

Scriptures and Doctrine :: Christian Mysticism vs. The Holy Spirit

Christian Mysticism vs. The Holy Spirit - posted by a-servant, on: 2016/4/15 21:22

Christian Mysticism vs. The Holy Spirit

A. Mystical Experience

1. No true believer will deny that experience or even, mystical experience, has a place in the Christian life.
2. For instance, the divine events that bring a sinner to salvation could be described as a mystical experience.
3. A mystical experience could be an evangelism tract that was picked up, or someone randomly entering a church out of desperation and hearing a gospel presentation, or even standing in line in a grocery store next to a believer. Other mystical experiences could be a definite answer to prayer, an unexpected provision, or a season of spiritual renewal.
4. Even some of our great hymns of the faith suggest a "mystical" sweet communion from "The Church's One Foundation."
5. However, these mystical experiences might rather be described as "God's supernatural work in everyday life."

B. Christian Mysticism

1. Christian Mysticism, on the other hand, differs in that the concept of Christianity is combined with Mysticism.
2. Definitions:
 - a) Mysticism (from the Greek *mystikós* "an initiate of a mystery religion, *mysterion* meaning "initiation") is the pursuit of achieving communion, identity with, or conscious awareness of ultimate reality, the Other, divinity, spiritual truth, or God through direct experience, intuition, or insight. (Wikipedia.org)
 - b) Christian Mysticism "maintains that God dwells in all Christians and that they can experience God directly through belief in Jesus" "aspires to apprehend spiritual truths inaccessible through intellectual means, typically by emulation of Christ." (Wikipedia.org)
3. The problem with both of these types of mysticism is that in order to have union with God (the Other or the Absolute), the intellect and divine revelation of the Scriptures must be abandoned.

In other words, in one degree or another, Christian Mysticism does not rely upon the Scriptures for its truth and spirituality, but rather upon one's own feelings, impressions, and intuitions.

Gnostic Mysticism

1. Mysticism is also an ingredient of Gnosticism. A form of pre-Gnosticism was a false teaching circulating around the time of New Testament writings.
2. Paul addresses this pre-Gnosticism specifically in Colossians and by John likewise in 1, 2, 3 John.
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Moravians contemplative Mysticism

Zinzendorf was a Rosicrucian. In late medieval Germany, the Rosicrucians were a secret society of mystics holding a doctrine built on esoteric truths, and secret doctrines of the ancient past. They believed that these secret mystical truths were concealed from the average man, and reserved for an elite few. Much like today's New Apostolic Reformers, these mystics sought a universal Reformation of Mankind. Many modern esoteric orders and secret societies are said to draw in part or in whole on the Rosicrucian's philosophies. Zinzendorf was head of the Rose Croix (Rosicrucian) from 1744 - 1749. In fact Masonic dictionaries list a category called Moravian Masonry which was founded in 1939 called the Confraternity of Moravian Brothers of the Order of the Religious Freemasons. An alternative order was the Order of the Grain of Mustard Seed which itself originated in 1922 through Count Zinzendorf. Members of the Order wore a ring on which was inscribed in Latin "no one of us lives for himself" Its purpose was for the extension of the Kingdom of Heaven through Masonic Channels. Although he sought to build a Kingdom on earth, it most certainly had nothing to do with the God of the Bible.

STUDY OF THE HOLY SPIRIT

A. The Holy Spirit Has A Convicting Ministry In The World (Jn 16:8-11).

1. Christ told us that one of the ministries of the Holy Spirit, when He came, was going to be a convicting ministry. "Conviction" comes from the Greek word *elencho* and means generally to show someone that they have done something wrong in order to bring light and repentance (cp. Jn 3:20). The Spirit, therefore, reveals sin in the world which is against God or His Word.
2. He specifically convicts the unbelieving "world" (*kosmos* cp. Jn 3:16) so that they might believe (8). He convicts the world of their sin (primarily unbelief) and their need for a Savior (9).
 - a) Thus the convicting work of the Spirit is the placing of the truth of the gospel in a clear light before the unsaved person so he acknowledges it as truth whether or not he receives Christ as personal Saviour. Conviction is making the message clear, not the saving of the soul that's regeneration. (Ryrie, A Survey of Bible Doctrine)
 - b) The Holy Spirit also convicts (same Greek word but translated "correction" in 2Ti 3:16) the believer but in the sense of correcting and sanctifying him through the instruction and preaching of the Scriptures (2Ti 4:2). The Holy Spirit's convicting ministry plays a major role as to what should take place during worship (preaching the Word and conviction).
3. He convicts the world (8, 10) of falling short of God's righteousness (Ro 3:23) and of its own sin of self-righteousness so that the world might believe and avail themselves of Christ's imputed righteousness (Ph 3:9).
4. The Holy Spirit convicts the world of God's judgment upon it (8, 11) in view of the fact that Satan, the god of this world has been judged (1Jn 3:8) and that the world has not believed on the Savior (Jn 3:18).

The Concept of the Filling of the Holy Spirit

- a) In order to understand the filling of the Spirit, there are certain things we must understand that filling is not.
 - (1) Being filled with the Holy Spirit does not equate to an ecstatic experience before, during, or after being filled. Filling is the work of the Spirit by which the believer continually lives his Christian life under the influence of the Holy Spirit.
 - (2) Being filled with the Holy Spirit does not mean a person will be able to speak in tongues. The NT does record that some believers were filled with the Holy Spirit and also spoke in tongues. But nowhere does Scripture say that speaking in tongues is a by-product or an evidence of being filled with the Spirit. Rather the NT states that as a spiritual gift, tongues was not given to every believer (1Co 12:30).

(3) Being filled with the Holy Spirit does not mean that a believer receives extra-biblical revelation about the Lord's will. In fact, Eph 5:17 argues that believers are not to be foolish (aphron - without the mind), but are to understand (sun iami - to fit together in order to understand) the will of the Lord. The will of the Lord is perceived by understanding the Scriptures.

b) What actually is the filling of the Holy Spirit?

(1) Filling of the Holy Spirit is being under the influence and control of the Holy Spirit. It is not being out of control and doing wild acts in the name of the Holy Spirit. When the believer is under the control of the Spirit, he exhibits the fruit of the Spirit, which includes "self-control" (egkrateia - mastery over one's self).

(2) Filling of the Holy Spirit means that a believer is under the control of the Holy Spirit by being under the control of the Spirit's Word (2Pe 1:20-21). The Holy Spirit controls us through the Scriptures that He authored. In a sense, we can say that the reason the Holy Spirit gave us the Scriptures was to communicate and control the Spirit-filled believer.

(3) Filling of the Spirit means that the Holy Spirit has complete control over the believer. It does not mean that the believer receives more of the Holy Spirit. Rather filling means the Holy Spirit has more of the yielded believer. A believer is filled to the degree that he has yielded and submitted to the Lordship of Christ and His Word.

4. The Results of the Filling of the Holy Spirit

a) The context following Eph 5:18 gives us the results of the filling of the Spirit.

b) Saturated with Scripture: One of the results is that a believer is saturated with the Scriptures and thoughts about Scripture (Eph 5:19a). A Spirit-filled believer allows the Scripture to dwell in him richly (Col 3:16). As a result it overflows in wisdom, teaching, and the encouragement with the Scriptures. This would also include speaking the word of God with boldness (Ac 4:31; 1Th 2:2).

c) Joy of the Holy Spirit: Another result is the spiritual joy of the Holy Spirit (Neh 8:10; 1Th 1:6) which is expressed by the melody and joy in the heart inwardly and outwardly (Eph 5:19). Note that the singing is spiritual in nature and revolves around Scripture

d) Giving Thanks: A believer filled with Holy Spirit exhibits a thankful attitude toward God in all things (1Th 5:18) and for all things (Eph 5:20), knowing that God is in control and that God works all things together for good, even trials and tribulations.

e) Attitude of Submission: Eph 5:21 continues to describe the behavior of a believer filled with the Holy Spirit by the word "subject" (hupotasso - arrange under, submission). A Spirit-filled believer obviously submits himself to the Lordship of Christ, but also to other believers in a desire to serve them and see them grow spiritually. This is the same submission that a Spirit-filled wife is to have toward her husband (Eph 5:22-24); a Spirit-filled husband is to have toward Christ in regard to his wife (Eph 5:25-33) and his children (Eph 6:4); Spirit-filled children are to have toward their parents (Eph 6:1); employees and citizens have toward their employers (Eph 6:5-8) and authorities (Rom 13:1-7).

5. The Conditions of Continually being Filled with the Holy Spirit

a) Submit to the Lordship of Christ, the Spirit, and the Word of God moment by moment in every area of life (1Pe 3:15a; Luk 6:46; Eph 5:18 - 6:9).

b) Saturate your mind and life with the Word of God (Joh 15:5; Col 3:16)

c) Confess your sins immediately (1Jo 1:9; Pro 1:23)

d) Do not quench the Spirit (1Th 5:19).

e) Do not grieve the Spirit (Eph 4:30).

f) Walk by the Spirit (Gal 5:16, 25).

Re: Christian Mysticism vs. The Holy Spirit - posted by TMK (), on: 2016/4/15 21:30

Quote: 3. The problem with both of these types of mysticism is that in order to have union with God (the Other or the Absolute), the intellect and divine revelation of the Scriptures must be abandoned.

