

A More Extensive Use of the Word

Jacob Spener

Thought should be given to the more extensive use of the Word of God among us. We know that by nature we have no good in us. If there is to be any good in us, it must be brought about by God. To this end the Word of God is the powerful means, since faith must be rekindled through the gospel, and the law provides the rules for good works and many wonderful impulses to attain them. The more at home the Word of God is among us, the more we shall bring about faith and its fruits.

It may appear that the Word of God has sufficiently free course among us inasmuch as at various places (as in this city [Frankfurt am Main]) there is daily or frequent preaching from the pulpit. When we reflect further on the matter, however, we shall find that with respect to this first proposal, more is needed. I do not at all disapprove of the preaching of sermons in which a Christian congregation is instructed by the reading and exposition of a certain text, for I myself do this. But I find that this is not enough. In the first place, we know that “all Scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness” (2 Timothy 3:16). Accordingly all Scripture, without exception, should be known by the congregation if we are all to receive the necessary benefit. If we put together all the passages of the Bible which in the course of many years are read to a congregation in one place, they will comprise only very small part of the Scriptures which have been given to us. The remainder is not heard by the congregation at all, or is heard only insofar as one or another verse is quoted or alluded to in sermons, without, however, offering any understanding of the entire context, which is nevertheless of the greatest importance. In the second place, the people have little opportunity to grasp the meaning of the Scripture except on the basis of those passages which may have been expounded to them, and even less do they have opportunity to become as practiced in them as edification requires. Meanwhile, although solitary reading of the Bible at home is in itself a splendid and praiseworthy thing, it does not accomplish enough for most people.

It should therefore be considered whether the church would not be well advised to introduce the people to Scripture in still other ways than through the customary sermons on the appointed lessons. This might be done, first of all, by diligent reading of the Holy Scriptures, especially of the New Testament. It would not be difficult for every housefather to keep a Bible or at least a New Testament handy and read from it every day or, if they cannot read to have somebody else read.

Then a second thing would be desirable in order to encourage people to read privately, namely, that where the practice can be introduced the books of the Bible be read one after another, at specified times in the public service, without further comment (unless one wished to add brief summaries). This would be intended for the edification of all, but especially of those that cannot read at all, or cannot read easily or well or of those who do not own a copy of the Bible.

For a third thing it would perhaps not be inexpedient (and I set this down for further and more mature reflection) to reintroduce the ancient and apostolic kind of church meetings. In addition our customary services with preaching, other assemblies would also be held in the manner in which Paul describes them in 1 Corinthians 14:26-40. One person would not rise to preach (although this practice would be continued at other times), but others who have been blessed with gifts and knowledge would also speak and present their pious opinions on the proposed subject to the judgment of the rest, doing all this in such a way as to avoid disorder and strife. This might conveniently be done by having several ministers (in places where a number of them live in a town) meet together or by having several members of a congregation who have a fair knowledge of God or desire to increase their knowledge under the leadership of the Minister, take up the Holy Scriptures, read aloud from them, and fraternally discuss each verse in order to discover its simple meaning and whatever may be useful for the edification of all. Anybody who is not satisfied with his understanding of a matter should be permitted to express his doubts and seek further explanation. On the other hand, those (including the ministers) who have made more progress should be allowed the freedom to state how they understand each passage. Then all that has been contributed, insofar as it accords with a sense of the Holy Spirit in the Scriptures, should be carefully considered by the rest, especially by the ordained ministers, and applied to the edification of the whole meeting. Everything should be arranged with an eye to the glory of God, to the spiritual growth of the participants, and therefore also to their limitations. Any threat of meddlesomeness, quarrelsomeness, self-seeking, or something else of this sort should be guarded against and tactfully cut off especially by the preachers who retain leadership in these meetings.

Not a little benefit is to be hoped for from such an arrangement. Preachers would learn to know the members of their own congregations and their weaknesses or growth in doctrine and piety, and a bond of confidence would be established between preachers and people which would serve the best interests of both. At the same time, the people would have a splendid opportunity to exercise their diligence with respect to the word of God and modestly to answer their questions (which they do not always have the courage to discuss with their minister in private) and get answers to them. In a short time, they would experience personal growth and would also be capable of giving better religious instruction to their children and servants at home. In the absence of such exercises, sermons which are delivered in continually flowing speech are not always fully and adequately comprehended because there's no time for reflection in between or because when one does stop reflect, much of what follows is missed (which does not happen in a discussion). On the other hand, private reading the Bible, reading in the household, where nobody is present who may from time to time help point out the meaning and purpose of each verse, cannot provide the reader with sufficient explanation of all that he would like to know. What is lacking in both of these instances (in public preaching and private reading) would be supplied by the proposed exercises. It would not be a great burden either to the preachers or to the people, and much would be done to fulfill the admonition of Paul in Colossians 3:16, "let the Word of Christ dwell in you richly, as you teach in an honest one another in all wisdom, and as you sing psalms and hymns and spiritual songs." "In fact, such songs may be used in the proposed meetings for the praise of God and the inspiration of the participants.

This much is certain: The diligent use of the word of God, which consists not only in listening to sermons, but also reading, meditating, and discussing (Psalm 1:2), must be the chief means for reforming something, whether this occurs in the proposed fashion or in some other appropriate way. The word of God remains the seed from which all that is good in us must grow. If we succeed in getting the people to seek eagerly and diligently in the Book of life for their joy, their spiritual life will be wonderfully strengthened and they will become altogether different people....

One of the principal wrongs by which papal politics became entrenched, the people were kept in ignorance, and hence complete control of their consciences was maintained was that the papacy prohibited, and insofar as possible continues to prohibit, the reading of the Holy Scriptures. On the other hand, it was one of the major purposes of the Reformation to restore to the people the Word of God which had lain hidden under the bench (and this word was the most powerful means by which God blessed his work). So this will be the principal means, now that the church must be put in better condition, whereby the aversion to scripture which many have may be overcome, neglect of the study be counteracted, and ardent zeal for it awakened.

From Jacob Spener, *Pia Desideria*, edited and translated by Theodore G. Tappert (Philadelphia: Fortress Press, 1964).