason for entering the Moravian school, in addition to following the family tradition, is mainly because of a powerful motivation to seek profound faith experiences in the Christian life. Schleiermacher died on Wednesday, February 12, 1834, at the age of 65 years due to pneumonia. See F. L. Cross, and E. A. Livingstone, eds. “Moravian Brethren” in *The Oxford Dictionary of the Christian Church* (Oxford University Press, 2009), <http://www.oxfordreference.com/view/10.1093/acref/9780192802903.001.0001/acref-9780192802903-e-4649>.

³¹ Richard R. Niebuhr, *Schleiermacher on Christ and Religion: A New Introduction* (New York: Charles Scribner’s Sons, 1964), 6; Tenzan, “From Pietism to Romanticism: The Early Life and Work of Friedrich Schleiermacher,” 110.

most brilliant representative not only of a theological past but also of the theological present.³²

As it has been mentioned earlier, Schleiermacher did not respond directly to Wesley. He, as can be expected from a Romanticist, reacts to Immanuel Kant, who discussed religion only based on reason.³³ Interestingly, Schleiermacher's starting point is principally Kantian, when he assumes that we have no access to talk about God in Godself.³⁴ Instead, we can only discuss how human being knows or experience God.³⁵ This discussion by Schleiermacher indirectly fills the rational gap left by Wesley's concept of feeling concerning piety. Something that Wesley did not feel a need to explain.

Piety, for Schleiermacher, is "a modification of (f)eeling, or of immediate self-consciousness."³⁶ It is a modification because he insists that 'feeling,' which was widely connected with the religious setting, should be defined more for the sake of science.³⁷ As for 'self-consciousness,' it should be understood as 'immediate,' lest it will be understood separately from feeling at all.³⁸ The 'modification' that he means is when the feeling is being related to 'knowing' and 'doing.' The state of a combination of feeling, knowing, and doing is the piety in the thought of Schleiermacher.³⁹ The feeling is the "mediating link in the transition between moments in which (k)nowing predominates, and those in which (d)oining predominates..."⁴⁰ Though he claims that 'feeling is where the piety belongs,' it is not excluded from a relationship with

³² James Gordon, "A 'Glaring Misunderstanding'? Schleiermacher, Barth and the Nature of Speculative Theology," *International Journal of Systematic Theology* 16, no. 3 (July 2014): 318-322. See Karl Barth, *The Theology of Schleiermacher: Lectures at Göttingen*, Winter Semester of 1923/24, ed. Dietrich Ritschl, transl. Geoffrey W. Bromiley (Grand Rapids: Eerdmans, 1982), xv. See book of Nathan Carson, *A Preemptive Bagging of the Cat? Against the A Priori Reading of the "Introduction" to Schleiermacher's Glaubenslehre* (Waco, Texas: Baylor University, 2008), 1.

³³ Tenzan, 111-112, 117; Muers, 64.

³⁴ Corlew, 9; Muers, 64.

³⁵ Daniël P. Veldsman, "To Feel with and for Friedrich Schleiermacher: On Religious Experience," *Journal of HTS Theological Studies* 75, no. 4 (2019): 1-3, http://www.scielo.org.za/scielo.php?script=sci_arttext&pid=S0259-94222019000400035&lng=en&nrm=iso&tlng=en; Corlew, 28; Muers, 64.

³⁶ Veldsman, 2; see Friedrich Schleiermacher, *The Christian Faith*, ed. H. R. Mackintosh, and James S. Stewart, vol. 1 (New York: Harper & Row, 1963), 5.

³⁷ Veldsman, 2; Schleiermacher, 1:6.

³⁸ Reynold, "Reconsidering Schleiermacher and the Problem of Religious Diversity: Toward Dialectical Pluralism," 159-160; Veldsman, 2; Schleiermacher, 1:6; Driel, *Schleiermacher's Supralapsarian Christology*, 158, 160.