In other words, in one degree or another, Christian Mysticism does not rely upon the Scriptures for its truth and spirituality, but rather upon one's own feelings, impressions, and intuitions."

Who says?

To say that someone like Tozer who was, at a minimum, sympathetic to some of the Christian Mystics was in agreement with "abandoning scripture" is gross slander. Sorry, but I will have to trust Tozer on this point.

Re: , on: 2016/4/15 22:04

The dictionary gods are going to meet at high noon.

In the meantime,

Jesus will continue to pour out His spirit upon all flesh;
and sons and daughters shall prophesy,
old men shall dream dreams, young men shall see visions:

Psalm 91

Re: , on: 2016/4/16 1:58

Christian Mysticism is greatly misunderstood thanks to Satan mixing it up with gnosticism.

It merely says that all inspiration in the understanding of scripture must come from the Holy Spirit alone as its basis and not the mind, which is secondary but vital nonetheless. It must be experientially in this order. We are to live by the Spirit and just because many are in error here does not nullify the truth. The balance is a fine dividing line.

It never ever says though that any inspiration can step outside of scripture. Everything must be able to stand this test. But the Spirit giving confirmation of what is truth comes first and it is only when one is filled with the Spirit and therefore in full union with the Trinity, that the principle holds. We see it when the apostles were in full accord and at other times in movements of the Spirit in church history like the time of the early Quakers who were in accord with each other. We will never in this life however, have perfect understanding or full revelation each, though enough to walk in His will and have that sense of oneness with others who are in the same Spirit which is unfortunately rare in these dark days.

Another misunderstanding is regarding the word mystery. According to scripture, it is something to be revealed by the Spirit and only kept hidden from the blind. Their own hearts keep their minds in darkness. There is no secret to it - it is to the obedient that more light is given, obedient that is to the light given to their consciences.

It is when this part is missing that men will start to depend on their minds primarily to interpret scripture and then unity is not possible hence the many sects we see.

Re: , on: 2016/4/16 10:37

Well said, Brenda.

Mystery = "The deep things of God" - Freely given to the spiritual man made known to him by the Spirit.

Foolishness to the natural man who CANNOT receive the things of the Spirit (of God), because they are not naturally discerned (which is the only discernment he has) but spiritually discerned.

1Co 2:10-16

10. But GOD HATH REVEALED them UNTO US BY HIS SPIRIT: for the Spirit searcheth all things, yea, THE DEEP THINGS OF GOD.

11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. 12 NOW WE HAVE RECEIVED, not the spirit of the world, but THE SPIRIT WHICH IS OF GOD; THAT WE MIGHT KNOW THE THINGS THAT ARE FREELY GIVEN TO US OF GOD.

13 Which things also we speak, not in the words which man's wisdom teacheth, but which THE HOLY GHOST TEACHETH; COMPARING SPIRITUAL THINGS WITH SPIRITUAL.

14 But THE NATURAL MAN RECEIVETH NOT THE THINGS OF THE SPIRIT of God: for they are FOOLISHNESS UNTO HIM: NEITHER CAN HE KNOW THEM, BECAUSE THEY ARE SPIRITUALLY DISCERNED.

15 But he that is spiritual judgeth all things, yet he himself is judged of no man. 16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

As I am reading this anew, I am realizing why there are so many conflicts in discussions.

Re: - posted by wayneman (), on: 2016/4/16 11:27

There are so many heresies and doctrinal errors flying around that it is tempting to "play it safe," stick to the basics and not search into the "deep things of God." But Hebrews 6 warns us about the dangers of laying the foundations over and over again and not "going on to perfection." As we go on to the fulness of Christ there are dangers and snares along the way, but the greatest danger of all is perpetual immaturity.

Re: , on: 2016/4/16 11:54

Amen, wayneman.

I also noticed in the same chapter of Heb 6 some verses on love and I thought I would post a few thoughts that came to mind if that is ok?

Heb 6:10 For God is not unrighteous to forget your work and LABOUR OF LOVE, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

Heb 6:11 And we desire that EVERY ONE OF YOU DO SHEW THE SAME DILIGENCE to the full assurance of hope unto the end:

The most sought after "maturity" is not knowledge but rather being perfected in love. Knowledge is good, but when isolated only puffs up. (1 Cor 13)

1 Jn 4:12 ...If we love one another, God dwelleth in us, and his love is perfected in us.

The Spirit can show us amazing things, but if these things are not handled with care (love), then what good is it?

I guess what I am saying is that I would rather have love than knowledge. The Ephesian Church was very knowledgeable/spiritual but had left their first love. Of course, we can have both, Jesus only told them to return to their first love, not discard their knowledge.

But, there is a knowledge that I do seek and that is the knowledge of Him rather than Bible facts. As you know, the heart of a Christian is tested constantly if we are dwelling in love (in God) by how we treat others (love others) and how we respond to the Spirit of God (love Him). Bible facts tell nothing of a man's character/heart.

To me, "the DEEP THINGS OF GOD", are the increasingly rich revelations of Jesus Christ as revealed in His Word and by His Spirit.

Jer 9:23 Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches:

Jer 9:24 But let him that glorieth glory in this, THAT HE UNDERSTANDETH AND KNOWETH ME, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD.

I am determined more than ever to walk as Jesus walked and the only way to do that is complete submission and abiding in Him.

Re: - posted by wayneman (), on: 2016/4/16 12:07

"Knowledge puffs up, but love edifies. And if anyone thinks that he knows anything, he knows nothing yet as he ought to know. But if anyone loves God, this one is known by Him." - 1 Corinthians 8:1-3 NKJV

Re: , on: 2016/4/16 13:57

"Being filled with the Holy Spirit does not equate to an ecstatic experience before, during, or after being filled."

Within the charismatic/Pentecostal movement there is error and there is truth. One mans "being filled with the Holy Spirit" is another mans fleshly outburst. The Holy Spirit moves in peoples lives in various and sundry ways. Sometimes He drops them dead in a church service. Other times He knocks them off their horse and blinds them. He might even pick them up and transport them supernaturally across many miles to do His bidding. Other times He overwhelms them with power so that peoples hearts are cut to the quick. Sometimes He causes the whole building to shake...for many to shout out exuberantly and prophesy.

It is unfortunate that some people think they know everything there is to know about the Holy Spirit. In my own personal experience and also from observing the lives of godly men and other great men of God throughout history, and ALSO from reading the book of Acts, there is much that can surprise us and that we may not have yet encountered with Him.

It is a very common experience for their to be an overflow of thrilling joy and ecstasy or tears and a broken heart to be associated with the infilling of the Holy Spirit. At other times you will want to sing, shout clap and dance before the Lord.

These "feelings" are not something that we should ever seek after but they come with the whole package so to speak. We cannot help but be "affected" when we are filled with the Spirit.

Many who refute and downplay these things are usually speaking out of their massive intellects rather than out of their own walk with God. In other words they speak of things they know nothing about.

Re: , on: 2016/4/16 14:49

How true, Mark.

Here is a man that got healed physically and look what he did.

Act 3:8 And he leaping up stood, and walked, and entered with them into the temple, walking, and LEAPING, and PRAISING God.

Act 3:9 And all the people saw him walking and praising God:

1Pet 1:8 Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:

"Joy unspeakable" can be quite a challenge for our bodily tents to contain. As a matter of fact it is often quite a spiritually ecstatic event. But, if one has never had "joy unspeakable and full of glory", then the doubts are understandable.

How much more joyful is spiritual healing than physical healing and being joined to the Lord's spirit? This is not just a theory that one reasons with their mind that makes sense. Nothing of the Spirit makes sense to the mind unless the Lord illuminates our minds with revelation.

Re: Christian Mysticism vs. The Holy Spirit - posted by narrowpath, on: 2016/4/16 18:08

How do you come to the conclusion that Zinzendorf was a Mason and Rosarycrucian?

That throws up a lot of confusion since the Moravians had a strong influence on Wesley, Georg Müller and many other movements.

Are you sure you are quoting from credible sources? Did you just copy and paste others or are you sure what you say is true?

Re: - posted by a-servant, on: 2016/4/16 21:04

RE: Brenda: "Another misunderstanding is regarding the word mystery. According to scripture, it is something to be revealed by the Spirit and only kept hidden from the blind. Their own hearts keeps their minds in darkness. There is no secret to it - it is to the obedient that more light is given, obedient that is to the light given to their consciences."

“mystery” = #3447 = mus-the-rion/musterion= a hidden thing of meaning. a matter to the knowledge of, in which initiation is necessary.

The word “musterion” is a term used for those religions which had special secrets that were kept and known only by the inner sanctum. To learn them, one must go through certain rituals or rites of passage - special tests to prove and earn for oneself the trusts and rights necessary to learn the special secrets. Usually these were connected to the idea of witchcraft and sorcery by which one enters into treaties and contracts with the supernatural rebel satanic forces for certain favors in exchange for carrying out certain missions on behalf of the rebel satanic forces.

My comment: Unity in diversity always DOES include all error, that's why so many are confused about this and has led to this current situation of 2 Thessalonians 2:7 “For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.”

