



RICHARD FOSTER — CELEBRATION OF DECEPTION EVANGELICAL MYSTICISM

BY BOB DEWAAY

In February 2008, *Christianity Today* ran a glowing cover story about Evangelicalism's recent embrace of medieval Roman Catholic mysticism entitled *The Future lies in the Past*.¹ The article traced the beginning of the movement as follows: "The movement seems to have exploded in a 24-month period in 1977-1978, which saw the publication of Richard Foster's best-selling *Celebration of Discipline: The Path to Spiritual Growth* and Robert Webber's *Common Roots: A Call to Evangelical Maturity*."²

The article views Foster as one who continues to guide the movement: "From Dallas Willard, Richard Foster, and living practicing monks and nuns, they [those going back to Roman Catholic mysticism] must learn both the strengths and the limits of the historical ascetic disciplines."³ So Foster was instrumental in starting a movement that is still growing more than 30 years later.

The irony about this particular *CIC* regarding Foster's 1978 book is that in 1978 I myself was living in a Christian community committed to practicing much of what he promotes in *Celebration of Discipline* (even though we had not learned it from him directly). So I am not criticizing a practice about which I know nothing (or one in which I have no experience). I am criticizing a practice I foolishly allowed to deceive me for a significant portion of my early Christian life. When it comes to being deceived by mysticism, I have had abundant involvement. The only

way I escaped it was through discovering and adopting the Reformation principle of *sola scriptura*.

In this article I will show that Foster's "journey inward" is unbiblical and dangerous. I will show that most of the spiritual disciplines that he calls "means of grace" are no means of grace at all—but a means of putting oneself under spiritual deception.

THE JOURNEY INWARD

The Bible nowhere describes an inward journey to explore the realm of the spirit. God chose to reveal the truth about spiritual reality through His ordained, Spirit-inspired, biblical writers. What is spiritual and not revealed by God is of the occult and, therefore, forbidden. We have discussed this in many articles and have produced DVD seminars on the topic. But the concept of *sola scriptura* is totally lost on mystics such as Richard Foster. They, like the enthusiasts that Calvin and Luther warned against, believe they can gain valid and useful knowledge of spiritual things through direct, personal inspiration.

Foster describes the idea of the disciplines that are the topic of his book: "The classical Disciplines of the spiritual life call us to move beyond surface living into the depths. They invite us to explore the inner caverns of the spiritual realm."⁴ So Foster has conceptually repudiated *sola scriptura* on page one to replace it with a journey inward to explore the realm of spirits. Something must have been seriously amiss in evangelicalism already in 1978 to render this

book a bestseller! It ought to have been repudiated on the spot. In a footnote to that statement Foster writes, "In one form or another all of the devotional masters have affirmed the necessity of the Disciplines" (Foster: 1). The devotional "masters," by the way, are mostly Roman Catholics who never were committed to the principle of *sola scriptura*. It is not surprising that they looked for spirituality through experimentation. But as an "inner light" Quaker, Foster never was committed to *sola scriptura* either.

Forgetting that the Bible forbids divination, Foster explains what he is after:

[W]e must be willing to go down into the recreating silences, into the inner world of contemplation. In their writings, all of the masters of meditation strive to awaken us to the fact that the universe is much larger than we know, that there are vast unexplored inner regions that are just as real as the physical world we know so well. . . . They call us to the adventure, to be pioneers in this frontier of the Spirit. (Foster: 13)

Realizing that his readers would likely take this as an endorsement of Eastern religions, he makes a disclaimer that it is not Transcendental Meditation (TM) or something of that ilk: "Eastern meditation is an attempt to empty the mind; Christian meditation is an attempt to empty the mind in order to fill it" (Foster: 15). But what Foster wishes us to fill our minds with are personal revelations from the spirit realm that we naively are to think are the voice of God. This sort of meditation is not meditating on what God has said, but uses a technique to explore the spirit world. In other words, it is divination.

What we learn about the spirit realm either is revealed by God (once for all in Scripture) or gleaned by man-made techniques. That distinction is the difference between Christianity and paganism. Only Bible believers know what God has said about Himself and what He wishes to reveal about the unseen spirit world. Foster's material continues to be popular because we live in an age where being spiritual pioneers on a journey into the unseen realm of the spirits is the essence of popular piety. It is the spirituality of secular talk shows.

