

In his earlier *Admonition*, he in a firm spirit and from the Scriptures rebuked the princes from Psalm 107:49 and John 19:15. He then gently encouraged the peasants from Luke 1:52 and Psalm 3:6 -- while also reminding them of Deuteronomy 32:25 and Matthew 26:52 and Romans 13:1-4 and First Peter 2:7-23 *etc.*

On the peasants' Third Article -- 'There shall be no serfs, for Christ has made all men free' -- Luther retorted: "That is making Christian liberty an utterly carnal thing! Did not Abraham and other patriarchs and prophets have slaves? Read what St. Paul teaches about servants -- who at that time were all slaves [First Corinthians 7:20-24]!"

"Therefore, this Article is dead against the Gospel. It is a piece of robbery, by which every man takes from his lord the body which has become his lord's property. For a slave can be a Christian and have Christian liberty in the same way that a prisoner or a sick man [or even a rich man] is a Christian -- and yet not be free. This Article would make all men equal... That is impossible.... For God's sake, let yourselves be advised!"

To the princes and lords, Luther then said: "We have no one on Earth to thank for this mischievous rebellion, except you blind bishops and lords -- and especially you blind bishops and monks whose hearts are hardened even to the present day and who do not cease to rage and rave against the holy Gospel.... You do nothing but flay and rob your subjects, in order that you may lead a life of splendor...."

"God is sending so many false-teachers...among us [*e.g.* Münzer].... The peasants are mustering.... This must result in the ruin, destruction and desolation of Germany.

"The [anabaptistic] murder-prophets, who hate me as they hate you, have come among these people.... God is minded to punish you, and allows the devil through his false-prophets to stir up the people against you...."

"To the peasants.... Dear friends..., I admit it to be...certain that the princes and lords who forbid the preaching of the Gospel...have well deserved that God put them down.... Nevertheless, you too must have a care that you take of your cause...with justice...."

"Dear brethren, I beg you, in a kind and brotherly way -- to look diligently to what you do and not to believe all kinds of spirits and preachers, now that Satan has raised up many evil spirits of disorder and murder and filled the World with them.... I will not spare you the earnest warning that I owe you -- even though some of you, poisoned by the murderous spirits, will hate me for it!..."

"See, dear friends, what kind of [anabaptistic] 'preachers' you have -- and what they think of your souls! I fear that some 'prophets of murder' [especially Münzer] have come among you, who would like by your means to become lords in the World and do not care that they are endangering your life, property, honor, and soul -- temporally, and eternally. If now it is really your will to keep the Divine Law, as you boast -- then do it!... The devil has sent false-prophets among you. Beware of them!"

In the same year of the Peasant War, Luther published his 1525 essay *Against the Robbing and Murdering Hordes of Peasants*. Very clearly referring to the Anabaptist Thomas Münzer and his supporters, Luther insisted¹⁵² that the Peasant War was "the devil's work...and in particular...the work of the archdevil who rules at Mühlhausen...."

"The peasants are not content to be themselves the devil's own, but they force and compel many good people against their wills to join their devilish league and so make them partakers of all of their own wickedness and damnation.... How many martyrs could now be made -- by the bloodthirsty peasants and the murdering 'prophets'!"

21. Dr. Martin Luther on the antinomian and antipaedobaptistic Münzerites

In his *Smalcald Articles*, Luther describes¹⁵³ the anabaptistic "enthusiasts" -- as "spirits who boast that they have the Spirit, without and before the Word, and accordingly judge Scripture or the spoken Word and explain and stretch it at their pleasure. As Münzer did, and many still do at the present day, who wish to be acute judges between the Spirit and letter -- and yet know not what they say or declare!"

Luther also states: "What was Münzer seeking, except to become a new Turkish [or Islamic] emperor? He was possessed of the spirit of lies, and therefore there was no holding him back.

"He had to go at the other work of the devil, take the sword and murder and rob, as the spirit of murder drove him. And he created such a rebellion, and such misery...."

"When the Turks [or Muslims] go into battle, their warcry is no other than 'Allah!'... They shout it, till Heaven and Earth resound.... In the Arabic language, *Allah* means '[the] God' -- and is a corruption of the Hebrew 'Eloha.' But they have taught in the Koran that they shall boast constantly with these words 'There is no God but God!'"

"All this, is really a device of the devil! For what is it to say, 'There is no God but God!' -- without distinguishing one God from another? The devil too is a god [Second Corinthians 4:4] -- and they honor him with this word...."

"The Turk is entirely Münsterian [or anabaptistic], too. For he overthrows all rulers -- and tolerates no gradations of government such as princes, courts, lords, nobles and other feudatories.... He alone is lord over all, in his land.... He is also a Papist. For he believes that he will become holy and be saved -- by works."

Further, Luther again warns¹⁵⁴ against "poisonous and dangerous 'preachers' who take the side of one party alone and call the lords names -- in order to tickle the people and court the peasants." Such 'preachers' include "Münzer, Carlstadt and other fanatics.... If Münzer and Carlstadt and their comrades[!] had not been allowed to sneak and creep into other men's houses and parishes, whither they had neither call nor command to go -- that whole great calamity [of the Peasant War] would not have happened."

Also in his 1539 work *On the Councils and the Church*, Luther has much to say against the Anabaptists' rebaptisms and their ignorance -- as well as against their violence. There, he states: "Augustine condemns...rebaptism -- which was afterward repeatedly condemned, and rightly so.... St. Augustine...in his book *On Heresies*...had worried long and much with the 'Anabaptists' -- the Donatists.... [Nevertheless,] Anabaptism will maintain that it is right -- against St. Augustine, and all of us...."

"I excuse [the rebaptistic] St. Cyprian, insofar at least as he was not such an 'Anabaptist' as ours now are.... The error of his heart, was in thinking that he was not bestowing a second baptism -- but baptizing an unbaptized heathen...."

"[Some of] our Anabaptists, however, confess that among us [Lutherans] and under the Papacy, there is a true baptism. But [all Anabaptists say that] if it is given or received by the unworthy -- it is no baptism...."

"If the Anabaptists had been learned enough..., they would have rushed headlong.... After the fashion of sects, [they] have wanted to bring something new into the world...different from the rest of the World. But since they are unlearned in the sciences, the devil has not been able to use them as that kind of instrument or tool...."

"We [Lutherans] began to teach by the Gospel that...outward things could not save men.... Then [anabaptistic] people came to the conclusion that baptism (because it was external water); the Word (because it was outward human speech); the Scriptures (because they were outward letters) made with ink; bread and wine (because baked by the baker) -- that all these things were nothing at all, because they were perishable things."

Thus Luther further contrasted the Biblical basis of the Lutherans with the pseudo-spiritualistic fanaticism of Thomas M \ddot{u} nzer's Anabaptists. "They devised the slogan: 'Spirit, Spirit! The Spirit must do it! The letter kills!'" -- exclaimed Luther. Thus M \ddot{u} nzer [derisively] called us Wittenberg theologians 'men learned in the Scriptures' -- and [named] himself, 'the man taught of the Spirit'.... There you see how the devil had armed himself and built up his barricades"¹⁵⁵ -- by opposing Scripture to Spirit!

The rejection of infant baptism was just one of the many errors of these Anabaptists. For -- adds Luther -- "another [Anabaptist] rejects the sacrament [of the supper]; still another [Anabaptist] teaches that there will be another World between this one and the last judgment; and some [Anabaptists] assert that Christ is not divine."¹⁵⁶

Yet all of the Anabaptists rejected infant baptism! Indeed, some of them further rejected even adult baptism -- whenever administered by Romanists, or even by Protestants. Clearly, the Anabaptists were not interested in the reformation but rather in the 'transubstantiation' of Christ's Church -- by way of a brand new 'recreation' never before seen during Church History.

However, with their new and sectarian "gathered church" concept -- the Anabaptists were indeed interested in revolution against what they regarded as a Christless social order. Consequently, in 1525 Luther rightly called them Germany's "new false-prophets."¹⁵⁷

22. Luther on the Anabaptists as a perverse eschatological phenomenon

We have already seen Luther knew most early Anabaptists rejected the deity of Christ. Indeed, even the later trinitarian Anabaptist Menno Simons rejected Christ's true humanity.

To Luther, the Son or eternal Word of God Who became the man Christ Jesus – was and is and always shall be – very God. He is now, and ever shall be, also very man. For Christ according to His true deity, is from and unto all eternity the Second Person of the Triune God. According to His true humanity, He is not an incarnated heavenly and Non-Adamic 'humanoid' at all. Instead, He is in fact the Last and Second Adam -- alias the very seed of Mary and the descendant *par excellence* of Eve the bride and rib of the first Adam.

Luther wrote his *Exhortation to the Clergy Assembled at the Diet of Augsburg* in June 1530. It was called a 'summary of all Lutheranism' (by Cardinal Campeggio's Romish translator who there rendered Luther's original German words into Latin).

In that *Exhortation*, Luther referred to "the rod." That is "this, Münzer and the revolt" which "came quickly and gave...a blow from which you have not yet recovered...."

"This is certain. If you keep on with your swaggering and boasting -- you will find that Münzer's spirit still lives and is...mightier and more dangerous than you can now believe or conceive!"

Said Luther in his *Sermon on Christmas Day* in 1530: "There have been disputations and lectures which dealt with the fact that Christ the Lord, born of Mary, is true man.... But this belief is heard by the Devil too, and the Turks, and all the godless among the 'Christians' [such as the Anabaptists who disbelieve it]...."

"The Turk too admits that Christ was born of the virgin Mary; that Mary was an immaculate virgin -- but that Christ was no more than a man! Yet the Word of God, as it is given in the Gospel -- he denies.... Still, I fear that the Turk believes more of this article -- than does the Pope...."

"Christ is not only the virgin's Son, but also **the Lord of angels** and the **Saviour of men**. The words, anyone can understand -- anti-sacramentarians, **[anabaptistic] fanatics**, sectarians, **and Turks**. But they do not proceed from the heart; they come only from hearing -- and go no farther than hearing...."

"**We** should know nothing but this message of the angel: 'I bring to you **good news of great joy!** For to you is born this day **the Saviour**' [Luke 2:10-11]. This, then, is the faith we preach, of which the Turks and the Pope and all the [incarnation-denying anabaptistic] Sectarians know nothing.

"The **[Anabaptist]** fanatics do, it is true, snatch to themselves the words of the angels -- but how earnest they are, is plain to see. For they receive the Word only as a piece of paper...."

It does not go to the heart. So they receive this greatest of treasures to their great harm, and still think they are Christians."

Martin Luther died in 1546. Just before he did, he wrote his *Preface to the Revelation of St. John*. That last book of the Bible, clearly teaches the Son's eternal deity as well as His now-permanent humanity.

For there, Christ is called "the Beginner and the Ender" and "the Lord Who is and Who was and Who [always] shall be" and "the Almighty" and the One "worshipped...Who keeps on living for ever and ever" and the great "I am" and "the Root and Offspring of David" and the "Lord Jesus" alias 'Jehovah-saves.' Cf. Revelation 1:4-18 & 3:14 & 4:8f & 5:5:8-14 & 10:2-6 & 12:4-11 & 22:3-5 & 22:16-21.

Luther states about this last book of the Bible: "In chapters 7 and 8, begins the revelation of the spiritual tribulations – *i.e.*, all kinds of heresies.... The first bad angel is Tatian, with his Enchratites.... The second is Marcion, with his Cataphrygians...[and] Montanists." And Anabaptists and Pentecostals are Neo-Montanists!