³⁹ Veldsman, 2; Schleiermacher, 1:11.

⁴⁰ Veldsman, 2-3; Schleiermacher, 1:8-9.

knowing and doing.⁴¹ As for knowing and doing, they belong to piety as long as “the stirred up (f)eeeling sometimes comes to rest in thinking which fixes it, sometimes discharges itself in an action which expresses it.”⁴² Thus, piety is when feeling or immediate self-consciousness works together with knowing and doing.

Then, Schleiermacher explicates this (immediate) self-consciousness further. There are two elements of self-consciousness: (1) the expression of “the existence of the subject for itself,” [the feeling of freedom]; (2) the expression of “the co-existence with another,” [the feeling of dependence].⁴³ For him, there is no absolute feeling of freedom; that is, a state without any feeling of dependence. Similarly, there is no absolute feeling of dependence; that is, a state without any feeling of freedom because these two are combined as a “consciousness of our existence in the world or of our co-existence with the world.”⁴⁴ Further, Schleiermacher claims that there is also “no such thing as absolute freedom” because of our freedom, which expressed by a forthcoming activity, requires an object which has been given to us.⁴⁵ And because of the self-consciousness “negatives, absolute freedom, (then it) is itself precisely a consciousness of absolute dependence...”⁴⁶ Yet, the absolute dependence still requires freedom, though not an absolute one.⁴⁷

Schleiermacher, then, proposes that “the consciousness of being absolutely dependent ... is the same thing (as) being in relation with God.”⁴⁸ He also used the term ‘God-consciousness’ to define it.⁴⁹ The

⁴¹ Edwin Chr. van Driel, “Schleiermacher’s supralapsarian Christology,” *Scottish Journal of Theology* 60, Iss. 03 (August 2007): 253-254; Veldsman, 2-3; Schleiermacher, 1:8-9.

⁴² Driel, 253-253, 257-259; Veldsman, 3; Schleiermacher, 1:10-11; see Thomas Reynold, “Reconsidering Schleiermacher and the Problem of Religious Diversity: Toward Dialectical Pluralism,” *Journal of the American Academy of Religion* 73, no. 1 (March 2005): 156, 158, 160-163, 171-172.

⁴³ Kevin Vander Schel, “Election in Christ in Schleiermacher’s Christian Faith and Christian Ethics,” *Journal of Open Theology* 1, no. 1 (September 2015): 334-341, <https://www.degruyter.com/view/j/opth.2014.1.issue-1/opth-2015-0017/opth-2015-0017.xml>, DOI: 10.1515/opth-2015-0017; Schleiermacher, 1:13-14.

⁴⁴ Schel: 337-338; Schleiermacher, 1:15.

⁴⁵ Matthias Gockel, “New Perspectives on an Old Debate: Friedrich Schleiermacher’s Essay on Election,” *International Journal of Systematic Theology* 6, no. 3 (July 2004): 307-308, <https://onlinelibrary.wiley.com/doi/abs/10.1111/j.1468-2400.2004.00136.x>; Schleiermacher, 1:15.

⁴⁶ Gockel: 312; Schleiermacher, 1:16.

⁴⁷ Gockel: 313; Ibid.

⁴⁸ Kevin M. Vander Schel, “Christ and the Perfection of Creation in Schleiermacher’s Dogmatic Theology,” *Annals of Theology / Roczniki Teologiczne* 64, no. 2 (2017): 57; Gockel: 307; Schleiermacher, 1:12.

word 'God' is a designation for the "whence of our receptive and active existence."⁵⁰ This 'whence' should not be the world, in terms of temporal existence, because we are complementary parts of the world and also continually influencing it.⁵¹ He insists that "the term 'God' ... is nothing more than the expression of the feeling of absolute dependence."⁵² Schleiermacher opposes the view that such a feeling of dependence is conditioned by an earlier knowledge of God because that means the earlier knowledge of God is "the sure possession of a concept of God," which is not far from being a feeling of absolute freedom.⁵³ Schleiermacher contends that the idea of God as an object "is always a corruption" unless it is always be discerned as arbitrary symbolic.⁵⁴