To fully understand the degree of Foster's deception, he even calls these techniques to the inner journey "means of grace": "They [the Disciplines] are God's means of grace" (Foster: 6). As with all who teach spiritual disciplines, there are no boundaries to these false "means." For example, consider this recommended practice: "After you have gained some proficiency in centering down, add a five- to ten-minute meditation on some aspect of the creation. Choose something in the created order: tree, plant, bird, leaf, cloud, and each day ponder it carefully and prayerfully" (Foster 25). This after he had just taught breathing exercises (a means of "centering down"). Then he makes a startling claim: "We should not bypass this means of God's grace" (Foster: 25). And there we have it: meditating on a leaf can be a means of grace!

Foster's journey inward is to discover a spirit world that is available for any who search for it: "How then do we come to believe in a world of the spirit? Is it by blind faith? Not at all. The inner reality of the spiritual world is available to all who are willing to search for it" (Foster: 18). He claims that this spiritual search is analogous to scientific experimentation. Never mind that every pagan culture that has existed has believed in the "spiritual world."

SPIRITUALITY OF THE IMAGINATION

The Bible does not have anything good to say about the imagination. For example: "Thus says the Lord of hosts, 'Do not

listen to the words of the prophets who are prophesying to you. They are leading you into futility; They speak a vision of their own imagination, Not from the mouth of the Lord'" (Jeremiah 23:16). A search of the KJV for "imagination" yields 14 verses, and in each case it is a bad thing. According to the Bible, the imagination is where people go when they do not want to listen to God.

However, for Foster the imagination is central: "The inner world of meditation is most easily entered through the door of the imagination. We fail today to appreciate its tremendous power. The imagination is stronger than conceptual thought and stronger than the will" (Foster: 22). Some of the authorities he cites on this point are C. G. Jung, Ignatius of Loyola, and Morton Kelsey. Jung is famous for his concept of the collective unconscious, and Kelsey was an Episcopal priest committed to Jungian principles. Kelsey wrote many books promoting mysticism. The advice Foster gleans from these teachers is that we must learn to think in images and take our dreams to be a possible doorway into the spirit world. Foster claims that dreams are something we already have and can help us develop the use of the imagination. He says, "Keeping a journal of our dreams is a way of taking them seriously" (Foster: 23).

There is, Foster warns, a danger to this process: "At the same time [that we ask for dreams to be God speaking to us], it is wise to pray a prayer of protection, since to open ourselves to spiritual influence can be dangerous as well as profitable" (Foster: 23). I would say that is asking God to protect us as we use various techniques to go where He does not want us to go (into the world of the spirits to gain information). The danger he warns of is far greater than Foster imagines. Those who take the journey inward will be deceived—every time! We are not equipped to gain spiritual information from that realm. That is why God speaks to us through His ordained mediators (the inspired Biblical writers); otherwise we would be fishing in the dark in a medium we are not suited for.

Foster teaches his readers to use

their imaginations to experience Biblical stories with the five physical senses. Here is what he claims will happen:

As you enter the story, not as a passive observer but as an active participant, remember that since Jesus lives in the Eternal Now and is not bound by time, this event in the past is a living present-tense experience for Him. Hence, you can *actually* encounter the living Christ in the event, be addressed by His voice and be touched by His healing power. It can be more than an exercise of the imagination; it can be a genuine confrontation. Jesus Christ will *actually* come to you. (Foster: 26)

Showing that Foster's ideas are still influential in our day, Greg Boyd cites some of Foster's words here to support what he calls "cataphatic prayer" which uses the imagination and images as a means to contact God and gain spiritual information.⁵ Those who endorse this practice assume they are not being deceived by spirits, but I cannot see on what grounds.

Foster prescribes a practice using one's imagination that mimics astral projection to the degree that he actually includes a footnote disclaimer stating that it is not astral projection (Foster 28). It begins by telling his readers to imagine themselves going out into nature into a beautiful place (Boyd describes how he practices this, as well as its results⁶). After enjoying the sights and smells (in your imagination) these are the next steps:

In your imagination allow your spiritual body, shining with light, to rise out of your physical body. Look back so that you can see yourself lying in the grass and reassure your body that you will return momentarily. Imagine your spiritual self, alive and vibrant, rising up through the clouds and into the stratosphere. . . . Go deeper and deeper into

outer space until there is nothing except the warm presence of the eternal Creator. Rest in His presence. Listen quietly, anticipating the unanticipated. Note carefully any instruction given. With time and experience you will be able to distinguish readily between mere human thought that may bubble up to the conscious mind and the True Spirit which inwardly moves upon the heart. (Foster: 27, 28)

I must ask how one knows whether the “True Spirit” is not a deceiving one? Mysticism’s fatal flaw is that it naively assumes that Christians having subjective religious experiences must therefore be having *Christian* experiences that are truly from God—even if the experiences were provoked through unbiblical practices similar to those used by pagans.