Luther maintains that also Revelation 8:8 is a picture of those who "boast their spirits above all the Scripture and move -- like this 'burning mountain' -- between Heaven and Earth." Such, he insists, "in our day, do Münzer and the [anabaptistic] fanatics." Indeed, the average German Anabaptist, wrote Luther, wished to have "nothing to do with baptism" (meaning infant baptism).

"In [Revelation] chapters 9 and 10," continues Luther, "the real misery begins.... The first woe, the fifth angel, is [the hellbound wicked anti-trinitarian] Arius.... The second woe is the sixth angel, the shameful Mohammed with his companions the Saracens who inflicted a great plague on the Church.... Along with this comes...the 'holy' [*sic*] Papacy – with its great spiritual show -- the Masses."

In Revelation 12:7-9, continues Luther, "the Prince of this war -- called Michael -- is and can be none other than our Lord Jesus Christ.... Daniel 3:25 [& 12:1f].... Therefore together with His Church, Christ must offer resistance and battle against the army of the hellish dragon, the Pope, the Turks [alias Muslims], Jews [alias Judaists], and the destructive gangs [of Anabaptists] -- so that the faith and profession of Christ[ianity] may remain pure."

On Daniel 12:1-6 Luther comments that "exactly as also in Revelation 12, we understand by 'Michael' the Lord Christ Himself -- Who, with his 'Angels' or Preachers through the Gospel battles against the Devil here on Earth.... Till then, it was the worst time ever upon Earth -- just as Christ cites this word in Matthew 24."

"The Devil, through the [papal] Antichrist, has grasped hold of the Church in two ways -- on the one hand, by an epicurean deriding of the Sacrament and the Word of God; on the other hand, by doubt and anxiety.... We previously read in Daniel 9 [vs. 26], how the city would be destroyed... Precisely so again, we take this here [*viz.* Daniel 12:2-3f] to refer to the need and service of the tribulated Church." A.D. 66f.

"The Man clothed in linen [Daniel 12:6], is the One Who had been speaking up till then.... Is it not enough, that the Antichrist has so abominably almost destroyed the Church? Even now, she is barely revived again by Michael [the Lord Christ] -- as the swarms of destructive heretics and sacramentarians and **Anabaptists** arrive, and also commit yet more abominations.... Yet in that time...after the fall of the Antichrist, the World will live freely!"

Luther concludes: "We can profit by this Book [of Revelation], and make good use of it." And that we can do in three ways.

"First, for our **comfort!** We can know that neither force nor lies, neither wisdom nor holiness, neither tribulation nor suffering -- shall suppress the Church. But it will gain the **victory**, and overcome at last.

"Second, [we can profit from the Book of Revelation] for our **warning** -- against the great and perilous and manifold offence that is to come upon the Church.... This has happened before now under the **Papacy**, and **Mohammed**, and all other **heretics**" such as the **Anabaptists** *etc.*

Third. "We see clearly what cruel offences and **shortcomings** there have been.... If only the Word of the Gospel remains pure among us, and we love and cherish it -- we are **not to doubt that Christ is with us**.... Christ is with His saints, and wins the **victory** at last!"¹⁵⁸

23. Luther and Lutheranism's anti-rebaptistic Anti-Anabaptism

In his own work *Concerning Rebaptism* (1528), Luther thrashes the Anabaptists' misconception of baptism. They had over-emphasized the subjective and downgraded the objective side of baptism. Yet, Luther retorts, important as faith is -- it is the Word, and not faith, which is the basis of baptism. Any would-be baptizer who regards faith on the part of the baptizee as essential for the validity of the baptism -- can never consistently administer baptism. For he can never be certain that faith in Christ really is present!

It is possible, concedes Dr. Martin Luther, that some might conceivably doubt the validity of their own infant baptisms. For they might well have no irrefutable evidence that they even then already truly believed. They might then conceivably wish to request (re-)baptism -- when adults.

That request, however, should not be granted! Instead, insists Luther, the one making this request should be told that even if he were thus to be 'baptized' a second time -- Satan might well soon trouble him again, as to whether he then too really had faith. Then he would have to be 'baptized' yet again -- a third time. And so on, *ad infinitum*, for just as long as any such doubts kept recurring.

"For it often happens that one who thinks that he has faith," explains Luther, "has none whatever -- and that one who thinks that he has no faith but only doubts, actually believes. We are not told 'he who knows he believes' nor 'he who thinks he is sure he believes' [shall be saved]..., but 'he that believes [and is baptized] shall be saved' [Mark 16:16]....

"The man who bases his baptism on his faith -- is not only uncertain.... He is...godless and hypocritical.... For he puts his trust in what is not his own -- viz., a gift [of faith in Jesus] which God has given him -- and not in the Word of God alone!" Consequently, even though at the time of baptism there be no faith -- the baptism, nevertheless, is still valid.¹⁵⁹

As already noted, Luther died in 1546. His *Collected Works* (or *Gesamtausgabe*) were printed in Jena from 1555 to 1558, in twelve volumes. Also therefrom, in 1570 a *Thesaurus* (or *Treasury*) of Luther's writings was selected from all of his works which had that far been collected. This *Treasury* adds many statements of Luther about baptism and the Anabaptists.

Says Luther: "We were born from Adam and Eve.... Thus the same old man would be born in sin and unto death, and need to be born again unto righteousness and everlasting life by the power of the Holy Spirit.... Therefore do not look to the hand and mouth of the minister who only takes water, and speaks a little word! That [minister's hand and mouth] alone is but a slight action which fills only one's eyes and ears, and does nothing as far as blind reason is concerned -- unless that baptism is constituted according to the Word and work of God Who, truly, is the Baptizer! That is why it also has such power, as the Holy Spirit testifies through St. Paul [Romans 4:11 & 6:3-14 and Colossians 2:11-13 *etc.*]....

"I shall and will not risk...depending on who a minister is, or what he believes. But in order that my baptism be certain -- I want to look at its Establisher, and listen to what His Word and command is! The minister must indeed be there, and extend his hand and mouth to it. But I would not be pointed to the visible [human baptizer], but to the invisible Baptizer Who established and ordained baptism....

"God supplies the minister, be he whatever he may.... He [the minister] does not baptize in his own name, nor in that of Peter or Paul [*cf.* First Corinthians 1:13-16]...but in the Name of the Father and the Son and the Holy Spirit. It is Thereinto that I see the baptizee baptized...or sprinkled with water! Thus, I know that such is a correct baptism. For Scripture clearly testifies this.... For here it is God the Father and the Son and the Holy Ghost Himself Who baptizes.

"That is why St. John portrays baptism so that we should not regard it only as water. For Christ, he says [First John 5:6], does not come with water alone -- as the Anabaptists [*Wiederteuffer*] allege.... Peter [in his First Epistle 1:2 & 3:20 and also in his Second Epistle 1:16-21 & 3:13-18] says that one is baptized and sprinkled with the blood of the guiltless Christ.... Peter [First Epistle 1:2 & 1:23-25] says that sprinkling means nothing else but preaching.... The water of sprinkling, is Holy Scripture....

"Therefore such preaching and baptizing [Matthew 28:19f] is equivalent to being sprinkled with the blood of Christ Himself. Only, here it occurs Spirit-ually -- for corporal sprinkling does nothing.... That is why I must therefore hide and mask it -- lest you should say: 'I don't see anything in baptism but the water with which the baptizer baptizes...and sprinkles the little child; and I hear nothing but the words "I baptize you in the Name [*etc.*]" being spoken!' But the Word and faith tell me that God Himself is there....

"Concerning the fruit resulting from baptism..., we are punishable if we do not augment

that doctrine with a life [accordingly]. For wherever the doctrine and faith are right, also the same fruit shall follow -- and we live as a baptizee should.... But whenever the doctrine is false -- there too also the life is no help..., but both get lost and evaporate....

"Papists...and the herd of Anabaptists do this to holy baptism, whenever they merrily struggle against the ordinance of God.... That deserves no sword or temporal punishment! But it does deserve the Devil himself, and everlasting hellfire....

"Peter and Paul warn that one is able to detect, from our lives, whenever we have received baptism usefully and blessedly.... For here one must see to it that the Devil...not prevent us from treating baptism unrighteously.... May the baptismal font never testify against us!....

"Dear brethren, I have never taught you that baptism should give freedom to sin.... But now, you should love another life -- and relinquish sin! Having been baptized, yet remaining in sin -- are irreconcilable with each other [Romans 6:1-18].... For it [baptism] has been given, so that sin be removed -- and so that one now, henceforth, becomes pious and increases in good works.... Wherever you do not do so -- don't think that things around you are right...and that you can excuse your sins!... For to remain your old self -- and to continue in anger, impatience and envy -- indicates that you have received holy baptism unto great damage [cf. Mark 16:16 and Hebrews 6:1-8].

"Thus, if you were an adulterer or a whoremonger or a miser -- baptism teaches you henceforth no longer to be violent or to fornicate or to be miserly or to steal and to rob.... Henceforth -- be a pious and a righteous and a benevolent and a modest person!...

"But if you remain the same as previously -- nothing can help you. For [then,] you are not honouring nor treating your baptism purely.... You may indeed be called a Christian. But you have certainly let go of Christ, and are sinning against your Lord and serving the devil.... You no longer have the name and appearance of Christianity.... You are deceiving yourself, and doing yourself damage....

"Once again. He who does not live...the way he should, dishonours and defames both his own doctrine and his baptism. He testifies against himself that he is not worthy of grace, and is nothing but a stain and excrement among Christians -- as Peter called such [in his Second Epistle 2:18-22]. Therefore, let us too -- seriously and diligently -- attempt to be found among those who taste and adorn [baptism as] this high treasure of ours! Also with a life and walk toward God, as well as before the World!...

"Concerning infant baptism.... Children are rightly baptized, and they too believe.... Such **infant** baptism devolves from the **Apostles** [Acts 2:14-39 & 16:15 & 16:33 & 18:8 and Romans 4:11 & 6:3f and First Corinthians 1:16 & 7:14 & 16:15 and Colossians 2:11-13]....

"It is obvious that infant baptism is apostolic (Acts 2:14-39). Such is clear also from Acts 16:15 (Lydia and all her baptized household) & 16:33 (the Philippian jailer and all his baptized household) & 18:8 (Crispus and all his baptized household) and Romans 4:11 & 6:3f and First Corinthians 1:16 (Stephanus and all his baptized household) & 7:14 & 16:15. From

Colossians 2:11-13 it is clear that baptism replaces circumcision." Indeed, it is also clear: from Genesis 17:1-14, that Abraham and his whole household were circumcised; from First Peter 3:20f, that Noah and his whole family were baptized; and from First Corinthians 10:1-2, that Moses and all of his people were baptized.

Thus, infant baptism is Biblical, from Genesis (17:1-14) to Revelation (7:2-9)! "So we cannot reject it" -- insists Luther -- "and must let it remain! For nobody has yet been able to prove that children, in baptism, cannot believe -- nor that such baptisms are not right.... For wherever baptism is right and useful, it blesses the children (who believe as we do)....

"If infant baptism were not right -- God would not have allowed it to continue for so long, and so generally, throughout Christendom.... It is precisely the Anabaptists (*Widerteuffer*) who violate it....

"Christians all over the World...regard the children [of believers] as believers. Therefore they have upheld infant baptism, and not allowed it to die out.... In addition, all heretics have died out -- who have been much more recent and newer than infant baptism!...

"God has at all times baptized many children.... He has illuminated and adorned them with the Holy Spirit, and with understanding Scripture [Jeremiah 1:5 and Luke 41-44 *cf.* Acts 2:38f and First Corinthians 7:14 and First Timothy 1:5 and Second Timothy 3:14f]....