Conclusion

As in sum about Wesley, piety is a way of response to Wesleyan God, a 'deity' that gives the 'prevenient grace' that includes an 'assurance of salvation.' On the other, Wesleyan piety is empowered by the same grace, which enables the inseparable connection with Christ. Critique on piety Wesley where there the gap in Wesley's thought is he did not explicate the feeling of assurance in a rational language. This gap will be filled in, though indirectly, by Schleiermacher.

As Schleiermacher believes that one has no access to know, even discuss, 'God in Godself,' his most significant point is rationally explaining how one experiences God in piety. His concept of 'modification of feeling,' 'feeling of absolute dependence,' and 'God-consciousness' successfully filling, though indirectly, the rational gap that Wesley left in Wesley's concept of feeling. When one reads Wesley's Aldersgate experience together with Schleiermacher's concept of feeling of absolute dependence, it can be rationally explained the feeling that Wesley experienced. As Wesley stated that Christian perfection is "a life so surrendered to...," that very point reflects

⁴⁹ Joel D. Daniels, "Friedrich Schleiermacher: Pentecostal Friend or Foe," *Journal of Ecclesiology* 14 (2018): 69-90, https://brill.com/view/journals/ecso/14/3/article-p379_379.xml, Doi: 10.1163/17455316-01403018; Gockel: 318; Corlew, 11; Muers, 67.

⁵⁰ Thomas Reynold, "Reconsidering Schleiermacher and the Problem of Religious Diversity: Toward Dialectical Pluralism," 156; Schleiermacher, *The Christian Faith*, 1:16; Daniels, 80.

⁵¹ Reynold, 159, 173; Schleiermacher, 1:16-17; Schel, 337.

⁵² Schel, "Christ, and the Perfection of Creation in Schleiermacher's Dogmatic Theology," 57; Schleiermacher, 1:17; Reynold, 160, 171-172.

⁵³ Schel, "Christ, and the Perfection of Creation in Schleiermacher's Dogmatic Theology," 57; Schleiermacher, 1:17; Daniel, 84-85.

⁵⁴ Schleiermacher, 1:18; Reynold, 117; Gordon, 323; Gockel, 311-312, 314; Veldman,

Schleiermacher's feeling of absolute dependence. Thus, Schleiermacher complements Wesley's thought. Though, still, 'God in Godself' is still unknown for Schleiermacher.

As we attempt to trace the thought of Wesley and Schleiermacher, the story of modernity tells itself. Modernity as a story of tension between reason and feeling, rationality, and emotions in understanding the world and what is a human being in relation to the world and other inhabitants. It is the story of discussing God or not discussing it at all. For Wesley and Schleiermacher, piety is essential in dealing with such tension. Both of them show that piety fits in the modernity era and not necessarily contradicted with secularization.

Thus, the theological contributions of John Wesley and Friederich Schleiermacher played a significant formative role in the early development of the doctrines and practices of Christian living. Implicitly, their thinking also continues to hold some kind of normative status in most theologians and preachers, especially among Methodists. It is also interesting that the development of their thinking also developed among the Pentecostal-Charismatic movement in the practice of ecclesiastical life and daily life in emphasizing the piety of life, as like tightness in hours of prayer-worship, compassion, partaking of the sacrament and the Word, fasting, also giving and loving. And this is our effort to seek godly life, which is "perfecting our holiness" from holiness to holiness (Matthew 5:48) with "the power of the Holy Spirit" (Acts 1: 8), and testing all the gifts and experiences of life through the lens of God's Word in earnest (1 Cor. 11:28, 31; 2 Cor. 13:5; Eph. 5:10, 21; 1 John 4:1).

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