MENTAL ALCHEMY

Foster’s approach to prayer is laced with mysticism as well. He claims that prayer needs to be learned from people who have the right experiences and are “masters” who know what they are doing. Foster does not teach ordinary prayer, whereby we bring our needs and requests to the Lord and know that He hears us (because He promised that He does). Here is why he thinks such prayer fails:

Often people will pray and pray with all the faith in the world, but nothing happens. Naturally, they were not contacting the channel. We begin praying for others by first centering down and listening to the quiet thunder of the Lord of hosts. Attuning ourselves to divine breathings is spiritual work, but without it our praying is vain repetition (Mt. 6:7). Listening to the Lord is the first thing, the second thing, and the third thing necessary for successful intercession. (Foster: 34)

Of course this means we have to become mystics if we want to pray.

He teaches that we first must hear personal revelations from God, using meditation techniques such as he teaches, before we pray. He says: “The beginning point, then, in learning to pray for others is to listen for guidance . . . This inner “yes” is the divine authorization for you to pray for the person or situation” (Foster: 35). No! Foster is wrong! The only authorization we need to pray is the Biblical command to pray—not personal revelations.

For Foster, meditation (mystical style) is necessary but not sufficient. He also brings the imagination into the process: “As with meditation, the imagination is a powerful tool in the work of prayer” (Foster: 36). He credits Agnes Sanford⁷ for helping him see the value of using the imagination in praying. Foster writes, “Imagination opens the door to faith. If we can ‘see’ in our mind’s eye a shattered marriage whole or a sick person well, it is only a short step to believing it will be so” (Foster: 36). Sanford got her ideas from Theosophy, New Thought, Jung, and Emmet Fox. These ideas, echoed by Foster, come from the unbiblical “mind over matter” thinking of that era. That kind of thinking uses creative visualization to change reality or channel spiritual power. Foster suggests, “Imagine the light of Christ flowing through your hands and healing every emotional trauma and hurt feeling your child experienced that day” (Foster: 39).

In his 1985 book, *The Seduction of Christianity*, Dave Hunt labeled creative visualization such as what Foster promotes, “mental alchemy.”⁸ Hunt warned the church that Foster promoted such mental alchemy in *Celebration of Discipline*, and as we have shown, he, in fact, does. So how is it that 24 years after Hunt’s warning Foster is more popular than ever with Evangelicals? The answer is end times deception. Now, a huge movement that claims to be a reformation promoting Foster, Willard and their versions of mysticism does exist (i.e., The Emergent Church). Things have gotten so very much worse.

SPIRITUAL DIRECTORS

Once mysticism and the supposed need to gain personal revelations from God are embraced, there arises a need for new “masters” who are better at navigating the spirit world. Pagan societies have always had such persons. They are called “shamans.” Eastern religion calls them “gurus.” Deceived Christians call them “spiritual directors.” Foster explains, “In the Middle Ages not even the greatest saints attempted the depths of the inward journey without the help of a spiritual director” (Foster: 159). The problem, according to Foster, is that the churches (in 1978) lacked “living masters”:

No doubt part of the surge of interest in Eastern meditation is because the churches have abrogated the field. How depressing for a university student, seeking to know the Christian teaching on meditation, to discover that there are so few living masters of contemplative prayer and that nearly all of the serious writings on the subject are seven or more centuries old. No wonder he or she turns to Zen, Yoga, or TM. (Foster: 14)

Foster’s dream has come true. Today people can even practice Yoga in a Christian church. We have Christian TM; it is called contemplative prayer. Yes, Eastern religion has come right into the church, and Foster has helped usher it in.

But what about “living masters” or spiritual directors? In 1972 Morton Kelsey lamented their lack: “Indeed I would suggest that everyone who is serious about relating to the spiritual realm find himself a spiritual director, if there were more men trained and experienced in this way.”⁹ That “problem” has been solved in a huge way. Evangelical theology schools are now offering masters degrees in “spiritual formation” in order to equip people to be “spiritual directors.” Here is what Biola University says about its program: “This degree is

designed to equip men and women for the ministry of spiritual direction, discipleship, formation and soul care in the local church and for further academic training in spiritual formation.”¹⁰ Spiritual Directors International will help you find a spiritual director regardless of your religion.¹¹ Richard Foster’s own *Renovare*, which purports to “encourage renewal in the Christian church,” has a list of spiritual direction programs.¹²

Foster explains the purpose of the spiritual director: “He is the means of God to open the path to the inward teaching of the Holy Spirit” (Foster: 160). Apparently, in a full-blown rejection of *sola scriptura* where the Holy Spirit’s teaching is mediated to the church through the Biblical writers only, we need mediators for personal revelations beyond scripture.