"Previously, none have been driven to rebaptism (*Widertaufe*).... The first baptism is correct; and rebaptism is wrong....

"If infant baptism were to be wrong, there would have been no Christendom for more than a thousand years! That is impossible. For in that case, the article of the [*Apostles*'] *Creed* 'I believe in a holy Christian Church' would be false....

"If infant baptism were to be wrong..., Christendom would have been without baptism for a very long time. If it had been without baptism, it would not have been Christianity. For Christendom is the bride of Christ, subject and obedient to Him. It has His Spirit, His Word, His Baptism [Ephesians 4:4-5]....

"If infant baptism had not been general in all the World, but had like the Papacy been received in only some places -- the Anabaptists might have had some credibility.... But in the whole World throughout the entirety of Christendom, infant baptism has kept on -- even until today....

"This agrees with that Scripture where St. Paul says of the Antichrist, Second Thessalonians 2, that he would sit in the Temple of God. As it is God's Temple [or Church], it is not a den of heretics -- but...Christendom, which must indeed have had the right baptism even under the Pope and the Turk [alias oppressive Islam] and in the whole World.

"Christ called the little children to come and to be brought to Him, Matthew 19, and says: 'Of such is the kingdom of heaven.' The Apostles baptized whole households [Acts 2:38f & 16:15 & 16:30-33 & 18:8 and First Corinthians 1:1-2 & 1:16 & 7:14 & 16:15]....

John [the Apostle] wrote to little children [First John 2:12f cf. John 21:15f].... And John [alias Jesus' half-cousin] became a believer in his mother's womb [Luke 1:15 & 1:41-44]....

"These sayings are not enough for the swarms of anabaptistic heretics (*Schwermer*)!... For us [Protestants], they are.... They are **certainly enough**!... It [infant baptism] is nowhere against Scripture, but in accordance with Scripture [Romans 4:11f and First Corinthians 7:14 and Colossians 2:11-13 cf. Genesis 17:6-14]....

"God has made His Covenant with all nations through the Gospel [Matthew 28:19 cf. Revelation 7:2-4 & 14:1 & 15:4 & 21:24-26 & 22:3-4], and has instituted baptism as its sign. Who can [among those **nations**] exclude the **little children** therefrom [from 'all nations']?... The Old Covenant with its sign of circumcision, made Abraham's children [to be marked as] believers.... They were the people of God.... He said: 'I will be the God of your seed!' [Genesis 17:6-14].

"This must be much more so, in the New Covenant with its sign [of baptism]!... We baptize all, freely.... Nobody is excluded, save those [like the Judaists and the Muslims] who place themselves outside, and who do not wish to accept such a Covenant.

"When we, according to His [*viz.* Christ's] command, baptize all -- we take care that the baptizees believe. That we do, when we preach and baptize [Matthew 28:19 cf. Mark 16:16].... We plant, and water; but we let God give the growth [Isaiah 44:3-5 & 52:15f cf. First Corinthians 3:2-6 & 7:14 & 16:15]!"

The 1530 *Augsburg Confession* (later endorsed also by John Calvin), declares¹⁶⁰ that the Lutheran churches "condemn the Anabaptists...who imagine that the Holy Spirit is given to men -- without the outward Word -- through their own preparation and works.... They condemn the Anabaptists, who allow not the baptism of children....

"They condemn the Anabaptists...who teach that those who have once been holy, cannot fall again.... They condemn the Anabaptists who...contend that some men may attain to such a perfection in this life, that they cannot sin....

"They condemn the Anabaptists, who forbid...civil offices.... They condemn the Anabaptists, who think there shall be an end of torments to condemned men and the devils."

Also in the 1577 *Formula of Concord*, three decades after the death of Luther the later Lutherans declared¹⁶¹ that "the Anabaptists are divided into many sects -- of which some maintain more, some fewer, errors. Nevertheless, in a general way -- they all profess such a doctrine as can be tolerated neither in the Church; nor by the police and in the commonwealth; nor in daily [domestic and social] life."

The *Formula* then mentions "'Anabaptist Articles' which cannot be endured in the Church." It claims that "this 'righteousness' of the Anabaptists "consists in great part in a certain arbitrary and humanly-devised sanctimony; and in truth is nothing else than some new sort of monkery."

These intolerable 'Anabaptist Articles' include the one "that infants, not baptized, are not sinners before God -- but just, and innocent." Concerning "baptism," continues the Lutheran *Formula of Concord*, "in the opinion of the Anabaptists, they [infants] have no need" of baptism or of salvation.

"Infants [say the Anabaptists] ought not to be baptized until they attain the use of reason, and are able themselves to profess their faith.... They [the Anabaptists] neither make much account of the baptism of children, nor take care to have their children baptized. This conflicts with the express words of the divine promise (Genesis 17:7 *sqq.*). For this only holds good to those who observe the covenant of God, and do not contemn it."

The Anabaptists again quite wrongly further teach "that a godly man ought to have no dealings at all with the Ministers of the Church who teach the Gospel of Christ according to the tenor of the *Augsburg Confession*." Indeed, Lutherans "rebuke the preachings and errors of the Anabaptists." For many of the Anabaptists have gone and "'shunned' some of those who have been made saints by the One also they claim to be the Saviour."

The *Formula* also condemns five "'Anabaptist Articles' which cannot be endured in the Commonwealth. I. That the office of the magistrate is not, under the New Testament, a condition of life that pleases God. II. That a Christian man cannot discharge the office of a magistrate with a safe and quiet conscience. III. That a Christian man cannot with a safe conscience administer and execute the office of a magistrate (if matters so require) against the wicked, nor [when] subjects implore for their defence that power which the magistrate has received from God. IV. That a Christian man cannot with a safe conscience take an oath, nor swear obedience and fidelity to his prince or magistrate. V. That the magistrate, under the New Testament, cannot with a good conscience punish criminals with death."

Anabaptism thus spurns even the Bible's own mandated death penalty for capital crimes like murder and rape. So too does its stepchild -- modern humanistic socialism. All opponents of the Bible's capital punishment for capital crimes -- note well!

The *Formula* next condemns a further three very important "'Anabaptist Articles' which cannot be endured in daily life. I. That a godly man cannot with safe conscience hold or possess any property, but that, whatever means he may possess, he is bound to bestow them all as common good. II. That a Christian man cannot with a safe conscience either keep an inn, or carry on a trade, or forge weapons. III. That it is permitted married people who think differently in religion to divorce themselves, and to contract matrimony with some other person who agrees with them in religion." Note well; note well; note well!

This Anabaptism, then -- thus hates Capitalism. It hates also the God-given right to possess weapons for personal protection (alias the 'right to bear arms'). And it also hates sexual faithfulness alias marital fidelity toward a spouse who was not an Anabaptist.

The Lutheran *Formula of Concord* further condemns the following four "Errors of the [anabaptistic] Schwenkfeldians. I. That all those who affirm Christ according to the flesh to be a creature, have no true knowledge of the heavenly King and His reign. II. That the flesh of Christ through its exaltation has in such wise received all the divine attributes, that Christ as

He is man is altogether like to the Father...and that the flesh of Christ pertains to the essence of the Blessed Trinity. III. That the ministry of the Word...is not that instrument whereby God the Holy Ghost teaches men.... IV. That the water of baptism is not a means whereby the Lord seals adoption in the children of God."

24. Luther on the Anabaptists' anarchy and their eschatological annihilationism

Unlike the anarchistic Anabaptists, Martin Luther believed in the State's power of the sword -- with which to punish evil-doers, and with which to praise those who do good. Romans 13:1-14. Yet the Anabaptists -- rejecting the State and initially disavowing all violence whatsoever -- themselves soon started wielding the sword against **Non-Anabaptists!**

Luther, however, countered:¹⁶² "The law of the sword, was from the beginning of the World. For when Cain killed his brother Abel, he was firmly afraid [that properly punitive] men would kill him [Genesis 4:14].... He would not have had that fear, if he had not seen and heard about it from Adam [*cf.* Genesis 2:17 & 3:3 & 3:24]....

"All saints from the beginning of the world have wielded the sword. Thus did Adam, with his descendants [Genesis 4:14f]. Thus did Abraham, who saved his nephew Lot and who slaughtered the four kings. Genesis 14[:8-15]....

"In addition, God after the Flood has expressly re-instituted and confirmed it [*wiederumb eingesetzt und bestetiget*]. For He says in Genesis 9[:5-6]: 'He who sheds the blood of man, shall have his own blood shed by man!'.... Christ too confirmed this, when He said to Peter in the garden: 'He who takes up the sword, shall die by the sword!' [Matthew 26:52] -- which is precisely what is to be understood from Genesis 9....

"All die in Adam.... All in the entire human race must die, because of the alien guilt of one single man.... All of us, for the sake of that alien sin, have merited everlasting punishment and have been condemned to suffer in hell....

"Death is a blessed thing only to those who believe in Christ.... [To them,] death is nothing other than a pure grace; yes, the commencement of life!... Death is given [to them] -- even like a doctor who consumes it, and strangles sin, and helps the [human] spirit to become blessed....

"It is wrong not to mourn for the dead.... There have been some Pagans who have held it is a manly 'virtue' not to be upset, nor to weep, when a good and dear friend dies. In our own time, the gangs of anabaptistic heretics [*Rottengeister*] have restarted this again.... They again wanted to erect this pagan 'virtue'.... We condemn this anabaptistic [*rottengeisterische*] and re-erected pagan 'virtue.' We say it is not right....

"On the last day..., the trumpets shall sound and the dead shall rise and we shall be changed [First Corinthians 15:51-54].... We [believers] shall always be with the Lord [Second Thessalonians 4:14-17]....

"He shall say to those on His left hand: 'Depart from Me, you accursed, into the everlasting fire prepared for the devil and his angels!'... And they shall enter into everlasting pain [Matthew 25:41-46].... See the Gospel, concerning the rich man and Lazarus [Luke 16:20-26]!...

"Everyone has his hell with him, wherever he is.... [Yet also,] hell shall be a special place. They [the wicked] shall be condemned to hell, to the everlasting wrath of God....

"The damned shall be burned with everlasting fire.... It shall not be a fire which roasts or sings them only a little, and then ceases.... It shall not be such as they might hope again to get out of it.... But they shall stay there for ever.... Mark 9:[43-48]....

"In the most grievous pain of the damned in hell, their worm does not die and their fire is not quenched.... They shall not only be separated from Christ and His saints and have no part with them; but they shall have to submit, everlastingly, under their feet....

"Jesus Christ said He has the power to give everlasting life [John 5:24f *cf.* 3:16 & 3:36].... Then, God shall be all things in all people [First Corinthians 15:28].... When He [thus] reveals Himself, all of us shall have enough in body and soul.... That which we now have with all creatures, and need to take here and there one at a time and piecemeal -- that, we shall all acquire from Him and be given and have immediately in all things and without deficiency or cessation....

"Let us think of the life to come, because we shall there await a great salvation and unspeakable goods!... Even in each life, there shall be many differences.... Each shall in his own body have his own clarity, and every body-part its own particular honour.... Just as there are many kinds of names and colours and powers among precious stones [Revelation 21:19-21] -- so shall there be many kinds, also among the body-parts, in one and the same body....

"Our Lord Christ has become another Adam -- in spiritual life.... And yet, with a true and real body of flesh and blood [First Corinthians 15:12-54]....

"There you see how the two, a natural and a spiritual body, are placed together.... Not like certain [anabaptistic] heretics have suggested..., as if 'flesh and blood' cannot inherit the Kingdom of God; and as if on the last day only the spirit or the soul shall be there and be blessed, while the body would remain on the Earth.... Nor as if there would be only a 'spiritual' resurrection -- as when a man is baptized, only the spirit is resurrected without concerning the body [*sic*]!