Re: - posted by a-servant, on: 2016/4/16 21:05

narrowpath: The link of the article about that has all the sources of the individual quotes, so you can do your own research by going to these sources. I came to that article while doing research on Contemplative Mysticism. Some Additional Study Resources:

Contemplative Mysticism: A Powerful Ecumenical Bond
<https://kimolsen.net/2015/01/08/contemplative-mysticism-a-powerful-ecumenical-bond/>

Contemplative Spirituality Comes to Modern Day Christianity

Contemplative Spirituality: A belief system that uses ancient mystical practices to induce altered states of consciousness (the silence) and is rooted in mysticism and the occult but is often wrapped in Christian terminology.
<http://www.lighthouse-trails-research.com/contemplativespirituality.htm>

Re: - posted by a-servant, on: 2016/4/16 21:08

Some easier entry to understand this GREAT COMPROMISE - a whole book about it in simple terms:

The God of End-Time Mysticism

Mysticism is a major element of the mystery of iniquity. Through mysticism men are drawn toward Satan and his program under the guise of "spirituality." They are captured by lies under the guise of truth.

Mysticism takes many forms. It is the humanist following his heart. It is the secular rocker understanding that "music is a spiritual thing of its own" (Jimi Hendrix). It is the Christian rocker seeking to experience "the presence" of God. It is the charismatic yielding to the "flow of the Spirit" and refusing to "put God in a box." It is Timothy Leary seeking enlightenment through LSD. It is the Catholic or evangelical contemplative seeking God in the silence. It is the New Ager channeling spirits. It is the Buddhist seeking Nirvana through the five-fold path. It is the Hindu pursuing unity with God through yoga. It is the psychology student seeking to perfect his self-esteem by practicing unconditional forgiveness.

Re: , on: 2016/4/16 21:57

There seems to be no corroborating evidence whatsoever that Count Zinzendorff was a Mason and Rosarycrucian. On the contrary he was an absolutely fine fellow and a true servant of the Lord Jesus Christ

This article is from Jews for Jesus

<http://jewsforjesus.org/publications/newsletter/november-1994/zinzendorf>

Zinzendorf and the Jewish People

by Arthur Glasser

Count Nikolaus Ludwig von Zinzendorf (1700-1760) was a remarkable nobleman who became one of the great mission leaders of all time. He lived during a period of great dislocation after the disastrous Thirty Years War" (1618-1648).

That on-again, off-again struggle was just about the most exhausting armed conflict in the history of central Europe. Essentially it involved Catholic efforts to regain territories lost to Protestants as various regional rulers took sides following the Reformation. Armies marched back and forth throughout Germany, opposing all that stood in their way. It is estimated that the decimation embraced one-third of all urbanites and two-thirds of all rural peasants. German princes, foreign interventionists, roving bands of ex-soldiers and religious groups ("Every church for herself") made a horrible mix and mess.

The war broke out in Bohemia, which had become predominantly Protestant. There it all but extinguished the descendants of a vital pre-Reformation Pietist movement associated with Jan Hus. The group was known as the ancient Unitas Fratrum, the Unity of the Brethren. More than 1 million were slain, and bands of survivors sought refuge in Germany. One small group was welcomed to settle on Count Zinzendorf's estate.

Zinzendorf had an unusually godly upbringing. His father died when he was only six weeks old. When his mother subsequently remarried, he was sent to live with his grandmother and aunt in a context (a castle) renowned for its Lutheran Piet

ism.

Both of these women read their Bibles in the original Hebrew and Greek. They brought the young Zinzendorf into contact with August Hermann Francke, and from his tenth birthday onward the boy studied at Francke's Paedagogium in Halle. There he gained a vision of the church's worldwide mission and took a vow always to be concerned for the Jewish people. Later, Zinzendorf studied law at the University of Utrecht. He seemed destined for a significant career in politics, but certain events took him in a different direction.

Shortly after Zinzendorf's twentyfirst birthday, he acquired the large estate of Berthelsdorf from his grandmother and began to wonder what he should do with it. Then he learned about the need of that small band of Bohemian refugees and encouraged them to settle on his estate.

As refugees from all over began to learn of Count Zinzendorf's welcome, the number of settlers increased. At first, Zinzendorf didn't know what to make of these people. Then he began to reflect on their Christ-centeredness, their biblical orientation and their deliberate nonparochial outlook. In no time at all, he became deeply involved in their communal life and ardent worship.

Space prevents a detailed account of the subsequent history of Herrnhut, the village created on a hill of the Berthelsdorf estate, or of the amazing worldwide Moravian missionary movement that eventuated under Count Zinzendorf's leadership. Suffice it to say that on August 13, 1727, after weeks of special prayer and discussion, the Holy Spirit was pleased to come upon that community. By the twenty-seventh, 48 members had covenanted together to devote themselves to "hourly intercession" for God's blessing on the congregation and its worldwide witness. Then wonderful things began to happen!

Under Zinzendorf's leadership, members were sent out near and far to exemplify "the simple truth that to be a Christian was to be involved in a mission to the whole world" (Lewis 1962:61). Particularly interesting is the fact that in Herrnhut's first contingent of missionaries sent forth to the nations, Leonard Dober was sent to evangelize the Jewish people residing in Amsterdam. Furthermore, those who were sent out to share the good news of Jesus with Gentiles were specifically told that their task was to gather in "a few selected spirits, 'Candace-souls' (Acts 8:27) who were eager and waiting for the truth" (p. 88). Zinzendorf believed that no heathen race as a whole could be converted until the Jews had embraced Jesus as their Messiah (p. 88). Such was his understanding of Scripture.

Zinzendorf noted that the repeated efforts of the Apostles to evangelize the Jews recorded in Acts met with increased hostility and resistance. He endorsed the guidance God then gave them to turn to the Gentiles. But what particularly caught Zinzendorf's imagination was the Apostle Paul's conviction that toward the close of the Church Age, a renewed Jewish people would play an important role in God's missionary purpose. First, there would be Israel's wholesale turning to the Lord "and so all Israel will be saved" (Romans 11:26). In turn, Israel's service under God's direction would mean nothing less than "life from the dead" for the Gentile nations (Romans 11:15). To Zinzendorf, this meant that even the evangelization of the Jews in his day could be related to what God would do through them in the Last Day. After all, no one knew when He would commence His transforming work in their hearts.

By 1739, Moravians had been sent to Paramaribo, the capital of Dutch Suriname, where the first synagogue in all the Americas was located. They witnessed to both Jews and slaves. But because "their mission began to excite interest, especially among the Jews of the city," the civil and ecclesiastical authorities became hostile, and the mission had to be withdrawn (Hamilton 1900:186).

At that time, Count Zinzendorf and his associates were in deep trouble themselves with the political and religious authorities in Germany. Because of their nonparochial approach to denominational loyalty, they were banished from Berthelsdorf. For almost ten years, they were "strangers and exiles" (Hebrews 11:13) even in their homeland. Fortunately, a wealthy member of the nobility came to their assistance and offered them residence in a half-ruined medieval castle in Ronneburg, east of Frankfurt am Main.

Would they accept this desolate refuge in such a wild and forbidding location? Zinzendorf agreed to look it over. When he did so, he found that 56 families of Jews and gypsies were occupying the castle's outbuildings. Of course the Count, who had long sought to share his faith with leaders in Jewish communities in Europe, could not turn down this offer with its unexpected and exciting possibilities!

Soon Count Zinzendorf, his family and the missionary community took over the castle at Ronneburg. Now the Moravian

s had both an operational headquarters and another new Jewish mission field! When their banishment ended, they returned to Herrnhut, and their years at Ronneburg (Wetteravia) entered the annals of God's gracious work among and through the Moravians. There Zinzendorf had carried out his first ordination—that of the Moravian Peter Böhler. (Böhler became God's instrument in bringing John Wesley to the assurance of his faith and the joy of full salvation.)

Count Zinzendorf's ministry among the Jewish people set precepts and examples we would all do well to emulate. He made it a rule that once a year, on Israel's solemn Day of Atonement, all Moravians should gather in their churches, get down on their knees and pray for the conversion of God's chosen people. One of the petitions he inserted in the regular Moravian Sunday morning liturgy was:

Deliver thy people Israel from their blindness; bring many of them to know Thee, till the fulness of the Gentiles is come and all Israel is saved (Hutton 1909:245-245).

Count Zinzendorf's example was equally impressive. On a voyage to the West Indies, he learned that the mother of a poor Jewish family in steerage was very sick. The record states that "he turned over his cabin to her while he spent the rest of the voyage below decks in the ill-smelling part of the ship" (Lewis 1962:19). One cannot but recall the occasion when some Jewish people commended to Jesus a Gentile of similar grace then living in Capernaum. They said of him, "He loves our nation" (Luke 7:5). Nikolaus Ludwig von Zinzendorf was truly a "righteous Gentile."

Many contend that William Carey (1761-1834) was the "Father of Modern Missions," but Zinzendorf antedated Carey. Not only that, Zinzendorf spoke far more decisively and acted far more deliberately in making sure that the evangelization of the Jewish people would not be forgotten in his own day. Furthermore, he faithfully reminded Christians everywhere that Israel had a future and glorious role in the worldwide purpose of God. I regard Zinzendorf as the "Father of Modern Biblical Missions."