Foster explains how spiritual directors lead: “He leads only by the force of his own personal holiness” (Foster: 160). In Roman Catholicism the Pope is called “his holiness” and in Tibetan Buddhism the Dalai Lama is called “his holiness” but now evangelicals are developing a class of people who evidently deserve the title. How exactly are we to judge when someone has gained “personal holiness” sufficient to be a spiritual director and mediate spirituality to others? Foster says, “Though the director has obviously advanced further into the inner depths, the two [master and disciple] are together learning and growing in the realm of the Spirit” (Foster: 160). Foster cites Roman Catholic mystic Thomas Merton about how this works: “The spiritual director was something of a ‘spiritual father who begot the perfect life in the soul of his disciple by his instructions first of all, but also by his prayer, his sanctity and his example. He was . . . a kind of ‘sacrament’ of the Lord’s presence in the ecclesiastical community” (Foster: 161).

END TIMES DELUSION

When it comes to end times deception, Foster is on the cutting edge of embracing it. Consider what he wrote: “In our day heaven and earth are on tiptoe

waiting for the emerging of a Spirit-led, Spirit-intoxicated, Spirit-empowered people. . . . Individuals can be found here and there whose hearts burn with divine fire” (Foster: 150). Such inclinations have led to massive deception. They smack of the Latter Rain deception, now embodied in such false teachers as Rick Joyner and Mike Bickle. They are elitist. They are in line with the beliefs of the Emergent Church as well. He also says: “Our century has yet to see the breaking forth of the apostolic church of the Spirit” (Foster: 150). Now we have the New Apostolic Reformation claiming to be just that. Foster’s ideas now embody the massive apostasy and end times deception that characterize our age.

Foster’s teachings have taken the church as far away from the Reformation principle of *sola scriptura* as the Roman Catholic Church ever was. The only thing left is for them to bring us all the way back to Rome. *Christianity Today* praises Foster for pointing us in that direction.

In early 2008 I wrote a *CIC* article about how abandoning the principle of *sola scriptura* would lead evangelicals back to Rome.¹³ It was partly a response to the *CT* article praising mysticism. The response I received was rather unexpected. I was contacted by former evangelicals who had rejected *sola scriptura* and had gone back to Rome! They wanted to debate me about *sola scriptura*. Sadly, my point was proven. As a response to their misguided challenge our church hosted a seminar on *sola scriptura*, called Faith at Risk 4. In the seminar Gary Gilley and I defended the scriptures as the sole authority for the church.¹⁴

The aforementioned *CT* article discusses a new monasticism, former evangelical leaders converting to Roman Catholicism, and mystical practices like *lectio divina*—and they call all of it a good and hopeful thing. Chris Armstrong, the author of the article, concluded, “That they [evangelicals] are receiving good guidance on this road from wise teachers [Foster and Willard] is reason to believe that Christ is guiding the process. And that they are

meeting and learning from fellow Christians in the other two great confessions, Roman Catholicism and Eastern Orthodox, is reason to rejoice in the power of love.”¹⁵

Who is left to defend the principles of the Reformation? One would think Reformed theologians are, but they aren’t doing their job. In the last *CIC* article we mentioned Reformed theologian Donald Whitney who wrote: “Richard Foster’s *Celebration of Discipline* has been the most popular book on the subject of the Spiritual Disciplines in the last half of the twentieth century. The great contribution of this work is the reminder that the Spiritual Disciplines, which many see as restrictive and binding, are actually means to spiritual freedom.”¹⁶ *That* from a teacher in a Reformed seminary?

If a book that teaches Christian TM, Christian astral projection and mental alchemy by means of the imagination is a “great contribution,” then something is seriously wrong here. The delusion is so widespread that I see no other explanation for it than the end time deception predicted by Paul: “*But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons,*” (1**Timothy 4:1**). Another passage warns: “*For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires, and will turn away their ears from the truth and will turn aside to myths*” (2**Timothy 4:3, 4**).

That time now is here. We are accountable to God for what we believe and practice. Those who wish to persevere in the faith in this age of delusion must base their beliefs and practices only on the truths found in Scripture. Foster’s journey into the world of the spirits will deceive all who enter it.