"No. Not so!... For I read clearly that there shall be a spiritual body, just as there had earlier been a natural or fleshy body.... We are baptized not only according to the soul; but also the body is baptized. That is how the Gospel is preached to us. And we are thereby blessed not only in the soul but, for the sake of the whole man, also according to the body....

"He Himself said to Adam: 'Dust you are, and unto dust you shall return!' [Genesis 3:19 & 4:19 *cf.* Ecclesiastes 3:20f & 12:7]. All men are earthy, and must again go back under earth. But it shall not remain earth! For whereas He formerly made a beautiful man out of it

with body and soul -- so too shall He at another time make it much more glorious and more beautiful. For that is precisely why He lets it decompose in the ground.

"I believe in the resurrection of the flesh' or the body -- and not only of the spirit (as the [anabaptistic] heretics say).... You have heard how the wiseacres and gangs of [anabaptistic] spirits (*Rottengeister*) preach against and mock this Article [of the *Apostles' Creed*].... [But] even Judas, Caiaphas, and all the damned -- shall be resurrected bodily.

"However, they shall not enter into the Kingdom of God! For 'what has been born from the flesh, is flesh' -- He says [John 3:5]. But the flesh and blood which have been baptized into Christ, are no longer called 'flesh and blood.' For they have been born anew from the Spirit [John 3:5-8]....

"It is actually the old man which is called 'flesh and blood' [in First Corinthians 15:50 *cf.* and John 1:12].... He [Christ] tells St. Peter, Matthew 16[:17], that 'flesh and blood' had not revealed such....

"But from that, it does not at all follow that flesh and blood shall not rise again on the last day. Far rather does the opposite follow! For therefore, just as 'flesh and blood' cannot enter into the Kingdom of God but must cease and die and decompose -- they rise again in a new spiritual being, so that it may go to Heaven" and thereafter inherit also the New Earth.

Luther believed in man's everlasting conscious future existence in the final World yet to come! Either in Heaven-on-Earth; or in Hell submersed in the Lake of Fire. Thus, Luther rejected the conditional immortality and annihilationism of many of the Anabaptists.

25. Ulrich Zwingli's Switzerland much disturbed by the Anabaptist heresies

In the years culminating in 1525, the Anabaptists had torn Germany apart. Ominously, a similar situation was now threatening to develop in Switzerland too. For the rumblings of the Peasant War in Germany soon reached the German-speaking areas also of Switzerland.

The Swiss Protestant Reformer Ulrich Zwingli -- son of a village magistrate, graduate of the University of Vienna, and competent Bible Student -- was rightly alarmed. The Anabaptists were radical revolutionists. Their social views -- as reflected in their demand that adult Christians get themselves rebaptized and then revolutionize society -- made Luther's previous controversy even against Rome now seem peripheral.

Schaff has shown¹⁶³ that "radicalism was identical with the Anabaptist movement.... The baptismal question was secondary. It [Anabaptism] involved an entire reconstruction of the Church and of the social order. It meant revolution....

"Nothing is more characteristic of radicalism and sectarianism, than an utter want of historical sense and respect for the past.... It rejects even the Bible as an external authority, and relies on inward inspiration....

"The radical opinion...rejected Luther's theory of forensic, solifidian justification." Indeed, the really radical Anabaptists went off and replaced *sola fide* (by faith alone) -- with *sola revolutione* (by revolution alone).

Continues Schaff: "They hoped at first to carry Zwingli with them; but in vain.... They then charged him with treason to the truth, and hated him worse than the pope.... The demand for rebaptism virtually 'unbaptized' and 'unchristianized' the entire Christian World, and completed the rupture with the historic Church." Thereby, the Anabaptists existentialistically cut the continuous cord connecting the present to the past generations. And also to the future generations.

Of course, unlike the Marxian Communists -- modern Antipaedobaptists are quite understandably very embarrassed by the German Thomas M nzer. Instead, they hasten to claim their descent rather from the allegedly 'milder' varieties of the Anabaptists -- such as Conrad Grebel and his Swiss circle.

Thus, as regards all the Anabaptists, the modern British Baptist Erroll Hulse has claimed¹⁶⁴ that to be "the first baptism -- when Grebel baptised Blaurock in the home of Manz on January 21 1525." In that way, Hulse would de-anabaptize M nzer's mob.

However, Hulse remains silent about two adulatory letters from Grebel to M nzer some four months earlier, already written on September 5th 1524! It was addressed¹⁶⁵ "to the sincere and true proclaimer of the Gospel, Thomas M nzer at Allstedt in the Hartz, our faithful and beloved brother with us in Christ."

Grebel starts off his *First Letter*: "Dear Brother Thomas!" Soon thereafter, he further states: "Thy book against false faith and baptism was brought to us, and we were more fully informed and confirmed, and it rejoiced us wonderfully that we found one who was of the **same** Christian mind with us....

"On the matter of baptism, thy book pleases us well, and we desire to be further instructed by thee. We understand that even an adult is not to be baptized without Christ's rule of binding and loosing.... All children who have not yet come to the discernment of the knowledge of good and evil and have not yet eaten of the tree of knowledge...are surely saved by the suffering of Christ the new Adam....

"As to the [Non-Anabaptist and Non-Romish Protestant] objection that faith is demanded of all who are to be saved -- we [Non-Protestant Anabaptists] exclude children from this and hold that they are saved without faith[!].... We do not believe that children must be baptized.... Infant baptism is a senseless, blasphemous abomination[!]....

"Thou knowest this ten times better, and hast published thy protests against infant baptism.... I have already begun to reply to all (excepting thyself) who have hitherto misleadingly and knowingly written on baptism and have deceived concerning the senseless blasphemous form of baptism -- as, for instance, Luther.... I, C[onrad]. Grebel, meant to write to Luther in the name of all of us, and to exhort him to cease from his caution -- which he uses without Scripture."

Then, in a "Postscript or Second Letter," Conrad Grebel continues: "Dearly beloved Brother Thomas!" Condemning again "the idolatrous caution of Luther," Grebel then states that especially the Zwinglians "rail at us as knaves from the pulpit in public, and call us 'Satan changed into angels of light' [*cf.* Second Corinthians 11:14]....

Grebel's *Second Letter* then ends: "Establish and teach only...unadulterated baptism!... Thou art better informed than a hundred of us.... Ye are far purer than our men here, and those at Wittenberg.... [Signed:] Conrad Grebel..., Felix Manz..., and seven new young Münzers against Luther."

26. Zwingli's first condemnation of the Anabaptists' views on baptism

When first contacted by Anabaptists in Zurich, even as early as 1525 the Swiss Protestant Reformer Ulrich Zwingli never countenanced the rebaptism of those already baptized in infancy. To the contrary, even then he was already declaring.¹⁶⁶ "I leave baptism untouched.... We must practise infant baptism."

Zwingli first enjoyed some little friendship with the incipient Anabaptists in Switzerland. They seemed allies against Romanism, and initially supported his reforms. But when he clung to paedobaptism, they opposed him.

For the Swiss Anabaptists at length began not only to get themselves 'rebaptized' -- but also steadfastly refused baptism to their own infants. So Zwingli later condemned their views in his 1525 *Christian Introduction of the Zurich Council to the Pastors and Preachers* (in the section *Concerning the Abrogation of the Law*).

Now Zwingli had invited the Anabaptists to have private discussions with him. In vain! So a public disputation followed -- by order of the magistrate -- on January 17th 1525.

In his accompanying letter to Vadian, Zwingli wrote: "The issue is not baptism, but revolt." Still, Zwingli rightly believed (as too did Augustine's mentor Ambrose) that John the baptizer had baptized not just God-professing adults but also their babies.¹⁶⁷ He further believed that First Corinthians 7:14 implies a believer's babies' eligibility also for visible church membership.¹⁶⁸ Thus he launched a vigorous verbal attack against the Anabaptists.

Exclaimed Zwingli: "Their rebaptism is a clear sign that they intend to create a new and different Church. Biblical baptism, however -- just like circumcision -- can be performed once only. Once in the covenant, a man remains there. The New Testament knows only one baptism [Ephesians 4:4-6]. Neither Christ nor the holy Apostles ever repeated it -- or taught that it needed to be repeated."¹⁶⁹

Zwingli further pointed out that "the soul is cleansed by the grace of God, and not by any external thing whatever." Consequently, "baptism cannot wash away sin." Furthermore, Zwingli rightly saw that "the children of Christians are not less the children of God than their parents are, or than the children in Old Testament times were." So, seeing they "belong to God -- who will refuse them baptism?"¹⁷⁰

The antitrinitarian Anabaptist leaders Jan Denck (a pantheistic universalist) and Ludwig Hätzer (an adulterer and accused bigamist)¹⁷¹ then denounced Zwingli. He was, they said -- worse than the pope.

The Anabaptists had stubbornly rejected the baptism of covenant infants. So Zwingli now finally condemned their views -- in an open public debate with them.¹⁷²

The Reformer Bullinger was an eye-witness at that great public debate. It took place in the Zurich Council Hall on January 17th 1525. There, the Anabaptists argued that infants cannot believe.

But Ulrich Zwingli showed that infant baptism had replaced infant circumcision (Genesis 17 cf. Colossians 2:11-13), and that also the infants of Christians are themselves 'holy' (First Corinthians 7:14). He published his arguments (five months later) in a book. That bore the very appropriate title: *On Baptism, Rebaptism, and Infant Baptism*.

Zwingli won that debate, hands down. Another disputation was held in March, and a third in November -- with the same result. As Bullinger later declared, the Anabaptists just could not answer Zwingli.¹⁷³

27. The formal birth and constitution of Switzerland's Anabaptists

Within four days of being trounced by Zwingli in the great debate of 17th January 1525, at one of their sectarian meetings, the ex-priest Blaurock defiantly asked his colleague Grebel to rebaptize him in the home of Manz (alias Mantz). Blaurock then in turn rebaptized all the others present. Thus was Swiss Anabaptism formally launched.

The Baptist Erroll Hulse has well described¹⁷⁴ this situation. "This idea crystallised in the first baptism, when Grebel baptised Blaurock in the home of Mantz on January 21 1525.... Evening gatherings in the homes of the dissenters continued, and represented the first informal beginnings of gathered Baptist churches in the area. In the course of the week following the first baptism, thirty-five were baptised by affusion (pouring) at Zollikon."

What a concession by the Baptist Hulse! The members of "the first...Baptist churches" -- Hulse has assured us -- were "baptised by affusion" alias pouring, and not by submersion!

Subsequently too, Blaurock baptized by sprinkling; and Manz by pouring.¹⁷⁵ As the European Church Historian Richard Nitsche has shown in his great work *The History of the Anabaptists in Switzerland at the Time of the Reformation*: "We hardly encounter a single formal submersion, such as indeed occurred later."¹⁷⁶

Blaurock himself then lashed out against Luther and Zwingli. According to the 1525 Anabaptist *Hutterite Chronicle*,¹⁷⁷ Blaurock insisted that both Luther and Zwingli had "let go of the true baptism of Christ" -- and had instead, "with infant baptism, followed the pope...into a 'false Christianity'.... Luther and Zwingli defended...this false-teaching [paedobaptism] -- which they really learned from the father and head of Antichrist."

It will be recalled that Grebel had rebaptized Blaurock in the home of Manz. Fortunately, Manz had rightly told his Swiss Anabaptist colleagues that John the baptizer had sprinkled [and not submersed]. Consequently, the three of them now did the same.