Bibliography

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Hutton, J.E. History of the Moravian Church. London: Moravian Publication Office (1909).
Lewis, Arthur James Zinzendorf, Ecumenical Pioneer. Philadelphia: The Westminster Press (1962).

Re: , on: 2016/4/16 22:02

If you scratch around long enough you can dig up anything about any man of God who was mightily used of the Lord down through the ages.

Interestingly most of these "discernment" websites are run by calvinsits who never seem to bat an eye at the atrocities of their hero John Calvin.

I wonder how many people Count Zinzendorf had imprisoned, tortured and killed?

The answer is none. Zinzendorf had a huge influence on Wesley and christianity as a whole. I would think that if anyone was going to discern he was off the wall it would be the great John Wesley.

Re: - posted by wayneman (), on: 2016/4/16 23:29

In 1753 a man named Henry Rinius claimed to have infiltrated the Moravians and wrote a book called "A Candid Narrative of the Rise and Progress of the Herrnhutters" which accused Zinzendorf of all sorts of spectacular crimes, including "Kabbalistic sex rites."

(I am not an expert on Judaism, but I'm pretty sure there is no such thing as "Kabbalistic sex rites.")

As far as I can tell, there was no 17th century Rosicrucian Order. The whole thing was a literary hoax by a very orthodox Lutheran pastor named Johannes Valentinus Andreae. Modern occult societies who call themselves Rosicrucians and claim to be part of some ancient mystery tradition are not in on the joke.

Anyway, the OP is a good read even though I disagree with its assessment of Zinzendorf.

Re: - posted by narrowpath, on: 2016/4/17 2:19

A-servant: Do you have a closer walk with God than Zinzendorf? Do you want to lift your head and look God and Zinzendorf into the eyes on judgement day while you reiterate this statement?
Do you think you are doing the Holy Spirits work or the devils work by publishing such a statement?
I do not care about the validity of the rest of your post, if you call this "research". What would you think of someone would pass on a vicious rumour about you and call this "research"?

Re: - posted by a-servant, on: 2016/4/17 6:06

Actually, since this created such an uproar I did look into a few of the listed sources and until this moment cannot prove the author of "The Hidden Agenda of The Order of the Mustard Seed" Mishel Montague wrong, some sources paint an even less rosy picture.

If Wesley is right with his critic on Zinzendorf, then we should understand why

There is a follow up by Mishel, apparently written years later:

"The Zinzendorf of Rick Joyner and other Neo-Pentecostals is far different from the Zinzendorf we discover by going back to period texts."

Examining Count Nikolaus Ludwig von Zinzendorf (1700-1760)
<http://deceptionbytes.com/examining-count-nikolaus-ludwig-von-zinzendorf-1700-1760/>

This is based on texts of that period, so most likely takes hours to verify, but someone like you narrowpath should do it, in our all interest.
Then you can come back and ask me that question again.

Re: , on: 2016/4/17 6:34

The writer of the article in the link given by a-servant, that is David Cloud, Way of Life Literature:

<https://kimolsen.net/2015/01/08/contemplative-mysticism-a-powerful-ecumenical-bond/>

is doing what a writer in another post on SI points out, that these Calvinistic 'Discernment Ministers' are apt to do that is to say they wipe out a whole denomination or movement because they find one of its members is at fault, and without having sufficient knowledge of the subject they are discussing, which is what they object to when it is pointed out that their mentor John Calvin was a murderer.

Cloud plainly does not understand Quakerism in the least and has not studied its history, which I have. Please read what Robert Barclay says about Immediate Revelation:

Quote:
-----Seeing "no man knoweth the Father but the Son, and he to whom the Son revealeth him"; and seeing the "revelation of the Son is in and by the Spirit" (Matt. 11:27); therefore the testimony of the Spirit is that alone by which the true knowledge of God hath been, is, and can be only revealed; who as, by the moving of his own Spirit, he disposed the chaos of this world into that wonderful order wherein it was in the beginning, and created man a living soul, to rule and govern it, so, by the revelation of the same Spirit, he hath manifested himself all along unto the sons of men, both patriarchs, prophets, and apostles; which revelations of God by the Spirit, whether by outward voices and appearances, dreams, or inward objective manifestations in the heart, were of old the formal object of their faith, and remain yet so to be, since the object of the saints' faith is the same in all ages, though held forth under divers administrations. Moreover, these divine inward revelations, which we make absolutely necessary for the building up of true faith, neither do NOR CAN EVER CONTRADICT THE OUTWARD TESTIMONY OF THE SCRIPTURES, or right and sound reason. Yet from hence it will not follow, that the divine revelations are to be subjected to the test, either of the outward testimony of the Scriptures, or of the natural reason of man, as to a more noble or certain rule and touchstone; for this divine revelation and inward illumination, is that which is evident and clear of itself, for being, by its own evidence and clearness, the well-disposed understanding to assent, irresistibly moving the same thereunto, even as the common principles of natural truths do move and incline the mind to a natural assent: as, that the whole is greater than its part, that two contradictories can neither be both true, nor both false.

Â§I. It is very probable, that many carnal and natural Christians will oppose this proposition; who being wholly unacquainted with the movings and acti

ings of God's Spirit upon their hearts, judge the same nothing necessary; and some are apt to flout at it as ridiculous; yea, to that height are the general
ity of Christians apostatised and degenerated, that though there be not anything more plainly asserted, more seriously recommended, nor more certai
nly attested to, in all the writings of the holy Scriptures, yet nothing is less minded and more rejected by all sorts of Christians, than immediate and divi
ne revelation; insomuch that once to lay claim to it is matter of reproach. Whereas of old none were ever judged Christians, but such as "had the Spirit
of Christ" (Rom. 8:9). But now many do boldly call themselves Christians, who make no difficulty of confessing they are without it, and laugh at such as
say they have it. Of old they were accounted "the sons of God, who were led by the Spirit of God" (ibid. v. 14). But now many aver themselves sons of
God, who know nothing of this leader; and he that affirms himself so led, is, by the pretended orthodox of this age, presently proclaimed a heretic. The
reason hereof is very manifest, viz.: Because many in these days, under the name of Christians, do experimentally find, that they are not acted nor led
by God's Spirit; yea, many great doctors, divines, teachers, and bishops of Christianity (commonly so called) have wholly shut their ears from hearing,
and their eyes from seeing this inward guide, and so are become strangers unto it; whence they are, by their own experience, brought to this strait, eit
her to confess that they are as yet ignorant of God, and have only the shadow of knowledge, and not the true knowledge of him, or that this knowledge
is acquired without immediate revelation.

The early Quakers were an enirely different kettle of fish to their later kind even from the second generation, which is co
mmon after revivals. They splintered into three main factions around the 19th C and today you will find 'Atheist Quakers'.

At the outset though, they were Christ contered Bible believing holy men and women who turned the British Isles upside
down. As always, as J has pointed out in his excellent post, the leaders of churches were up in arms against their claims
that Christ is to be our primary teacher through the HS. George Fox knew his Bible more than anyone and so did the ear
ly Quakers.

What Christian will not say that it is by the Holy Spirit revealing it to them when asked how they know what they read in t
he Bible is the truth? Men of letters though desire to keep their superior position in interpreting scripture when even Aug
ustine said:

Quote:
-----"It is the inward master that teacheth, it is Christ that teacheth, it is inspiration that teacheth: where this inspiration and unction is wa
nting, it is in vain that words from without are beaten in." And thereafter: "For he that created us, and redeemed us, and called us by faith, and dwelleth
in us by his Spirit, unless he speaketh unto us inwardly, it is needless for us to cry out."

Barclay's Apology 2nd Proposition.

Richard Foster has definitely departed from his origins and has been instrumental along with others, in bringing about thi
s modern mixture of the true meaning of Contemplative Spirituality with the eastern religions.

The meaning of the word has changed from:

A state of mature Christianity, where a man reaches the full stature of Christ, and though many trials has come to trust H
im entirely, as he gives himself entirely to Him and the promises of God are fulfilled in him and he is enabled to walk in p
ractical holiness..to being able to enter at will, a state of altered consciousness where a man no longer thinks rationally a
nd is therefore entirely open to demonic influences.

This movement has infiltrated the church more and more and even genuine believers can be fooled into joining them. Bu
t if you throw out the baby along with the bathwater, you stand at risk of joining those lettered legalistic men without com
passion or love, who deny a living faith and quell the hunger and thirst for righteousness that the true mystics knew.

Re: , on: 2016/4/17 7:02

Another commonly held misconception about the early Quakers is that they sat in silence at Meeting. That is a later dev
elopment of those who practice new age comtemplation.

What they did was to wait on the Lord for inspiration to speak and often there was quite a bit of talking or quoting of scrip
ture, modified by elders. They also left the ending of Metting up to the Spirit not the clock.

Re: - posted by narrowpath, on: 2016/4/17 9:37

I thought you had done all the research before you quoted this.

So you are in essence claiming your right to besmirch servants of God by taking 2 minutes to cut and paste and regurgitate someone's "research" work and expect others to spend hours of work to disprove your statement.

Even if I did prove you wrong, would you be willing to change your mind?