END NOTES

1. Chris Armstrong, “The Future lies in the Past” in *Christianity Today*, February 2008.
2. *Ibid.* 24.
3. *Ibid.* 29.

4. Richard Foster, *Celebration of Discipline: The Path to Spiritual Growth* (New York: Harper & Row, 1978) 1. All subsequent citations from this book will be bracketed within the text in this fashion: (Foster: 1).
5. Greg Boyd, *Seeing is Believing*, (Grand Rapids: Baker, 2004). Boyd cites Foster to prove that the Lord will actually come to us through our use of "imaginative meditation." I deal with this issue more fully in CIC issue 83 July/August, 2003: <http://cicministry.org/commentary/isue83.htm>
6. Ibid. 111-125.
7. I write about Sanford's inner healing theories in CIC Issue 96: <http://cicministry.org/commentary/isue96.htm>
8. Dave Hunt and T. A. McMahon, *The Seduction of Christianity* (Eugene: Harvest House, 1985) 138.
9. Morton Kelsey, *Encounter With God*, (Bethany Fellowship: Minneapolis, 1972) 179.
10. <http://www.biola.edu/spiritualformation/programs/>
11. <http://www.sdiworld.org/>
12. www.renovare.org/journey_training_direction.htm
13. CIC Issue 105; March/April 2008: <http://cicministry.org/commentary/isue105.htm>
14. That seminar is available here: <http://www.cicstore.org/servlet/the-60/Faith-at-Risk-4/Detail>
15. Armstrong, *Future*
16. Donald S. Whitney, *Spiritual Disciplines for the Christian Life*

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SOLA SCRIPTURA FOR CHARISMATICS VS. THE MADNESS OF MYSTICISM

BY K. JENTOFT

The ministry of the Holy Spirit is central to living Christianity. Charismatics have emphasized the working of the Holy Spirit in their lives and see His power as what separates them from "dead religion." It is true that the Holy Spirit must be present and active in the life of a believer; this is the very claim that the Reformers made, especially Luther. The reformers and Charismatics agree on this. They disagree, however, on something just as crucial – their understanding of *how* the Holy Spirit comes and *how* He is active in the lives of believers. This understanding of *how* the Holy Spirit exercises His authority in both individuals and the church is where Charismatics have wandered from the foundations of the Reformation.¹ The Reformation was built upon *sola scriptura* which means "the authority of scripture alone." More completely, *sola scriptura* asserted that the Bible as God's written word is:

>self-authenticating

>clear to the rational reader

>its own interpreter ("Scripture interprets Scripture")

>and sufficient of itself to be the final authority of Christian doctrine, teaching and guidance.

This concept was the bedrock of the Reformation and the source of the other four solas; *sola fide* (faith alone), *sola gratia* (grace alone), *solus Christus* (Christ alone), *solus Deo Gloria* (to the glory of God alone). While most Charismatics consider themselves to be believers in "*sola scriptura*" and have words to that effect in their church statement of faith, in practice many deny it. How? By the way in which they describe *how* the Holy Spirit exerts His authority in their lives and churches. Let us be clear. Both the reformers and Charismatics agree that possessing an intellectual understanding of the gospel and agreeing that it is true does not constitute saving faith. In other words, to acknowledge the authority of scriptures and the truth of gospel does not necessarily make one born again nor does that person necessarily have the Holy Spirit. Both Luther and Charismatics complain of "dead churches" that are devoid of the Holy Spirit and agree that "anyone who does not have the Spirit of Christ does not belong to Him" (Rom. 8:9). But how does what is dead become alive and active in the Holy Spirit? What are the *means* of the Holy Spirit's activity and power? *Sola scriptura* claims that the *means* is the scripture, the external

Word written and preached. Charismatics believe that the *means* include internal feelings, impressions, and subjective experiences. The pursuit of the Holy Spirit through the Charismatic *means* is a rejection of *sola scriptura* and a return to the Catholic paradigm that new revelations of men are from the Holy Spirit and have authority. The goal of this article is to show that this conflict is not "new" nor is the Charismatic paradigm the result of some new "outpouring" of the Holy Spirit unique in our time. This error was not even "new" in Luther's time five hundred years ago; it was destructive then, and the repeat edition prevalent in our time continues to harm people – and the remedy remains the same: *sola scriptura*.

THE MEANS

The process, or mechanism, through which we interact with the Holy Spirit is crucial, a key element in understanding *sola scriptura*. According to John 16:13 when the Holy Spirit comes, "He will guide you into all the truth." John 14:26 tells us the Holy Spirit will teach us all things. Galatians 5:18, 25 addresses this same concept, "if you are led by the Spirit...If we live by the Spirit, let us also walk by the Spirit."