Unfortunately, however, they did not follow John's sprinkling of also the babies of believers. Nor did they follow John (who baptized but once and for all) -- in their henceforth frequent "rebaptisms" of those already baptized.

Manz himself later recounted these dramatic events among the Swiss Grebelites. He then wrote:¹⁷⁸ "Just as John baptized..., so they -- were poured over with water."

However, having thus upheld the right mode of baptism, Manz then wrongly prescribed the wrong age for that ordinance! It should, he insisted, be received not merely in adulthood -- but also specifically at age thirty.

For Manz bizarrely decreed that "infant baptism...is also against the example of Christ Who...was baptized at thirty years.... Christ has given us an example.... As He has done -- so also ought we to do."

Yet according to the Baptist Hulse,¹⁷⁹ after "Grebel baptised Blaurock in the home of Manz," that latter Anabaptist himself was subsequently killed when only twenty-nine. Consequently, in getting himself (re-)baptized before his early death, Manz rejected his own inane injunction that baptism "ought" to be received precisely when thirty.

Very obviously indeed, the sinless Christ Himself was baptized when precisely thirty years of age. Why?

Not thereby to depict and still less to engineer the washing away of His Own sins (which were non-existent)! But to depict His Own priestly washing away of the sins of all His people -- from the tiniest baby, to the oldest antediluvian. Jesus Himself was baptized, substitutionarily for them, at age thirty -- precisely because that was when His highpriestly work for them formally began. Numbers 4:2-3,33-36,39,43,47 & 8:24-26a.

The Anabaptists did not understand that John the baptizer as the 'Second Elijah' poured water not just on God-professing adults, but also on their children. John 1:21 and Matthew 11:12-15 and Luke 1:15-17 *cf.* First Kings 18:31-36. Yet they did rightly understand that John the baptizer poured water on his baptizees (thrice). John 1:21 *cf.* First Kings 18:31-34.

Indeed, those Anabaptists too correctly followed suit in so pouring -- whether 'unitarianly' and but only once, or 'trinitarianly' and fully thrice. Unfortunately, however, the submersionistic later Baptists -- just like the mediaeval Romanists -- did not rightly understand that Jesus, and John's other baptizees, were not submersed but simply had water sprinkled or poured upon them!

We have already referred¹⁸⁰ to the Anabaptist hymnwriter Hätzer and his colleague the pantheistic universalist Denck, both of whom hated Zwingli even more than they did the pope. However, Denck himself has been described by the famous Church Historian Rev. Professor

Dr. J.H. Kurtz as 'the pope of the Baptists.'¹⁸¹ And Hätzer was not only antitrinitarian, but also a repeated adulterer -- and, indeed, a bigamist too.

According to the *New International Dictionary of the Christian Church*,¹⁸² in 1523 Denck became involved in the trial of the three impious painters of Nuremberg, where "the ideas of Thomas Münzer and Andreas Karlstadt influenced him greatly.... About October 1525, he was forced to leave Nuremberg, and he became a wanderer....

"He was rebaptized by Hübmaier...[and became] a leader of the Anabaptists.... He opposed the doctrines of predestination, the bound will, justification by faith, the sufficiency of Christ's atonement, the authority of the Scriptures, and the ministry."

Also in the *New International Dictionary*, the Scottish Baptist J.G.G. Norman has stated¹⁸³ that the "Anabaptist...hymnwriter" Ludwig Hetzer alias Hätzer had come "from the [Roman Catholic] chaplaincy at Wädenswil." He says Hetzer "came to Zurich, and wrote advocating an iconoclasm like that of Carlstadt.

"Disillusioned with Zwingli...Hetzer, Grebel and Manz established their own conventicles.... Tending to antitrinitarian spiritualism, he [Hätzer] was accused of adultery.... He composed hymns which were highly prized by the Hutterite" Anabaptists.

Indeed, to this -- also the English Baptist Hulse has added something very significant. Namely: "Hätzer, Hübmaier and Blaurock [were] all ex-priests...[and] influential characters involved in the Anabaptist movement."¹⁸⁴

The Pro-Anabaptist G.H. Williams has explained¹⁸⁵ how "Hätzer in Worms in 1527...was engaged with Denck in translating.... He attacked the Magisterial Reformation for disparaging the apocryphal books....

"The clearest evidence of Hätzer's final antitrinitarian spiritualism, is a stanza from one of the many hymns that he composed and which were cherished.... There survives the following explicitly-antitrinitarian utterance placed in the mouth of God: 'I am He Who created all things.... I am not three persons, but I am one. And I cannot be three persons, for I am one.'"

Williams continues: "Hätzer was exposed in the house of Georg Regel to his besetting temptation, for which he earlier had been asked to leave Basel. This time, however, it was adultery with the mistress herself of the little Anabaptist maid[en] he had earlier taken to wife.... He was clearly guilty."

28. The Anabaptists, rebaptizing defiantly, expelled from Switzerland for uproar

From the above, it is very clear that both Zwingli and Zurich would be well rid of the likes of Hätzer and his Anabaptists. The latter had been trounced in three successive public debates against Zwingli -- respectively in January, March and November 1525.

After the first debate, those Anabaptists had defiantly started rebaptizing Christians in and around Zurich. They had created public disturbances; and they had threatened the very maintenance of law and order there.

So not Zwingli but the City Council of Zurich then decided against them. Yet in one regard it still followed Zwingli's clement advice. Accordingly, Anabaptist parents with unbaptized children should be given eight days to get them baptized (*cf.* Genesis 17:12 and Colossians 2:11-13). Or, as obvious seditionists, they should face banishment from the city and the canton (yet still with full benefit of keeping their own goods).

The great Church Historian Rev. Professor Dr. Hilip Schaff rightly describes¹⁸⁶ what then ensued. "The Anabaptists refused to obey, and ventured on bold demonstrations.

"They arranged processions and passed -- as 'preachers of repentance' in sackcloth and girdles -- through the streets of Zurich..., abusing 'the old dragon' (Zwingli) and his horns [Revelation 12:9 & 13:11 & 20:2], and exclaiming: 'Woe, woe unto Zurich!'" Thus, they caused a great uproar.

Schaff continues: "The leaders were arrested.... A commission of ministers and magistrates were sent to them, to convert them. Twenty-four professed conversion [from their Anabaptism and their social aberrations], and were set free....

"Fourteen men and seven women were retained..., but made their escape April 5 [in 1526]. Grebel, Manz and Blaurock were rearrested -- and **charged with communistic and revolutionary teaching.**

"After some other excesses, the magistracy proceeded to threaten those who stubbornly persisted in their error.... Six executions in all took place in Zurich [not for rebaptism but indeed for uproarious revolutionism], between 1527 and 1532....

"The foreigners were punished by exile -- and met death in Roman Catholic countries.... [The German Anabaptist] Hübmaier, who had fled from Waldshut [or Wausthut in Germany] to Zurich [in nearby Switzerland], was tried before the magistracy...and was sent out of the country." Note -- not executed, but banned from Switzerland as an unwanted foreigner.

29. Zwingli's various writings against the errors of the Anabaptists

According to Zwingli, "the Anabaptists have their wives in common and meet at night...for lewd practices." He accused them openly: "As often as you [Anabaptists] confess Christ, you make a confession which is worse than that of the demons. For they had experienced His power in such a measure that they sincerely confessed Him to be the Son of God. But you, when you confess Him, do so hypocritically."¹⁸⁷

Again, insisted Zwingli:¹⁸⁸ "Give up the oath in any state, and at once -- and in keeping with the Anabaptists' desire -- the magistracy is removed!.... [Then,] all things follow as they [the Anabaptists] would have them. What confusion and upturning of everything!"

In 1527, Zwingli wrote his refutation of the Anabaptist Balthazar Hübmaier's little book *Concerning the Christian Baptism of Believers*.¹⁸⁹ In that same year, Zwingli published also his own *Polemic against the Catabaptistic Catastrophe*. There, he showed that rebaptism amounts to recrucifying Christ [Hebrews 6:1-6].

In that latter work, Zwingli rightly remarked that "the Hebrews' children, because they with their parents were under the Covenant, merited the sign of the Covenant [circumcision]. So also Christians' infants -- because they are counted within Christ's Church and people -- ought in no way to be deprived of baptism, the sign of the covenant."¹⁹⁰

Zwingli thus saw that the Church "distributes the sacrament [of baptism] -- to those who according to human judgment are to be regarded as elect."¹⁹¹ He therefore insisted that Christ-professing people (and their infants) are to be regarded as saved -- before their baptisms.

For "by the time the sacrament is administered, [even] the Anabaptist does not need it." This is so, because baptism certifies "something already given and accomplished in the heart" of a person "who knows that God has forgiven his sins long ago."

While conceding (as above) that some Anabaptists were indeed Christians, Zwingli did not accept that all of them were or are. For Zwingli also insisted that many Anabaptists were more immoral than even the weakest Paedobaptists.

Indeed, precisely their revolutionary rebaptisms helped lead on to the Communism of the Anabaptists (both as to their community of goods and as to their community of wives). It promoted also their ecstatically epilepsy-like "babbling under the claim of inspiration."¹⁹²

30. Zwingli's antirebaptismal Questions Concerning Rebaptism

Zwingli also published a work titled *Questions Concerning the Sacrament of Baptism*. Indeed, in his *Confession of Faith*, he declared¹⁹³ that "specifically the children of Christians belong without exception to the Church of God's people and are Members of His Church.... The children [of Israel] just as much as the [adult] Jews themselves belonged to that Church. No less do our children belong to the Church of Christ, than was formerly the case with the children of the Jews....

"All who descend from them according to the flesh, were reckoned to the Church. Yet if ours were not counted together with the parents, Christ would appear to be mean and stingy toward us -- if He had denied us what He gave to the ancients!...

"Hence, in my opinion, those who damn the children of Christians -- are acting godlessly and arrogantly. So many open testimonies of Scripture speak against them -- that the Gentile Church shall become not merely just as large, but larger, than that of the Jews!"

Behold Zwingli's optimism -- *versus* the pessimism of the Anabaptists! No wonder that Switzerland's Early Protestantism would lead to a re-assertion of the patristic Church's Postmillennialism -- whereas Switzerland's Anabaptism, which started off with a militaristic

perversion of Amillennialism -- would quite soon degenerate into defeatistic Premillennialism and, indeed, also to the 'rapture' of the Anabaptists from Switzerland!

Continued Zwingli: "Were John and Paul not chosen -- even when they were still children -- and, indeed, from the foundation of the World? However, the word 'Church' is taken quite generally -- namely for all who pass as Christians; that is, for those who relate themselves to Christ....

"[In Old Testament times,] Isaac, Jacob, Judah and all descendants of Abraham were members of this Church -- even in their childhood. Yes, even those children whose parents turned to Christ through the preaching of the Apostles at the start of the [New Testament] Church....

"That was also the case of the young children of the first Church. For this reason, I believe and acknowledge that they were marked with the sacrament of baptism....

"For the promise is not given to our children more narrowly but rather more extensively and more richly than it was to the children of the Hebrews in olden times. These are the foundations according to which the children are baptized and the Church is to be commanded. The attacks of the Anabaptists have no power against this....

"Isaac was circumcised as a child, even though he did not [then while an eight-day old baby] make a profession of faith.... We [and/or our babies] are prepared -- without the sacrament -- so that we [and/or our babies] may receive the sacrament.

"The Spirit works with His grace, before the sacrament. The sacraments serve as general testimonies of that grace which already previously inhabits each one in particular. Thus, baptism is conferred in front of the congregation -- to him who already has the promise before he receives baptism.

"From this, it is acknowledged that he is a member of the Church.... Our children are no less regarded as belonging to the Church than were those of the Hebrews.