Read if you will: *Leben des Grafen Ludwig von Zinzendorf* by K.A.Varnhagen von Ense, it is written in ancient German if you do not mind, it is available on Google. Zinzendorf was influential not only on Wesley and Müller, but countless others that did great exploits for God. The Moravians showed some of the purest manifestations of the Kingdom of God and their impact on Christian movements is enormous. Of course, they made mistakes and there are the odd aberrations by some of them, which you find in every movement of God.

Some -not all- of these discernment ministries are self-appointed sheriffs, and theological snipers who have no accountability. Even if what they say is 99% right, their 1% poison can still kill a sheep.

I normally do not get into arguments for no reason, but if it comes to circulating things that are not true about brothers dead or alive, I take a stand.

We ought to be careful with these statements, this is no small thing, you can murder people with your tongue or keyboard.

Yes, I too came out of much hyper charismatic error, but do not throw the baby out with the bathwater.

Re: , on: 2016/4/17 11:04

This link gives the conversation between Wesley and Zinzendorf which led to their fall out:

<http://www.churchofthebeyond.com/index.php/history/grays-walk-in/>

Quote:
-----Z. Cur Religionem tuam mutasti?
Z. Why have you changed your religion?

W. Nescio me Religionem meam mutasse. Cur id sentis? Quis hoc tibi retulit?
W. I am not aware that I have changed my religion. Why do you think so? Who has told you this?

Z. Plane tu. Id ex epistola tua ad nos video. Ibi, Religione, quam apud nos professus es, relicta, novam profiteris.
Z. Plainly, yourself. I see it from your letter to us. In that, having abandoned the religion which you professed among us, you profess a new one.

The letter referred to by the Count was written August 8, preceding. It was as follows, excepting two or three paragraphs, which I have omitted as less material

W. Qui sic? Non intelligo.
W. How so? I do not understand you.

Z. Imo, istic dicis, "Vere Christianos non esse miseros peccatores." Falsissimum. Optimi hominum ad mortem usque miserabilissimi sunt peccatores. Siqui aliud dicunt, vel penitus impostores sunt, vel diabolicè seducti. Nostros fratres meliora docentes impugnasti. Et pacem volentibus, earn dene-gasti.
Z. Yea, you say there that true Christians are not miserable sinners. This is most false. The best of men are most miserable sinners, even unto death. If any say otherwise, they are either wholly impostors, or diabolically led astray. Our brethren, teachers of better things, you have opposed: and have refused peace to them desiring it.

W. Nondum intelligo quid velia.
W. I do not yet understand what you mean.

Z. Ego, cum ex Georgia ad me scripsisti, te dilexi plurimum. Turn corde simplicem te agnovi. Iterum scripsisti. Agnovi corde simplicem, spil turbatis ideis. Ad nos venisti. Ideae turn vos magis turbatae erant et confusae. In Angliam redlisti. Aliquandiu post, audivi fratres nostros lecum pugnare. Spangenbergium misi ad pacem inter vos conciliandam. Scripsit mihi, "Fratres tibi injuriam intulisse." Rescripsi, ne pergerent, sea et veniam a te peterent. Spangenberg scripsit iterum, "Eos petlisse; sed te gloriari de iis, pacem nolle." Jam adveniens, idem audio.

Z. When you wrote to me from Georgia, I loved you very much. I perceived that you were then simple in heart. You wrote again: I saw that you were still simple in heart, but disordered in your ideas. You came among us: your ideas were then still more disordered and confused. You returned to England. Some time after, I heard that our brethren were contending with you. I sent Spangenberg to effect a reconciliation between you. He wrote to me, that the Brethren had injured you. I wrote back, that they should not only not persist, but even ask your pardon. Spangenberg wrote again, that they had asked it: but that you, boasting of these things, were unwilling to be at peace. Now, being come, I hear the same.

W. Res in eo cardine minimi vertitur. Fratres tui (verum hoc) me malfe traclarunt. Postea veniam petlerunt. Respondi, "Id supervacaneum; me nunquam iis succensusse: Sed vereri, 1. Ne fulsa docerent. 2. Ne pravfe viverent." Ista unica cst, et fuit, inter nos quaestio.

W. The matter by no means turns on that point. Your Brethren (it is so far true) did treat me ill. Afterward, they asked my pardon. I answered, that that was superfluous; that I had never been angry with them: but was afraid, 1. That there was error in their doctrine. 2. That there was sin (allowed) in their practice. This was then, and is at this day, the only question between them and me.

Z. Apertius loquaris.
Z. Speak more plainly.

W. Veritus sum, ne falsa docerent, 1. De fine fidei nostra! (in hac vita) scilicet Christiana perfectione. 2. De mediis gratiae, sic ab Ecclesia nostra dietis. W. I feared that there was error in their doctrine, "1. Concerning the end of our faith in this life, to wit, Christian perfection. 2. Concerning the means of grace, so called by our Church.

Z. Nullam inhaerentem perfectionem in hac viia agnosco. Est hie error errorum. Eum per totum orbem igne et gladio persequor, conculco, ad internecionem do. Christus est sola Perfectio nostra. Qui perfectionem inhaerentem sequitur, Christum denegat.

Z. I acknowledge no inherent perfection in this life. This is the error of errors. I pursue it through the world with fire and sword "I trample it under foot "I exterminate it. Christ is our only perfection. Whoever follows after inherent perfection, denies Christ

W. Ego vert credo, Spiritum Christi operari perfectionem in verfe Christianis.
W. But I believe, that the Spirit of Christ works perfection in true Christians.

Z. Nullimod. Omnis nostra perfectio est in Christo. Omnis Christiana perfectio est, fides in sanguine Christi. Est tola Christiana perfectio, imputata, non inhaerens. Perfect! sumus in Christo, in nobismet nunquam perfecti.

Z. Not at all. All our perfection is in Christ. All Christian perfection is, faith in the blood of Christ. The whole of Christian perfection is imputed, not inherent. We are perfect in Christ; "in ourselves, never.

W. Pugnamus, opinor, de verbis. Nonne omnis vere credens sanctus est?
W. We contend, I think, about words. Is not every true believer holy?

Z. Maximo. Sed sanctus in Christo, non in se.
Z. Certainly. But he is holy in Christ, not in himself.

W. Sed, nonne sancte vivit?
W. But does he not live holily?

Z. Ima, sancte in omnibus vivit.
Z. Yes, he lives holily in all things.

W. Nonne, et cor sanctum habet?
W. Has he not also a holy heart?

Z. Certissime.
Z. Most certainly.

W. Nonne, ex consequenti!, sanctus est in i? " " ?
W. Is he not, consequently, holy in himself?

Z. Non, noii. In rimsto tantum. Non sanctus in ii. Nullam omnino habet sanctitatem in i? " " e.
Z. No, no. In Christ only. He is not holy in himself. In himself he has no holiness at all.

W. Nonne habet in corde suo amorem Dei et proximi, quin et totam imaginem Dei?
W. Has he not the love of God and his neighbor in his heart? Yea, even the whole image of God?

Z. Habet. Sed haec sum sanctitas legalis, non Evangelica. Sauctitas Evangelica est fides.
Z. He has. But these constitute legal, not evangelical holiness; Evangelical holiness is, "faith.

W. Omnind lis est de verbis. Concedis, credentis cor totum ease sanctum et vitam totam: Eum amare Deum toto corde, eique servire totis viribus. Nihil ultra peto. Nil aliud volo per Perfectio vel Sanctitas Christiana.

W. The dispute is altogether about words. You grant that the whole heart and the whole life of a believer, are holy: that he love God with all his heart, and serves him with all his strength. I ask nothing more. I mean nothing else by Christian perfection or holiness.

Z. Sed hsec non est sanctitas ejus. Non magis sanctus est, si magis amat, neque miuis sanctus, si minus amat.
Z. But toil is not his holiness. He is not more holy, if he loves more; nor less holy, if he loves less.

W. Quid? Nonne credens, dum crescit in amore, crescit pariter in sanctitate?

W. What? Does not a believer, while he increases in love, increase equally in holiness?

Z. Nequaquam. Eo momento quo justificatur, sanctificatur penitus. Exin, neque magis sanctus est, neque minus sanctus, ad mortem usque.

Z. By no means. The moment he is justified, he is sanctified wholly. From that time, even unto death, he is neither more nor less holy.

W. Nonne igitur Pater in Christo sanctior est infante recens nato?

W. Is not then a father in Christ more holy than a new-born-babe?

Z. Non. Sanctificatio totalis ac Justificatio in eodem sunt instanti; et neutra recipit magis aut minus.

Z. No. Entire sanctification and justification are in the same instant; and neither is increased or diminished.

W. Nonne verb credens crescit indies amore Dei? Num perfectus est amore simulac justificatur?

W. But does not a believer grow daily in the love of God? Is he perfect in love as soon as he is justified?

Z. Est. Non unquam crescit in amore Dei. Totaliter amat eo momento, sicut totaliter sanctificatur.

Z. He is. He never increases in the love of God. He loves entirely in that moment, as he is entirely sanctified.

W. Quid itaque vult Apostolus Paulus, per, "Renovamur e die in diem"?

W. What then does the apostle Paul mean by, "We are renewed day by day"?

Z. Dicam. Plumbum si in aurum mutetur, est aurum primo die, et secundo, et tertio. Et sic renovatur de die in diem. Sed nunquam est magis aurum, quam primo die.