This mechanism of “being guided by,” “being taught by,” “being led by,” “living by,” and “walking by” the Holy Spirit is the *means*, the way the Holy Spirit carries Christians and rules in their lives – it is *how* He exerts his authority. Christians who submit to His *means* exhibit the fruit of His rule in their lives. Charismatics believe that the *means* by which the Holy Spirit operates in their lives is through internal impressions, feelings, thoughts and “anointings.” The presence of the Holy Spirit is “felt,” or perceived internally, and His leading is sensed subjectively by those seeking to be led by Him. Evidence of this is seen in their worship services where the goal is to “feel the presence of God” – God being the Holy Spirit (as Jesus is bodily in Heaven with his Father).

The Charismatic *means* are seen in the pursuit of internal “words” or revelations which people feel are from the Holy Spirit. Those *means* are seen when someone gives a “personal meaning” to scripture that is devoid of context and the meaning of the original author. Those *means* are also seen in prayers where they invite the Holy Spirit to come and manifest His presence as an internal feeling or sensation. I am not implying that the goal of this pursuit of the Holy Spirit is bad. In fact, the goal of the Charismatics’ pursuit of the Holy Spirit is a clearer understanding of God’s guidance, will, and direction for individuals and the congregation – people seeking God’s answers to their questions and afflictions. To their credit, they want to exhibit the fruit of the Spirit in their lives and act as the Holy Spirit leads them in order to accomplish God’s will in their lives and on this earth. But, because their *means* are flawed, this pursuit of the Holy Spirit leads to error instead of to their goal; it leads to delusion instead of truth.

CATHOLIC MYSTICISM AND CHARISMATIC MEANS

The battle Luther fought was not against a “dead church” with no manifestations of the spiritual – some dry hierarchy of church government denying the supernatural. Luther’s battle was about spiritual revelations and the *means* by which the Holy Spirit ruled His church. It obviously had much to

do with the papacy, as seen below. Reformers fought the papacy because this system looked to their own revelations as having authority equal to the scriptures. They claimed the Holy Spirit directly inspired their leader and his claims.

The papacy, too, is nothing but enthusiasm, for the pope boasts that “all laws are in the shrine of his heart,” and he claims that whatever he decides and commands in his churches is spirit and law, even when it is above and contrary to the Scriptures or spoken Word.²

Beyond the pope himself, the Catholics also taught that special or elite Christians could also interact with the Holy Spirit directly through various practices called spiritual disciplines. Luther strongly opposed Catholic mysticism that taught people to seek God’s presence inside themselves. *Sola scriptura* invalidated the Catholic traditions of mysticism that the church had embraced for hundreds of years including:

Direct revelations to popes and other “holy people.”

“Contemplative prayer” which used eastern style meditation to empty the mind.

“Lectio divina” which used repetitive reading of the words of scriptures to empty one’s mind.

However, this battle went much further than just revelations within the papacy. In fact, some of Luther’s main battles for *sola scriptura* were against freestyle spirituality and revelations claimed by the new “Charismatics” among Protestants who had embraced these mystical traditions. The Charismatics Luther battled were broadly called “enthusiasts” because of their excessive emotional zeal and “subjective” *means* to approach the Holy Spirit. These enthusiasts included Anabaptists and the followers of various leaders whom people perceived as having some special “anointing.” Luther opposed both Catholic mysticism and protestant

enthusiasts because they both had rebelled against the authority of scripture. For Luther and the reformers, the Holy Spirit came to them and interacted with them through the scriptures alone, not through internal feelings. Here is what Luther says concerning their freestyle spirituality:

It is good to extol the ministry of the Word with every possible kind of praise in opposition to the fanatics who dream that the Holy Spirit does not come through the Word but because of their own preparations. They sit in a dark corner doing and saying nothing, but only waiting for illumination, as the enthusiasts taught formerly and the Anabaptists teach now.³

Luther was not necessarily claiming that these people openly rejected or denied the scripture but that they rebelled against its authority by rejecting the meaning originally intended by the author. The enthusiasts made scriptures say what they felt or wanted them to say through personal interpretations and allegory -- which they claimed were revealed to them by the Holy Spirit.