"When members of the Church bring their child, it is baptized. For, as a child of Christian parents, it is regarded as belonging among the members -- according to the promise. By baptism the Church thus openly takes in him who already previously was accepted by grace.

"Consequently, baptism does not bring [or initiate] grace; but the Church testifies that he who is entitled to baptism, already has received grace.... The sacrament is the sign of something holy, namely of the grace already received....

"The Anabaptists err thoroughly, inasmuch as they refuse baptism to the children of believers -- and err in many other ways too.... But now, by God's grace, this pest in our midst has much abated."

31. Zwingli's antirebaptismal Declaration of Christian Faith

Finally, in Zwingli's *Declaration of Christian Faith*, he declares¹⁹⁴ that "the sacraments...are for us signs and symbols of holy things, not the things themselves which they imply. For who could be so simple as to regard the sign as the thing signified?"

"The sacraments are to be honoured.... For they signify the holiest things -- both those things which have happened, as well as those things we should do.... Thus, baptism indicates that Christ has cleansed us with His blood; and that, as Paul teaches, we 'put Him on' or are [henceforth] to live according to His example. Romans 13:14 & Galatians 3:27....

"Would the sacraments then have no power? No, they have a big power! Firstly, they are holy and honourable. For they were constituted and received by Christ the High Priest. For He not only instituted but also Himself received baptism....

"Secondly, they testify about an event.... Because baptism now indicatively proclaims the death and the resurrection of Christ, these must have been actual events.... Thirdly, they represent the state of things which they indicate. This is why they also receive their names.... Fourthly, they signify high things....

"Fifthly, the signs are similar to the things signified. For in each sacrament, one can measure two things. The one is the external sign, like the water in baptism.... The other and the more important, is the essential in the sacrament.... In baptism, through the water of grace, the really essential matter is that we are inwardly cleansed and washed from sins by the blood of Christ; that we are a congregation of Christ; that we are incorporated into Christ; that we are buried with Him in His death; and that we are raised with Him to a new life, *etc.*....

"Sixthly, the sacraments offer support and help to faith.... The sacraments thus support faith.... The hearing and the feeling are all attracted to the operation of faith.... For the faith of the Church or of those baptized, acknowledges that Christ died and rose and triumphed for His Church. One hears and sees and feels that -- during baptism....

"Seventhly, it represents the condition of an oath." Such means a binding oath sworn by the parents, in public, progressively to raise their baby as a child of the Covenant -- until he or she, after catechization at teenage alias the onset of maturity (Luke 2:40-52), personally oaths in public to serve King Jesus for ever. All of which was and is foreign to the anti-oathing anabaptistic mentality.

Zwingli then concludes: "The Anabaptists...hold all things in common.... [They say that] a man could have...more than one wife, in spirit.... They have distantiated themselves from us, and they never belonged to us....

"That anabaptistic pest crawls particularly into places where the pure doctrine of Christ begins to emerge.... From this...it can clearly be seen that it is sent by Satan -- in order to strangle healthy seed while the latter is germinating."

32. Early Anabaptists outside of Switzerland and Germany

Anabaptism now spread further, also outside of Germany and Switzerland. In 1526, the antitrinitarian and universalistic Anabaptist Jan Denck rebaptized the Austrian Hans Hut -- a sword-swaying visionary and former follower of Münzer.¹⁹⁵

According to the American Baptist Vedder,¹⁹⁶ Hut declared that shortly before the end of the age "all the 'godless' will be destroyed -- and that, by 'True Christians.'" In other words, all of the 'godless' Non-Anabaptists would then soon be destroyed by 'True Christians' alias by the Anabaptists!

Going to Nikolsburg and joining the Anabaptists there, Hut -- thus the sympathetic and pro-anabaptist Dr. G.H. Williams of Harvard¹⁹⁷ -- "placed in an intensely eschatological framework the expendable role of the magistrate and the pre-eminence of agapetic communism.... He had been anticipating Christ's second advent three and one half years, from the outbreak of the Peasants' War....

"Hut their fiery spokesman...had apparently preached that Christ would usher in His Kingdom during the approaching Pentecost [of 1528].... And [he] had in this pitch of eschatological excitement exhorted them 'to sell house and goods.'" Foreshadowings of the Pre-Adventist William Miller's later 'Great Disappointment' of 1843 -- and also of the later endless false prognostications of the Jehovah's witnesses!

"In Nikolsburg," explains the Baptist Estep,¹⁹⁸ "Jacob Wiedemann, an Anabaptist preacher who held that community of goods should be a cardinal principle..., joined forces with Hut.... Growing division finally compelled the Lichtenstein barons to expel Wiedemann and his party from their lands. From this group...the Hutterite expression of sixteenth-century Anabaptism developed....

"Old Jacob [Wiedemann]...dominated the *Brüderhof* [alias 'The Court of the Brethren'] in a rather highhanded manner. He directed the young women of the *Brüderhof* to marry the eligible young men available, threatening to secure heathen spouses for them if they failed to follow his admonition.... Among other things, he accused the elders of unequal distribution of goods and hypocrisy."

In Moravia, Anabaptists adopted a twelve-point 'Communist Manifesto' in 1529. There they resolved: to "receive all gifts from God [and] hold them in common"; to worship "at least four or five times a week"; to discourage their own practice of "two or three standing up in meeting to speak at once"; and to be "ever watching for the imminent advent of the Lord."¹⁹⁹

By 1532, the Hutterite Peter Riedemann had started producing his *Anabaptist Confession of Faith*. He said whosoever would not forsake private property, could not be a disciple of Christ. Christian community of goods was practised, and all shared alike.²⁰⁰

Foreshadowing the modern Moonies, Riedemann's *Anabaptist Confession of Faith* also provided for wives to be selected not by their husbands but instead by the community's elders.²⁰¹ So not even the Moonies are new under the sun!

All this was perfected in 1537 by Ulrich Stadler. In his *Cherished Instructions on...the Community of Goods*, that Anabaptist Bishop insisted:²⁰²

"There is one communion.... All are baptized.... In this community everything must proceed equally, all things be one and communal.... 'Common' builds the Lord's House, and is pure. But 'mine, thine, his, own' -- divides the Lord's House, and is impure. Therefore, where there is ownership...one does not wish to be one with Christ.... He is outside of Christ and His communion, and has thus no Father in Heaven....

"As the sun with its shining is common to all, so also the use of all creaturely things. Whoever appropriates them for himself and encloses them, is a thief....

"Whoever is...unhampered and resigned in the Lord for everything, [is ready] to give over all his goods and chattels -- yea, to lay it up for distribution among the children of God.... Men should be ordained who take care that everything proceeds equally in the whole House of the Lord.... They also should be fatherly with all the little children of God, and also do all the buying and selling....

"Wherever...each sets up his [own] kitchen -- there, it can[not] be said in truth that there is the one heart...which must however (and always should be) among the children of God.... 'Thine' will not be disclosed in the House of the Lord -- but rather equal love.... The free unencumbered community-minded and yielded hearts, must still be and remain precisely those who have everything in common with the children of God....

"It is true abandon (*Gelassenheit*) to yield and dispose oneself with goods and chattels in the service of the saints. It is also the way of love....

"We learn it in Christ, to lose oneself...and become poor and to suffer want -- if only another may be served. And further, to put aside all goods and chattels, to throw them away in order that they may be distributed to the needy.... A brother should serve, live and work for the others; none for himself." *Per contra*, however: cf. Ephesians 5:28-29 & First Timothy 5:7-8!

33. Pseudo-Clement, Pseudo-Isidore, and Anabaptist Communism

Comments Harvard's sympathetic Pro-Anabaptist G.H. Williams:²⁰³ "The Hutterite coenobites...were a household of faith. Theirs was a communism of love and production....

"The Hutterites also found substantiation for their Communism, in the *Pseudo-Clementine Epistle IV*...developed in Ebionite Anti-Pauline circles. Neo-Pythagorean and Stoic ideas of a golden age were here conflated with the 'memory' of a Primitive Communism. [Cf. the populist jingle: "When Adam delved and Eve span, who was then the gentleman?"]

"In the ninth century, the [Pseudo-]Clementine letters were incorporated into the *Pseudo-Isidorean Decretals*.... [The Anabaptist Sebastian] Franck excerpted the letters, in his

Chronica of 1531. It is quite probably from Franck that a later Hutterite article quotes 'Clement' [*sic!*] -- supposedly writing in A.D. 92 [*cf.* Philippians 4:3]....

"The Hutterites believed that God from the beginning had commanded the communitarian way of life.... There was the eschatological paradisiacal interpretation of the Community as the True Church." But in this, they were very wrong. See at Section 20 above!

Even more important than the previously-mentioned *Fourth Epistle*, was the so-called *Fifth Epistle of (Pseudo-)Clement*. As given in the *Pseudo-Isidorean Decretals*, it contains the vital phrase: "without doubt **all things** and also **wives** ought to be **common to friends**."²⁰⁴

According to the sympathetic Williams and Mergal, in "Moravian Communism...the *Fifth Letter of [Pseudo-]Clement of Rome* was no doubt influential."²⁰⁵ For "[Pseudo-]Clement is quoted in the Hutterite *Article Book* (1547)."²⁰⁶

Yet the above-mentioned Pseudo-Isidoreanized Pseudo-Clementine Epistles influenced not only the Communism of both the Austrian and the Moravian Anabaptists. They infected also Early-Dutch and Later-German Anabaptism. As Williams and Mergal themselves have admitted: "By way of Campanus..., Franck's evaluation of Pseudo-Clement reached Bernard Rothmann in Münster."²⁰⁷

The article *Campanus*, about that above-mentioned man -- in the 1882 Schaff-Herzog *Encyclopaedia of Religious Knowledge* -- is most illuminating. "Campanus," it records, was born near "Liege in the beginning of the sixteenth century.... Differing equally-much from the Reformed, the Lutheran, and the Roman-Catholic" viewpoints -- Jan Campanus was, "during his stay in Saxony, imprisoned on suspicion of antitrinitarian and anabaptistic heresies" during that time of great religious upheaval especially among the Saxons.

When Campanus was later released, "he caused great excitement among the peasants -- by preaching that the end of the World was speedily approaching." For thus sowing sedition anew, he "was again imprisoned -- and died insane. His antitrinitarian and anabaptist views he developed in...*Against the World*.... He held there were only two Divine Persons" ('Father' and 'Son') -- and indeed altogether 'Spirit-lessly'!

34. The roots of Anabaptist polygamy and community of wives

Now this binitarian Belgian Campanus,²⁰⁸ a friend of the Anabaptist Sebastian Franck, himself turned Anabaptist under the influence of the rabid Anabaptist Melchior Hofmann.²⁰⁹ Franck himself -- the excerpter of the Pseudo-Isidoreanized Pseudo-Clementine Letters²¹⁰ -- was well-disposed not only to antitrinitarian Anabaptists like Denck and Servetus, but also to the one he called his "dear Campanus."

From Franck, to Campanus, and then apparently through Hofmann -- the practices of polygamy and of community of women reached Rothmann in Münster. Indeed, it further reached also David Joris and the Batenburger Anabaptists.²¹¹

Melchior Hofmann, the Anabaptist mentor of Campanus, was a colourful Swabian. Already in 1525, while he was in Dorpat, there was uproar and iconoclasm.²¹² The same year he clashed with the Lutheran ministers there. That occurred when he began to show deviant views about political government, and rejected the oath.

After he falsely predicted that Christ's second coming would occur in 1533, the King of Sweden forbade him to preach there. Lutheran ministers then refuted him, and Luther himself opposed him. Next succumbing to the influence of Schwenckfeld, Hoffmann slid even more deeply into the various heresies of Anabaptism.