Z. I will tell you. Lead, if it be changed into gold, is gold the first day, and the second, and the third. And so it is renewed day by day. But it is never more gold than on the first day.

W. Putavi, crescendum esse in gratia!

W. I thought we ought to grow in grace!

Z. Certe. Sed non in sanctitate. Simulac justificatur quis, Pater, Filius et Spiritus Sanctus habitant in ipsius corde. Et cor ejus eo momento seque purum est ac unquam erit. In fide in Christo tam purum corde est quam Pater in Christo. Nulla est discrepantia.

Z. Certainly. But not in holiness. As soon as any one is justified, the Father, the Son, and the Holy Spirit, dwell in his heart: and in that moment his heart is as pure as it ever will be. A babe in Christ is as pure in heart as a father in Christ. There is no difference.

W. Nonne justificati erant Apostoli ante Christi mortem?

W. Were not the Apostles justified before the death of Christ?

Z. Erant.

Z. They were.

W. Nonne verrii sanctiores erant post diem Pentecostes, quam ante Christi mortem?

W. But were they not more holy after the day of Pentecost, than before the death of Christ?

Z. Neutiquam.

Z. Not in the least.

W. Nonne eo die impleti sunt Spiritu Sancto?

W. Were they not on that day filled with the Holy Ghost?

Z. Erant. Sed istud donum Spiritus, sanctitatem ipsorum non respexit. Fuit donum miraculorum tantum.

Z. They were. But that gift of the Spirit had no reference to their holiness. It was the gift of miracles only.

W. Fortasse te non capio. Nonne nos ipsos abnegantes, magis magisque mundo morimur, ac Deo vivimus?

W. Perhaps I do not understand you. Do we not, while we deny ourselves, more and more die to the world and live to God?

Z. Abnegationem omnem respicimus, conculcamus. Facimus credentes omne quod volumus et nihil ultra. Mortificationem omnem ridemus. Nulla purificatio praecedit perfectum amorem.

Z. We spurn all denial: we trample it under foot. Being believers, we do whatever we will, and nothing more. We ridicule all mortification. No purification precedes perfect love.

W. Quae dixisti, Deo adjuvante, perpendam.

W. What you have said, God assisting me, I will thoroughly consider.

It was over the finer points of the doctrine of entire sanctification.

Re: , on: 2016/4/17 11:44

Brenda,

Thank you for posting that very interesting conversation between Wesley and Zinzendorf.

Re: , on: 2016/4/17 13:39

You are most welcome J :)

Re: - posted by a-servant, on: 2016/4/17 17:10

"Some -not all- of these discernment ministries are self-appointed sheriffs, and theological snipers who have no accountability."

So you didn't even look at:

Examining Count Nikolaus Ludwig von Zinzendorf (1700-1760)

<http://deceptionbytes.com/examining-count-nikolaus-ludwig-von-zinzendorf-1700-1760/>

The above author did nothing except quote all of these people:

Broomhall, Susan and Jacqueline Van Gent. *Side Wounds, Sex, and Savages: Governing Masculinities in the Early Modern Period: Regulating Selves and Others*. Surrey: Ashgate Publishing, 2011. 194. Print.

Fogelman, Aaron Spencer. *Jesus is Female: Moravians and Radical Religion in Early America*. Philadelphia: University of Pennsylvania Press, 2008. Print.

Frey, Andreas. *A True and Authentic Account of Andrew Frey: Containing the Occasion of him Coming Among the Herrnhuters or Moravians*. London: J. Robinson in Ludgate-Street, M. Keith in Grace-Church-Street, M. Cook at the Royal Exchange, and J. Jolliff in St. James's-Street, 1753. Print.

Hamilton, John Taylor. *A History of the Church Known as the Moravian Church, or, the Unitas Fratrum, or, the Unity of the Brethren, During the Eighteenth and Nineteenth Centuries*. Bethlehem: Times Publishing Company, 1900. Print.

Lachman, Gary. *Esoteric Revolution: Politics and the Occult: The Left, the Right, and the Radically Unseen*. 1st ed. Wheaton: Quest Books, 2008. 53-71. Print.

Lavington, George. *The Moravians Compared and Detected*. London: J&P Knapton. 1755. Print.

Mack, Phyllis. *Heart Religion in the British Enlightenment: Gender and Emotion in Early Methodism*. 1st ed. Cambridge: Cambridge University Press, 2008. 44-45. Print.

Neill, Tim. *The Erotic Freemasonry of Count Nicholas Von Zinzendorf: Secret and Suppressed: Banned Ideas and Hidden History*. Ed. Jim Keith. Venice: Feral House Books, 1993. 103-108. Print.

Perkins, Robert L. *International Kierkegaard Commentary: Practice in Christianity*. 20. Macon: Mercer University Press, 2004. 221-222. Print.

Peucker, Paul. *Inspired by Flames of Love: Homosexuality, Mysticism, and Moravian Brothers around 1750*. *Journal of the History of Sexuality*. 15.1 (2006): 30-64. Print.

Schuchard, Marsha Keith. *Why Mrs. Blake Cried: William Blake and the Erotic Imagination*. New York: Random House, 2006. Print

Rimus, Henry. *A Candid Narrative of the Rise and Progress of the Herrnhuters, Commonly Called Moravians, or, Unitas Fratrum; with a Short Account of their Doctrines, Drawn from Their own Writings*. London: A. Linde, 1753. Print

â€. The History of the Moravians: From their First Settlement at Herrnhag in the County of BÃ¼dingen, down to the Present Time, with a View Chiefly to Their Political Intrigues. London: Royal Exchange, 1754. Print.

Wesley, John. Queries Humbly Proposed to the Right Reverend and Right Honorable Count Zinzendorf. London: Royal Exchange, 1755. Print.

Are all of them self-appointed sheriffs, and theological snipers?

Re: , on: 2016/4/17 19:07

Just picked this guys book that was given as a reference

Oâ€™Neill, Tim. â€œThe Erotic Freemasonry of Count Nicholas Von Zinzendorf.â€ Secret and Suppressed: Banned Ideas and Hidden History. Ed. Jim Keith. Venice: Feral House Books, 1993. 103-108. Print.

Here is some of this crackpots book that is cited as a reference for Zinzendorf. Not a credible source. Are the rest of the citations as idiotic and nonsensical as this one?

THE EROTIC FREEMASONRY OF COUNT NICHOLAS VON ZINZENDORF

Tim Oâ€™Neill writes:

Throughout the history of Western occultism, there has been a constant and intriguing tendency toward heterodox sexual suppression, ranging all the way from the wandering Gnostics of the Second Century, EC, with their prostitute â€œSophiasâ€ and â€œShekinahsâ€ to the orgiastic self-mutilation of the Eighteenth Century Russian Skoptsi. From the psychological and mystical viewpoints alike, it is clear that asceticism and libertinism are simply the two opposing poles in a larger archetypal constellation, based upon the experience of ecstasy.

The legend of John the Baptist, holy man extraordinaire and his perversely and insistently erotic relationship with his seductive decapitator, Salome, is one of the most powerful examples in the Western Tradition, of this complex relationship between sadism, sexuality, asceticism and mysticism.

Re: , on: 2016/4/17 20:42

"Yes, I too came out of much hyper charismatic error, but do not throw the baby out with the bathwater."

Same here brother, and if forced to make a choice, now that I have been on both sides of the matter at different times in my life, I would rather be in bed with a flaky charismatic who is full of flaws but who never judges anybody...than a grumbling, fault finding, puffed up Calvinist who never does anything for God but stand on the sidelines accusing others. The latter knows nothing of the love or mercy of God for others.

We truly must come "to know the love of Christ which surpasses knowledge..."

I had always read that as knowing the love of Christ which is beyond understanding but it actually means the love of Christ IS GREATER than knowledge!!!

All this knowledge that grumbling fault finders pride themselves in only serves to puff them up and give themselves a sense of importance and superiority over others. They have nothing of the love of God in them. The love of God is so mighty, so important that it not only surpasses knowledge in importance but also even FAITH!!!

"For these three shall remain, faith, hope and love, but the GREATEST of these is love" !!!

Re: - posted by a-servant, on: 2016/4/17 20:49

"RE: Not a credible source. Are the rest of the citations as idiotic and nonsensical as this one?"

Would have to check them all to answer that, I only know Wesley that asked:

"Were ever such words put together from the foundation of the world?"

I cannot put here to what he responded to, it's possibly the most absurd statement I have ever read

according to Wesley's letters these things have never been resolved because the Herrnhuters simply never answered his queries regarding that.

Re: - posted by a-servant, on: 2016/4/17 21:04

"Yes, I too came out of much hyper charismatic error, but do not throw the baby out with the bathwater."

I was into mysticism before I became a Christian - that prevented me to ever be impressed with charisma, it is absolutely the same principles.

The last church I quit was a charismatic one, all was well until the main preacher tried to explain to us what faith is, and mostly used hall-of-fame world class declared Satanists of pop culture and tech innovation to illustrate his point that "they achieved their goal because they believed they can do it". It became clear that this preacher had absolutely no clue of what he was talking about.