In these matters, which concern the external, spoken Word, we must hold firmly to the conviction that God gives no one his Spirit or grace except through or with the external Word which comes before. Thus we shall be protected from the enthusiasts — that is, from the spiritualists who boast that they possess the Spirit without and before the Word and who therefore judge, interpret, and twist the Scriptures or spoken Word according to their pleasure.⁴

Once freed from the tyranny of the Catholic Church, many of these enthusiasts continued the Catholic paradigm and rejected the legitimate authority of the Holy Spirit speaking through the scripture. They practiced freestyle Christianity, interacting with the Holy Spirit through whatever *means* they felt inspired. These enthusiasts demanded interactions with the Holy Spirit outside

of scriptures - revelations felt and perceived internally by individuals to be the “voice of the Holy Spirit.” Luther attacked these “revelations” because they had no authority and resulted in people following their own imaginations.

For the Holy Spirit does not—as the enthusiasts and the Anabaptists, truly fanatical teachers, dream—give His instruction through new revelations outside the ministry of the Word.⁵

ERROR COSTS

Luther knew this appetite for new internal revelations of the Holy Spirit was damaging to those who believed that inner words had authority. Luther witnessed the death of tens of thousands in the Peasant's War; people who were deluded into believing their own internal feelings and those of their “spiritual leaders,” like Thomas Münzer, were the Holy Spirit and should be obeyed. Münzer claimed the Holy Spirit gave him revelations that asserted his rebellion against Germany's leaders as God's will. Münzer even claimed God told him that his “righteous followers” would be miraculously immune to the weapons of their adversaries. His revelations were wrong, the peasants were slaughtered, and Münzer was beheaded in 1525. Because of this tendency to mysticism, after leaving Rome Luther opposed Protestant mysticism because it was as damaging to Protestants as it was to Catholics. Luther fought this Charismatic paradigm with as much vigor as he did the abusive Catholic Church – the mystical authority supporting both was the same. Protestants simply replaced the Catholic pope with mystical feelings. Luther knew that *sola scriptura* was the certain authority that mysticism sought to undermine with internal revelations. Luther says:

Away with our schismatics, who spurn the Word while they sit in corners waiting for the Spirit's revelation, but apart from the voice of the Word! They say one must sit still in a corner and empty the mind of all specula-

tions, and then the Holy Spirit will fill it.⁶

The modern Charismatic “paradigm” and their concept of the *means* to interact with the Holy Spirit is not new. The concepts Luther wrote against in the 1500s are the same issues Charismatics struggle with today. These Charismatics dilute the authority of scriptures with mysticism, internal feelings, or allegorical or personal interpretations of the scripture as how the Spirit communicates. Again, the Reformation considered the work and power of the Holy Spirit essential and crucial in the life of the individual and the church. However, the means by which the Holy Spirit came to the church and exerted His rule – *how the Holy Spirit interacted with Christians* – this was Luther's battle.

SOLA SCRIPTURA OR POPES (ONE, MANY OR ME)

If we reject Luther's concept of *sola scriptura* we reject the Reformation – regardless of what is in a statement of faith. Rejecting scripture alone means serving popes and returning to the foundations of Catholicism. God's will, in that case, is revealed to men by the Holy Spirit through freestyle revelation, and it leaves us asking which pope we are to serve. The Catholic one, a new “anointed” leader? (Or perhaps we should set ourselves up as a “personal pope” receiving revelations for ourselves?)

Dr. Karlstadt was one such leader in Luther's day teaching people to be quiet and listen to the voice of the Holy Spirit speaking inside them – he called it “self abstraction.” The *means* he emphasized was an “inner word” that was “felt,” and he compared that to an external word that was spoken or read. His *means* are the same ones embraced by Charismatics today. This is what Luther says:

But should you ask how one gains access to this same lofty spirit they do not refer you to the outward gospel but to some imaginary realm, saying: Remain in “self abstraction”⁷ where I now am and you will have the same

experience. A heavenly voice will come, and God himself will speak to you. If you inquire further as to the nature of this “self abstraction,” you will find that they know as much about it as Dr. Karlstadt knows of Greek and Hebrew. Do you not see here the devil, the enemy of God's order? With all his mouthing of the words, “Spirit, Spirit, Spirit,” he tears down the bridge, the path, the way, the ladder, and all the means by which the Spirit might come to you. Instead of the outward order of God ... and the oral proclamation of the Word of God he wants to teach you, not how the Spirit comes to you but how you come to the Spirit. They would have you learn how to journey on the clouds and ride on the wind. They do not tell you how or when, whither or what, but you are to experience what they do.⁸

Luther rightly condemns this Charismatic teaching. Why? Because our internal feelings do not have the authority of God. God's Word has the authority of God; it is the *means* by which the Holy Spirit speaks to us individually and as a congregation. The Holy Spirit speaks to us with an external voice found in the words of scripture, as we read it or hear it preached, and He empowers these same words to change our hearts and actions. Here is Luther speaking on the role of the Holy Spirit described in John 16:1, “For He will not speak on His own authority, but whatever He hears He will speak.”