Hofmann denied Christ's true humanity²¹³ – alleging that Jesus, after 'conception'(!) and later while being born, merely travelled through Mary 'like water through a pipe.' To Hofmann, the Saviour 'has not two but only one nature.' However, that one nature was solidified as 'heavenly dew' in the womb of Mary -- like a spiritual pearl in a carnal oyster.

In April 1530, Hofmann was rebaptized.²¹⁴ Understandably, his fanaticism then increased. For now he wrote²¹⁵ that baptism "is the covenantal sign God instituted solely for the old..., [and] not for...immature children.... There is absolutely no order enacted by the Apostles or Jesus Christ...about it [viz. child baptism].... It has not been discovered that they ever baptized any child, nor will any such instance be found in all eternity....

"Paedobaptism is absolutely not from God, but rather is practised out of wilfulness by Anti-Christians and the satanic crowd in opposition to God and all His Commandments.... Verily, it is an eternal abomination to Him. Woe, woe to all such blind leaders who wilfully publish lies for the truth -- and ascribe to God that which He has not commanded and will never in eternity command! How serious a thing it is to fall into the hands of God!... Their inheritance and portion, is rather eternal damnation."

Hoffmann next claimed that baptism was bridal. He said: "The bride of the Lord Jesus Christ has given herself over to the Bridegroom in baptism...and has betrothed herself and yielded herself to Him, of her own free will, and has thus in very truth accepted Him and taken Him unto herself." Thus, baptism is only for those of marriageable age.

This language is almost erotic. It doubtless played a major role in promoting the emergence of polygamy and even community of wives among many of the Hofmannites.

While preaching in the border region of Germany and Holland, Hofmann made many converts. They themselves later 'converted' the Dutch lechers Matthys and Beukels. Two of Matthys's own 'apostles' then rebaptized and ordained the Dutchman Obbe Philips as well as Münster's Rothmann. Hofmann himself was then imprisoned in Strassburg, where he died in captivity.

Like most of the other Anabaptist leaders, Hofmann too was a false-prophet. For his prediction that 144 000 would soon go forth from Strassburg and convert the World,²¹⁶ never came to pass.

35. The Dutch Anabaptist Leaders Obbe and Dirck Philips

After the imprisonment of Hofmann in 1533, the Hofmannite baker Jan Matthys alias 'Elijah' emerged as the new leader. His 'commissioned apostles' Boekbinder and Cuyper then rebaptized the famous Dutch Anabaptist Obbe Philips[z] alias Filips in the same year -- before they then went forth to Münster and rebaptized its cathedral's ex-priest Rothmann.

Obbe himself then ordained his own brother Dirck Philips, and then rebaptized and ordained the famous Anabaptists David Joris in 1534 and Menno Simons around 1536. So renowned did Obbe become, that the Dutch Anabaptists were then often called Obbenites.²¹⁷

Obbe's brother Dirck or Dietrich later became the leading Mennonite Theologian. As History Professor Dr. K.R. Davis has pointed out:²¹⁸ "Son of a [Romish] Dutch priest, he...left the Franciscans and converted to Anabaptism in 1533....

"His elder brother Obbe ordained him an elder in 1534.... He wrote extensively and systematically, and was probably the leading Theologian of the early Dutch and North-German Mennonites. But largely because of his greater severity and rigidity, he was...responsible for schism within the Mennonite brotherhood."

Dirck Philips spurned the Old Testament, rejected the incarnation, and denied infant baptism. As the 'Pro-Mennonite' Leonard Verduin has rightly maintained:²¹⁹

"In the words of Dirck Philips, one of the most influential thinkers in the camp of the Anabaptists: 'The false-prophets cover and disguise their deceptive doctrines by appealing to the letter of the Old Testament.... It is from this fountain that the sacrilegious ceremonies and pomp of the Church of Antichrist [alias Rome] and the deplorable errors of the seditious sects [alias the Lutherans and especially the Calvinists] have come.'"

The Hofmannite Dirck Philips's christology and sacramentology were not original. He derived both from the 'bridal baptisms' of Melchior Hofmann himself, and of Hofmann's convert Jan Campanus.

As Harvard's sympathetic Pro-Anabaptist Dr. Williams has explained:²²⁰ "In Campanus..., we have a clearly-enunciated binitarianism which -- in denying personality to the Holy Spirit as in the case of Servetus -- nevertheless [unlike Servetus] postulates an eternal binity of persons. God the Father and God the Son [are] in one essence and one nature -- just as man and wife are two persons but one flesh....

"Campanus saw in the 'birth' of Eve from the side of Adam...the nuptial-generative union.... One may compare here the baptismal-nuptial theology of Hofmann..., extending from the latter through Menno Simons and Dietrich Philips into the whole of Netherlandish and North-German Anabaptism.... The ancient heretical christology, originally developed by Valentinus and assimilated by Apollinarius...was variously communicated to the sixteenth-century Radicals...by the perpetration of the celestial flesh heresy in Bogomile and Cathar circles."

This is an appropriate place to mention the importance of Adam and Eve for Anabaptist anthropology. Wrongly thinking Adam would always have remained naked before the fall (and not just during sexual intercourse with his wife both before and after the fall), some of the Anabaptists used his stated nakedness (in Genesis 2:24-25) to justify their own walking around naked in public, in many cities long after the fall. Such self-justification is clearly absurd.

The same applies to polygamy. For if such Anabaptists as advocated polygamy had but remembered the teachings of Genesis 2:24-25 and of Matthew 19:5 that "they two [and not they three or four or five *etc.*] shall be one flesh" -- they would hardly have been able to try justifying their own wicked ways from their very perverted misunderstandings of Adam's own practices both before and after the fall!

To Dirck Philips, there is no link between the infant circumcision of the 'carnal' Old Covenant and the adult baptism of the 'spiritual' New Testament.²²¹ One who has been regenerated, as a reward for his obedience in following Christ's command, receives the forgiveness of sin -- so that "in baptism the regenerated children of God are washed through the blood and the Spirit of Christ."²²² Indeed -- Synergism, Proto-Arminianism, and Crypto-Sacramentalism are all sacramentarily present in this statement of Dirck Philips.

36. The awful actions of Anabaptists in their 'millennium' at Münster

News reached the Hofmannite Anabaptist Beukels in Holland that the cathedral priest Bernard Rothmann of Münster in Germany had defended antipaedobaptism (but not yet adult rebaptism). So Beukels concluded that Hofmann's eschatological predictions were then being fulfilled in Münster.

Matthys, the henchman of Beukels, therefore promptly resumed the rebaptisms previously suspended by Hoffmann. After two of his 'apostles' (Boekbinder and Cuyper) had rebaptized and ordained Obbe Philips to lead the "Obbenite" Anabaptists in Holland, the Dutch Anabaptist Matthys then sent them to Münster -- where they promptly rebaptized the ex-priest Rothmann.²²³

Matthys and Beukels and other Dutch Anabaptists then sped to Münster, and supported Rothmann and Knipperdolling. Matthys proclaimed himself King of Münster, and announced his intention of killing all his enemies.

Catholics and Lutherans both fled the city. Matthys then and there introduced Communism and confiscated all money and food and real estate -- on the basis of the *Fourth Pseudo-Clementine Epistle*.²²⁴

"By way of Campanus" the student of Melchior Hofmann -- Williams and Mergal have insisted -- the Anabaptist "Franck's evaluation of *Pseudo-Clement* reached Bernard Rothmann in Münster.... See Hans von Schubert's *The Communism of the Anabaptists in Münster and its Sources*."²²⁵

After Matthys was killed in one of the predictable skirmishes, Beukels immediately took

over and proclaimed a yet stricter form of Communism. He enforced the death penalty even for merely complaining; and then he established polygamy.²²⁶ On this, we shall now let the Pro-Anabaptist Harvard Professor G.H. Williams tell the story.

"John Beukels," explains Williams,²²⁷ "established polygamy.... All who resisted it were to be considered reprobates (and therefore in danger of execution).... Rothmann followed John's polygamous example, and eventually acquired nine wives.... Beukels had himself anointed and crowned...as 'a king of righteousness over all'...."

"Rothmann defended polygamy.... Since the only legitimate purpose of marriage was to be fruitful and multiply, a husband should not be held back from fructification by the sterility or pregnancy or indisposition of one wife" alone. Mormonism -- here we come!

Continues the American Dr. Williams: "Rothmann, in a sermon in the Münster cathedral, proclaimed enthusiastically it was the will of the Lord that the saints should multiply as the sands of the sea.... Rothmann may have come into contact...with a certain epistle [falsely] ascribed to Clement of Rome, which urges the community of goods -- including wives."

Rothmann taught this radical sharing of property and its public ownership as well as community of wives -- in his 1533 *Confession of Both Sacraments*. Basing it on the pseudo-isidoreanized fourth and fifth *Epistles of [Pseudo-]Clement*, Rothmann's programme led to a community where the sharing of goods and wives was compulsory.²²⁸

While Rothmann had a mere nine wives, Beukels took fifteen -- and Knipperdolling seventeen.²²⁹ "*Koning Jan*" alias 'King John' Beukels had deserted a wife in Leyden; had next married the beautiful young widow of Matthys; and then soon had a whole harem.

A 'law' was passed, forcing all women under a certain age to marry -- under pain of capital punishment. Also quarrels among plural wives were punished capitally. Finally, divorce had to be permitted -- which 'transubstantiated' polygamy into an even grosser licentiousness.²³⁰

Melchior Hofmann had held both baptism and marriage to be an image of the relationship of Christ to His bride (alias the community of the faithful). After him, so too did the Melchiorite Rothmannites in Münster.

However, continues Williams,²³¹ these "Rothmannites...could think of Christ with many individual brides -- and hence [also of] each husband with a plurality of wives. But since plural marriage was also bound up with faith, the marriage of believers with unbelievers was not true marriage but the equivalent of adultery -- and therefore to be annulled by a rigid communal discipline...."

"The Anabaptist leader of Münster [was next] to name Jacob van Campen 'putative bishop' of the 'New Zion in Amsterdam'.... Seven enthusiasts, men and women..., walked naked and unarmed, 10 February 1535, to proclaim the 'naked truth' of the new Eden...."

"The failure to secure public support in Amsterdam, was signaled by the desperate

behavior of the *naaktloopers*" or 'naked walkers.'²³² Indeed, "this little coterie of wild visionaries proclaimed the 'naked truth' of an apocalyptic judgment and the coming of a communistic paradise."²³³

"The ecstatic prophet Herman Schoenmaker...had messianic pretensions and wanted to kill all monks, priests and civil officials.... Within beleaguered Münster, John, to prevent surprise and defection, established in May twelve 'dukes' to guard the gates.... He made life wretched for his subjects, and also for his wives. One of the most spirited among them was beheaded by him.... He trampled on her body, while the rest of his harem looked on....

"After a fearful battle, the city was taken on 25 June.... [The Anabaptist leaders] Knipperdolling and Krechting remained loyal to their Anabaptist faith, but John Beukels made a partial recantation before his death and even offered, if his life were spared, to persuade the remaining Anabaptists to give up all thoughts of violence."²³⁴

History had repeated itself. Centuries earlier, the Circumcellion circuit-riders had rebaptized Neo-Donatistically -- and then gone plundering and burning, murdering traditional Christians in many areas of North Africa. Now, revolutionary rebaptists rode again!