Re: - posted by narrowpath, on: 2016/4/18 1:33

Just one random source you mentioned in your list, George Lavington

[https://en.m.wikisource.org/wiki/Lavington,_George_\(DNB00\)](https://en.m.wikisource.org/wiki/Lavington,_George_(DNB00))

Lavington, as a strenuous opponent of Methodism, acted with great severity to the Rev. George Thompson, one of its chief supporters in Cornwall, and refused to accept the testimonials of Thomas Haweis because he disliked the views of the signatory clergymen. In 1748 there was printed a fictitious extract from a charge just delivered by him in his diocese which exposed him to the charge of favouring Methodism, whereupon he publicly accused its leaders of having promoted the fraud. Through the aid of the Countess of Huntingdon their innocence was proved, and Lavington was induced to retract his accusation.

Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the Lord.
Leviticus 19:16 KJV

It just stinks

Re: - posted by elected (), on: 2016/4/18 2:26

OP there are many people who misunderstand Christian mystics and they also had some doctrinal errors too but many of them were godly men and women who lived exemplary lives of holiness and devotion to God.

There is a false mystical experience as well as there is a false revival experience. The devil can counterfeit any spiritual gift, grace or experience. Christian mystics sought that oneness with God thru Jesus Christ and that's what every true believer should desire, spiritual fellowship and unity with Christ and God the Father.

They taught that we should love God from a pure motive and heart and that this love should be unselfish. Basically what they were saying is that we should love God more than we love ourselves and that pure love comes from God and also they demonstrated that by example living a life of total devotion to Him.

Those critiques of the Christian mystics often are void of that pure and divine love that burned deep in the hearts of these

christian mystics and they lack the gift of spiritual discernment, yes that gift is even for today brother when the devil is deceiving more than ever naive souls. Tozer spoke to us in the language of a godly mystic but in Protestant terminology.

And as for Zinzendorf all I'm hearing about him is gossip based not on facts, it seems like his enemies in his time were trying to slander his character. Moravian brothers of the 18th century were the most godly and self-sacrificing people in the history of modern church, many of them died for Christ sake in mission field, they were the greatest missionary movement in the 18th century. During that time the Protestant Church at large was disinterested in missions.

Without the moravian revival, there would have not been any methodist revival, any John Wesley or any holiness revival in the 19th century, there would have been no Tozer or Ravenhill because of that humble little group of godly people that earnestly sought God in prayer the evangelical and Protestant history was influenced for good and only God knows the great impact they had on evangelical revival and modern missionary movement.

P.S - Often the critiques of christian mystics are either staunch calvinistics, or some fundamentalists who look for the smallest error in the life or teaching of the godliest men or it can be some Christians who were involved in some pseudo mystical experience before they converted or after conversion and now they sound the alarm as if all mystical experience is false, throwing the baby with the bathwater. We know that the so called contemplative teaching today that has infiltrated evangelical churches is shallow and false. Its not the work of the Holy Spirit but spiritual deception in the form and name of classic Christian mysticism deceiving naive souls looking for a experiences without Christ and the Cross. True christian mystics exalted the Cross and Christ, read Fenelon and you will see what I mean brother.

Re: - posted by a-servant, on: 2016/4/18 3:52

Hey, elected Re: "classic Christian mysticism"

ah, now we're getting somewhere. Is there something like "classic Christian mysticism". I would say no, but I will look into it a bit further. That term reminds me of someone who was a member here a few years ago: "Bro. Tom" if I remember correctly. I read him again on another forum where he told us what he really believed. Part of it was that the dead Bin Laden was not dead, he actually talked to him and told him that he was the anti-christ.

"staunch calvinistics, or some fundamentalists who look for the smallest error"

I think this is about one of the biggest errors possible. It has endtimes quality of gigantic proportions, the roots, the fruit, the infiltrations, the influence on Christianity as such. Without it the Mystery of endtimes Babylon would not be possible. Your thinking in categories of calvinists or some fundamentalists has nothing to do with it, these labels are irrelevant in that regard, neither would I use them in order to understand anything.

Re: - posted by a-servant, on: 2016/4/18 3:53

let's have a look in Germany at current day Herrnhuters and what we can find is some interesting info:

a "same sex partnerships compatible with Christianity" declaration

& Rolf Appel is "one of the leading freemasons alive" that already wrote 50 books about freemasonry.

1946 - 1970 he was the book publisher of the Herrnhuter community
1950 - 1962 Leader of Youth (Flensburg to Gättlingen) of the Herrnhuter community
2003 Member of the Council of Elders of the Herrnhuter community
etc. 'achievements' like ..."negotiating relationship of freemasonry with Rome"

<http://www.der-ruf.info/herrnhuter-losungen-brueder-unitaet/>

source is in german, use a quick translator software

Re: - posted by narrowpath, on: 2016/4/18 4:15

I happen to understand German, so no need for a translator.

You cannot hold Zinzendorf responsible for what people who bear the name of his movement do afterwards. Look at contemporary methodism and you find all sorts of things one can object. Look at any movement that used to be on God's cutting edge in the past and you may see signs of decay.

God has no grand children.

I can pick up any junk from the web and publish it.

Re: - posted by murrcolr (), on: 2016/4/18 9:49

Christian Mystics - In the past God hid this mystery, but now he has revealed it to his people. Col 1:6

Jesus plainly said that if we are unless you are born again, you cannot see the Kingdom of God. Jesus the last Adam is a life giving spirit and as a Christian we are all mystics and fully capable of understanding what God has given us.

However within our midsts there are those who operate through the Spirit of this world; if we look at church history it is littered with misguided movements many of them are linked with mysticism.

The fact that false Mysticism has many forms can be seen by the litany Paul gives in Colossians:

Therefore no one is to act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day — things which are a mere shadow of what is to come; but the substance belongs to Christ. Let no one keep defrauding you of your prize by delighting in self-abasement and the worship of the angels, taking his stand on visions he has seen, inflated without cause by his fleshly mind, and not holding fast to the head, from whom the entire body, being supplied and held together by the joints and ligaments, grows with a growth which is from God. If you have died with Christ to the elementary principles of the world, why, as if you were living in the world, do you submit yourself to decrees, such as — “Do not handle, do not taste, do not touch!” (which all refer to things destined to perish with use) in accordance with the commandments and teachings of men? These are matters which have, to be sure, the appearance of wisdom in self-made religion and self-abasement and severe treatment of the body, but are of no value against fleshly indulgence.

Paul calls this approach “self-made religion” which is exactly what all forms of mysticism are. They all suggest that having been converted by the Lord through the cross and practicing His ordained means of grace by faith are inadequate. They have discovered a better way that leads to a higher order experience. Paul says they have “the appearance of wisdom.”

His list includes ascetic practices, the monastic movement led to the idea that one could become a higher order Christian and be more pleasing to God.

Mystical practices that today are being brought back into the church under the guise that they came from a time when Christianity was pristine and not tainted by modernity.

Luther wrote a lengthy essay demonstrating that scripture rejects the validity of monastic vows. His essay is also an interesting look into the issues that were debated at the time of the Reformation. One key issue for Luther was that the mona

stics went beyond the gospel and made commandments out of matters that God has not commanded and in so doing sought to achieve a superior standing before God. One such example was celibacy. Luther argued that vowing something that God had not commanded is sinful: "The very foundation of the monastic vows is godlessness, blasphemy, sacrilege, which has befallen them because they spurn Christ, their leader and light, and presume to follow other things they think better." They thought they could improve on the teachings of Christ and live a superior spirituality by swearing oaths to live pious lives beyond anything Christ required of His people. Luther condemned this as sinful. Luther wrote, "If you obey the gospel, you ought to regard celibacy as a matter of free choice: if you do not hold it as a matter of free choice, you are not obeying the gospel. . . .

A vow of chastity, therefore, is diametrically opposed to the gospel. So in Luther's day, he taught that Christians were in error and sin if they bound themselves by oath to a practice not required by Christ. Though they may think themselves more pious than ordinary Christians because of their special vows, Luther called them gross sinners.

Today the largest new mystical movement is the Emergent Church; now assume that since ordinary Christianity is compromised, they must discover an extraordinary way to become better Christians. One Emergent leader has even entitled one of his works, "A New Kind of Christian."

But this movement really isn't all that new it draws on teachings and practices found in other mystical movements in church history. Furthermore, the Purpose Driven movement is also a mystical movement, Rick Warren claims there are world class Christians that are in a better category than ordinary Christians. The apostles and prophets movement is also mystical.

So ironically, three huge movements in American evangelicalism (Purpose Driven, Emergent, and C. Peter Wagner's latter day apostles) are all based on Mysticism. The three movements seem radically diverse, but each one claims to be a new reformation and each offers a higher status than that of ordinary Christians.

Re: , on: 2016/4/18 10:11

Colin

I think we are all in agreement that there is a pseudo non Christian mysticism which is very popular today. The genuine one has nothing much to do with monasticism though some in the past were enclosed.

Indeed there is no higher order Christian. However, many who think they are Christians are not. They are still carnal. A true Christian is entirely submitted to Christ and has overcome sin.

Re: - posted by a-servant, on: 2016/4/18 20:17

I'm new to the author David Cloud, but not new to see things and discern like him, in my opinion he does not go far enough, because he has got a "blind spot" in regard to American centered understanding, what only can be overcome when compared to for example the view from a German author like Rudolf Ebertshäuser I will quote later, but David Cloud has got the basics right:

The Charismatic Movement

Mysticism has been a major element of the Pentecostal-Charismatic movement throughout its history. Charismatic phenomena such as "spirit slaying" and seeking tongues through emptying the mind are forms of blind mysticism.