Here Christ makes the Holy Spirit a Preacher. He does so to prevent one from gaping toward heaven in search of Him, as the fluttering spirits and enthusiasts do, and from divorcing Him from the oral Word or the ministry. One should know and learn that He will be in and with the Word, that it will guide us into all truth, in order that we may believe it, use it as a weapon, be preserved by it against all the lies and deception of the devil, and pre-

vail in all trials and temptations. For there is, after all, no other way and no other means of perceiving the Holy Spirit's consolation and power, as I have often demonstrated from Holy Writ and have often experienced myself.⁹

The Reformation view of how the Holy Spirit works through church leadership was centered on the concept of *sola scriptura*. The activity of the Holy Spirit working through these leaders was viewed through the lens of *sola scriptura*, not mysticism with personal revelations or modern prophets. Scripture was the *means* by which the Holy Spirit interacted with the individual and the congregation. This is where they heard the certain voice of God. The message taken from Scripture and the words of their songs of worship, taken from scripture, were the *means* by which the Holy Spirit was active in their worship. While Luther may not have believed in a literal millennium, he did understand through the Scripture the rule of the King by way of the Holy Spirit at our present time.

The Holy Spirit establishes a wide difference among teachers and gives the right rule by which the spirits are to be tested. He wants to say that there are two kinds of teachers. There are some who speak on their own authority; that is, they evolve their message from their own reasoning or religious zeal and judgment. The Holy Spirit is not to be that kind of preacher; for He will not speak on His own authority... In this way Christ sets bounds for the message of the Holy Spirit Himself. He is not to preach anything new or anything else than Christ and

His Word. Thus we have a sure guide and touchstone for judging the false spirits.¹⁰

I believe that scripture clearly promises a literal Messianic Kingdom for Israel that will come to pass with Jesus reigning in Jerusalem for a thousand years as the actual king over the entire world. *Sola scriptura* is the *means* by which the Holy Spirit rules now in the lives of individuals and the church and is the visible precursor to the coming reign of the literal kingdom of God that will be manifested in the second coming. Rejecting *sola scriptura* for freestyle spirituality in the name of the Holy Spirit is rebellion against this kingdom. It is the actions of an enemy of God. Matthew 7:21:

"Not everyone who says to Me, 'Lord, Lord,' will enter the kingdom of heaven, but he who does the will of My Father who is in heaven will enter. Many will say to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?' And then I will declare to them, 'I never knew you; DEPART FROM ME, YOU WHO PRACTICE LAWLESSNESS.'"

END NOTES

1. We realize that some Charismatics do not believe that the gifts of the Spirit impart authoritative, binding revelation. We welcome Charismatics who embrace *sola scriptura*. This article is addressed to those who do not.
2. Tappert, T. G. (2000, c1959). *The book of concord: The confessions of the evangelical Lutheran church* (312). Philadelphia: Fortress Press.

3. Ibid. (212).

4. Ibid. (312).

5. Luther, M. (1999, c1960). *Vol. 2: Luther's works, vol. 2: Lectures on Genesis: Chapters 6-14* (J. J. Pelikan, H. C. Oswald & H. T. Lehmann, Ed.). Luther's Works (2:162). Saint Louis: Concordia Publishing House.

6. Luther, M. (1999, c1972). *Vol. 17: Luther's works, vol. 17: Lectures on Isaiah: Chapters 40-66* (J. J. Pelikan, H. C. Oswald & H. T. Lehmann, Ed.). Luther's Works (17:8). Saint Louis: Concordia Publishing House.

7. One of the seven stages in the mystic apprehension of God.

8. Luther, M. (1999, c1958). *Vol. 40: Luther's works, vol. 40: Church and Ministry II* (J. J. Pelikan, H. C. Oswald & H. T. Lehmann, Ed.). Luther's Works (40:147). Philadelphia: Fortress Press.

9. Luther, M. (1999, c1961). *Vol. 24: Luther's works, vol. 24: Sermons on the Gospel of St. John: Chapters 14-16* (J. J. Pelikan, H. C. Oswald & H. T. Lehmann, Ed.). Luther's Works (24:362). Saint Louis: Concordia Publishing House.

10. Ibid.

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