To seek something that the Bible never says seek, in ways the Bible does not support,

and to open oneself uncritically to religious experiences like this, puts one in imminent danger of receiving "another spirit" (2 Cor. 11:4).

The Bible warns that there are deceiving spirits that attempt to influence Christians and they can appear as angels of light and ministers of God (2 Cor. 11:13-15; Mat. 24:24).

Paul warned the believers at Corinth that they were in danger of receiving false spirits because of their carnal, broadminded, undiscerning condition (2 Cor. 11:3-4).

The true Christian cannot be possessed by evil spirits, but he can certainly be influenced by them, and many professing Christians who are messing around with charismatic practices have never been born again, and they can be possessed!

source:

we all have been deceived at one time - I was waking up this morning with the song "...major Tom to ground control..." on my mind thinking about "Bro. Tom" talking about "Christian mysticism" and reflecting on many forum doctrines I came across here over the years. When I joined this forum it was a group of stark antinomians and a compromise with a spirit that could not differentiate between truth and deception. Sometimes things look as if they would have changed but in reality the understanding of scripture declined over time and the charismatic idea of a endtimes revival slowly turned into the true condition of that pragmatic of being in fact part of the great falling away and endtimes deception. Now people seem to have problems decoding even the simplest of errors, and it all started with antinomianism.

Re: - posted by narrowpath, on: 2016/4/19 2:22

Here are some experiences people at SI had with David Cloud

http://www.sermonindex.net/modules/newbb/viewtopic.php?topic_id=42676&forum=35&start=0&viewmode=flat&order=0

Rudolf Ebertshäuser is cessationist and staunch opponent of the pentecostal and charismatic movement.

Re: - posted by a-servant, on: 2016/4/19 5:15

I have something for you, (audio) only for you, I think you can understand it(?) :

Biblischer Glauben oder mystisches Schauen?

Dieser Vortrag geht auf den biblischen Weg des Glaubens ein, der sich an das Wort Gottes und den unsichtbaren Herrn hält, und beleuchtet kritisch den trügerischen Weg des Schauens und Spürens, den die Mystik einschließt.

http://www.das-wort-der-wahrheit.de/downloads/object_details.php?ucat_id=38&oid=306&id=128

Re: - posted by narrowpath, on: 2016/4/19 14:53

Hi a-servant, I did not listen to that particular message but to another one that talked about the history of the pentecostal and charismatic movement.

I listened to the message while pulling weeds in my garden, carefully avoiding damaging the shrubs I planted. Then I thought that this is a picture of who we should discern; pulling the weeds and leaving the shrubs. Some of these discernment ministries just caterpillar the garden and pour concrete over it.

I agree with him to the degree that he denounced some of the aberrations and extremes of these streams. I came out of these when I witness the collapse of our church 10 years ago. I am too an opponent of this neo-mysticism that has infiltrated evangelical ranks.

This issue I have with men like David Cloud and Rudolf Eberthauer is that they cause much collateral damage to the good and right, too. It is like in the Vietnam war where they threw Napalm bombs on whole civilian villages in the hope to kill some Vietcong.

He bedevils all Charismatics and Pentecostals wholesale, focussing only on the extremes. That is a gross insult to the Holy Ghost.

There is a right use of these things. The devils tactic is to drive one to the extremes and turn the opponents into killers out of fear.

Men like him do not believe that there is a filling with the Holy Spirit to be received after conversion, because they never had the experience because they never fully surrendered to Christ.

Paul was not saved by correct doctrine but by the revelation of Christ. Then all his doctrine centered around the Christ he saw revealed. "I was not disobedient to the heavenly vision"

There are other discernment ministries, for instance the Berean Call from Dave Hunt/McMahon or Letusreason.org that give a far more balanced view of these current issues in the evangelical church, like mysticism. I have come across many discernment guys that are staunch calvinists or bitter and angry theological snipers, Shibboleth assassins, that strain a gnat and swallow a camel. Jesus did not scold the criminals but he had the harshest word for the heartless pharisees.

I am still waiting for your answer on my question earlier on, btw ;)

Re: , on: 2016/4/19 16:30

^^^

This...yes!!!

This post above from Narrowpath should be required reading for everyone on Sermonindex who comes here to troll and post the rubbish I have seen on this thread. If you want to waste your time and poison your life soaking up the rubbish from discernment ministries websites, thats fine, but please leave it off these forums.

Thank you Narrowpath for this post. And keep doing this, you are sorely needed on these forums.

Re: , on: 2016/4/19 16:32

Quote:

-----by awakened on 2016/4/19 16:30:00

^^^

This...yes!!!

This post above from Narrowpath should be required reading for everyone on Sermonindex who comes here to troll and post the rubbish I have seen on this thread. If you want to waste your time and poison your life soaking up the rubbish from discernment ministries websites, that's fine, but please leave it off these forums.

Thank you Narrowpath for this post. And keep doing this, you are sorely needed on these forums.

Hello awakened,

I have been following this thread and can say amen to your post. Narrowpath has been presenting a very balanced view. His/her last post was excellent.

Jesus cautions in Matthew 13 to basically not become a "discernment ministry" thinking you can go around and discern who is a tare and who is wheat. Because, only Jesus Christ "knows them that are His".

Mat 13:27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

Mat 13:28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

Mat 13:29 But he said, NAY; LEST WHILE YE GATHER UP THE TARES, YE ROOT UP ALSO THE WHEAT WITH THEM.

Re: , on: 2016/4/19 19:28

"Jesus cautions in Matthew 13 to basically not become a "discernment ministry" thinking you can go around and discern who is a tare and who is wheat. Because, only Jesus Christ "knows them that are His". "

Man I wish I had learned this a long, long time ago...

...made many mistakes, I have.

Re: - posted by a-servant, on: 2016/4/19 21:07

"RE: He bedevils all Charismatics and Pentecostals wholesale, focussing only on the extremes. That is a gross insult to the Holy Ghost."

You should listen to that audio, he does not "bedevil" anyone. He goes straight to the root of the error, and explains it in simple words to everyone that is able to listen to biblical teaching. Do you have ears to hear? Most of your previous comments always attack the messenger or the media, never the case at hand. Do facts lie, because they are not smooth enough to swallow? Your view is a bit hysteric and exposes your understanding of what the Bible says in this regard.

"gross insult to the Holy Ghost" - Wow, I am sorry to see someone expresses the idea that a sound Christian teacher like him that came out of that movement by the grace of Jesus Christ and now tries to help others to come back to the truth of the foundations of Jesus Christ would in reality be teaching a "gross insult to the Holy Ghost". What do you know and understand about the Holy Ghost outside your presumed "experience?" You are the one that issues a wholesale condemnation here based solely on the assumptions that you have more insight than him.

"Dave Hunt/McMahon or Letusreason.org that give a far more balanced view of these current issues in the evangelical church"

I read both 10-15 years ago, and gave up on them because their balanced view is a view of compromise, far too many e

errors, I did grow out of that, these days everything that was hidden gets exposed for what it is. You can ignore that move of the Holy Spirit at your own convenience, I don't recommend it, honestly, a very dark idea.

"...that strain a gnat and swallow a camel. Jesus did not scold the criminals but he had the harshest word for the heartless pharisees."

Exactly, the heartless pharisees of our time uphold the consensual status quo of our time. and fight everyone that wants to go back to the real Jesus Christ and the real Holy Spirit. They hate it when their lies and misunderstandings are exposed for everyone to see, and have NO LOVE FOR THE TRUTH. Discernment is not judged according to its "balance" but according to its conformity to scripture.

Now to the previous 'shortcut of presumed alternative to thinking' terms like "cessationists". I am personally not a cessationist, my life is full of miracles of God and answered prayers. Jesus saved my life more than once, physical and spiritual, and I have seen wonders and healings in my own family. We also chased away real demons, and my accounts on other websites sometimes get disabled when I tell them about the power of the Holy Ghost to chase away and drive out these spirits. They just cannot handle that for some reason, apparently there must be a spiritual fight going on, and they do not accept the authority of the real Holy Ghost to drive out other spirits. Now if I look at things the way they are, and people tell me I should not read any so-called "cessationists" on these parts where they are obviously much closer to absolute truth than their critics because of their closeness to scripture that cannot lie, I once again can tell you what I always tell them: Drop your category labels, they just make you look "limited" and come back to Scripture. Don't be ignorant and only trust your experiences, they are not to be trusted just because they appear to be spiritual, the authority on that is in the Word of God, and experience is to be judged by that. Let the Bible explain itself, everything is in there, let a wise teacher explain to you the misapplying of scripture in every human movement. Pentecostals missaply Joel 2:28 for example, among many others. They are basically anti-Bible because of personal experiences that are regarded of higher truth. That's why they are proud and almost unteachable, yet the hand of grace is always there to rescue the one that repents and returns. Every error that led us to the endtimes confusion is explained in the Scriptures, and teachers that have shown themselves approved to God can explain it to you.

Let the Holy Spirit of truth bless you abundantly!