A then-contemporary writer described it all perfectly. See U. Rhegius's *Refutation of the Neo-Valentinians and Neo-Donatists of Münster* (Wittenberg 1535). See too the classic statement by the modern liberal Roman Catholic scholar C.A. Cornelius (in his *History of the Münster Revolution*).²³⁵

Interestingly, in his essay *The Anabaptists and the Rise of the Baptist Movement*, the modern Baptist scholar Rev. Dr. West of Oxford rightly describes Münster's Jan Beukels alias 'King John' as "scarcely sane." Nevertheless, in all candour, West then also honestly adds: "It is certainly not right to divorce Münster entirely from Anabaptism."²³⁶

37. Polygamy since Münster: the awful aftermath of Anabaptism

According to G.H. Williams, "after the fall of...Münster in June 1535 and the execution of 'King John' in January 1536 -- a group of radical Anabaptists from as far away as England met in August 1536 at the still-tolerant town of Bocholt near Wesel [in the Netherlands], to attempt to come to some mutual understanding to unify the shattered and scattered Melchiorite forces. The meeting was attended by followers of David Joris, John of Batenburg, and by a group of former Münsterites."²³⁷

Ordained by the Dutch Anabaptist Obbe Philips,²³⁸ the revolutionary Flemish Anabaptist and the modalistic Sabellian David Joris²³⁹ claimed to be the true Messiah.²⁴⁰ The Anabaptists acknowledged him as one of their most influential hymnwriters and prophets.

Some of his followers -- the 'Adamites' -- transgressed all boundaries of shame. His own *Miracle Book* predicted the impending destruction of the Papacy -- and the abolition of marriage in favour of a totally 'free love.'²⁴¹

"David Joris," according to Mergal and Williams,²⁴² "regarded himself as the third David -- in succession to King David and Christ" the Davidic King. "David Joris...misled the more fanatic remnants of the Münsterite debacle from his new base in Basel, where he lived splendidly under a false name." Among his followers, there were some polygamists.²⁴³

Explains the Baptist Estep:²⁴⁴ "At one time a Münsterite also, Joris was...an extreme 'inspirationist' [alias an advocate of ongoing immediate inspiration by the Spirit of God].... He claimed that the Scriptures were inadequate, and were therefore destined to be supplemented by his own inspired writings" -- if not also by his own verbal utterances too.

According to Williams,²⁴⁵ the followers of John of Batenburg -- the leader of the 'Sword-Minded Münsterites' -- were even more radical than the 'Davidjorists.' For the Batenburgers "believed that all who did not join with them, had to be killed. They sanctioned the plunder of churches, and divorce was obligatory for anyone whose spouse refused to join the group.

"They continued to practise polygamy, and held goods in common. With Batenburg as their new Elijah, they clandestinely waited for the belligerent second advent of the Lord.

"In the meantime, they allowed adult baptism to lapse -- and attended Catholic services in order to escape detection and persecution.... Community of wives was the distinctive feature of the Batenburgers, drawing upon the paradisiac speculations of the medieval 'Adamites' and emboldened by the restitution of polygamy in Münster.

"Fleshly mingling as the true and sole sacrament called *Christerie* or *Christirung*, was the distinctive feature...of Thuringian and Hessian 'Dreamers' or 'Blood Friends.'" These Anabaptists were "led by one Louis of Tuengeda, who around 1550 renounced baptism as the covenantal sign -- in favor of a sexual spiritualism that 'sacramentally' unified the fellowship by a single dream-inspired coition all around....

"Promiscuity cropped out in many places among the excesses of the 'evangelistic' revival, notably in St. Gall." Also "in the group around Hut's deputy in Franconian Königsberg (Georg Volk)...and in the communitarian...Anabaptism of Andrew Fischer."

The repeated adultery and bigamy of Hätzer had produced a horrible harvest. So too had the Communism of the Hutterites and the 'marriage meaning' of Hofmannite rebaptism.

There was the lewd lasciviousness of the lecherous Dutch Anabaptists Matthys and Beukels. There were the 'naked walkers' of Amsterdam. There was the popular polygamy in Münster. And there was also the lascivious and open community of women among the Batenburgers and other groups.

One can certainly understand the embarrassment of many of their modern stepchildren! Yet there is no way the widespread occurrence of gross sexual immortality among the Anabaptists themselves can be overlooked.

38. Obbe Philips recants in his *Recollections of the Years 1533-1536*

Long after the fall of Münster in 1536, and indeed even despite Menno Simons and until 1540, Obbe Philips continued to lead the Dutch Anabaptists -- his 'Obbenists.' Then, however, he became convinced that Anabaptism was fraudulent.

Withdrawing from it at that time, around 1560 he published his *Confession* -- alias his *Recollections of the Years 1533-1536*. That is an account of what had helped to open his eyes to all of those deceptions.

Obbe's frank and honest *Confession* is of very great importance in exposing also Neo-Anabaptism (such as Hyper-Pentecostalism and other heresies) today. Consequently, we now present important excerpts therefrom.

Wrote Obbe:²⁴⁶ "The first Church of Christ and the Apostles, was destroyed and ruined in early times by Antichrist.... All who with us are called 'Evangelical' know that the whole of the Papacy is a Sodom, a Babylon and Egypt, and an abomination of desolation -- the work or service of Antichrist.... Its ordinances...and teachings are false....

"Fieriness became apparent in some [Anabaptists] who could no longer contain themselves.... They presented themselves as teachers and envoys of God, professing to have been compelled in their hearts by God to baptize, preach and teach.... Among these were Doctor Balthasar Hübmaier..., Johan Hut, Johan Denck, Louis Hätzer, and Thomas Münzer....

"Among these, Melchior Hofmann stood out.... This Melchior was a very fiery and zealous man, a very smooth-tongued speaker who...wrote heatedly against Luther and Zwingli concerning baptism and other articles....

"I know of no one who has so much calumniated and damned in his writings, as this Melchior -- whereby also we all taught many blasphemies.... All who did not say yes and amen -- were 'devilish and satanic spirits'; 'godless heretics'; and people 'damned to eternity'....

"Great dissension and insurrection daily broke out among the burghers.... Baptism came rapidly into vogue -- among many plain and simple souls. At the same time, Melchior had written from prison that baptism should be suspended for two years....

"Thereafter, there also rose up two prophetesses.... These also prophesied and predicted remarkable things -- and had many visions, revelations and dreams....

"One of the prophetesses also 'prophesied' -- and that through a vision -- that Melchior was Elijah. She saw a white swan.... That, she interpreted to apply to Melchior as the true Elijah....

"She also saw a vision that...Cornelius Polterman, who was Melchior's disciple..., would be Enoch. [However,] some among them held that Doctor Caspar Schwenckfeld should be considered 'Enoch'....

"It was also prophesied that Strassburg would be the 'New Jerusalem'.... After Melchior was in prison for a half-year...he would leave Strassburg with 144 000 true preachers, apostles and emissaries of God -- with powers, signs and miracles.... Thereafter, 'Elijah' and 'Enoch' would stand upon the earth as two torches and olive trees."

39. Obbe Philips on the Hofmannite Anabaptist Jan Matthys

Continued Obbe: "There arose a baker of Haarlem named John Matthys, who had an elderly wife whom he deserted.... He took with him a brewer's daughter, who was a very pretty young slip of a girl....

"He enticed her away from her parents with sacred and beautiful words -- and told how God had shown great things to him, and that she would be his wife.... He professed to have been driven greatly, by the Spirit; and how God had revealed great things to him...; and that he was the other witness 'Enoch'....

"Now when the friends or brethren heard of this, they became apprehensive.... They had heard also, that Cornelius Polterman was 'Enoch.'

"When John Matthys learned of this, he carried on with much emotion and terrifying alarm -- and with great and desperate curses cast unto eternity into hell (and to the devils) all who would not hear his voice and who would not recognize and accept him as the true 'Enoch.' Because of this, some went into a room without food and drink, in fasting and prayer.... No one knew that such false-prophets could arise in the midst of the brethren!"

Thus far, fully three so-called Enochs. Matthys, Polterman, and Schwenkfeld. Plus one Elijah -- or rather: Pseudo-Elijah, Melchior Hofmann. *O mores; O tempora!* For see: Deuteronomy 13 & 18 and First John 4.

Continued Obbe Philips on these and other suchlike false-prophets: "They attached themselves to John Matthys and became obedient. John Matthys as 'Enoch'...sent out 'true apostles' in pairs....

"Some, such as Gerard Boekbinder and John [Beukels] of Leyden, departed for Münster. Thereafter, through his corrupt activities, John of Leyden became king of Münster -- all of which Gerard Boekbinder later told me in Amsterdam in the presence of Jacob van Campen ['putative bishop' of the 'New Zion in Amsterdam'] and several others....

"Two of these 'commissioned' apostles, namely...Boekbinder and...Cuyper.... [They] said we should not doubt but that they were no less sent forth with power and miracle, than the Apostles at Pentecost....

"They also comforted us and said...no Christian blood would be shed on Earth, but in a short time God would rid the Earth of all shedders of blood.... Thus did we, on that day -- almost all -- permit ourselves to be baptized.

"The following day..., they summoned us...and with the laying on of hands laid upon us the office of preaching.... We could feel the laying on of hands -- and...many loose words, which had neither strength nor lasting effect. As afterward we amply discovered....

"Three men...shortly thereafter -- through 'the driving of the Spirit' -- walked through Amsterdam [March 23rd 1534]. One cried out: 'The new city is given to the children of God!' Another called out: 'Repent ye, and do penance!' The third cried out: 'Woe, woe to all the godless!'...

"They were captured in the midst of these outcries. They and some fifteen or sixteen other teachers and brethren were taken as insurrectionists and Anabaptists to Haarlem -- where they were all condemned and tortured to death....

"Such was the reliability of their prophecies.... All they told us would come upon the World -- the tyrants and the godless on Earth -- then came upon us, and upon them first of all....

"After this, some others arose who were made teachers by the previous ones mentioned.... Such strange instruction was heard among them.

"One corrupted marriage. The second taught nothing but parables. The third would pardon no one nor recognize him as brother who fell into apostasy after baptism.... Others stood firmly by visions, dreams and prophecies.

"Some also were of the opinion that when the brethren and teachers were put to death, they would immediately be resurrected and would rule on Earth with Christ a thousand years.... There were almost as many opinions as there were teachers -- each comforting himself with lies and false-promises, visions, dreams and revelations.

Some had spoken with God [*sic*]! Others with angels [*sic*]! Until they got a new trek underway -- to Münster!"

40. Obbe on the interaction between the Dutch and the Münster Anabaptists

Continued Obbe Philips: "The most prominent in Münster, were John Matthys and John of Leyden.... Letters they daily sent to us -- of the great signs, wondrous visions, and revelations they had daily.... One may perceive of which [*Satanic*] spirit they were the children, and by which spirit they were led and driven!...

"Diverse teachers from Holland...professed that Münster and not Strassburg was -- the New Jerusalem! For Melchior was forgotten, with his prophets and prophetesses....

"All his apostleship, prophecy, Elijah-rôle, and his despatch of apostles from Strassburg -- all went to nought and to shame.... Everything that he so boldly professed from the mouth of the prophets and prophetesses -- he, in the end, found it all falsehood and deception: in fact, and in truth....

"Just as John Matthys was truly 'Enoch' with the true commission and apostolic office -- so also he [Melchior Hofmann] came to his end.... Melchior died in prison, and did not come out again -- as the prophets and prophetesses had predicted [he would do]!" Thus -- such were false-prophets and false-prophetesses!

"John Matthys -- as an 'apostle' and 'Enoch' -- was beaten before the gates of Münster in a skirmish.... He was so fierce and bloodthirsty, that he brought various people to their deaths.... His enemies...did not just kill him like other people, but hacked and chopped him into little pieces....

"Yet some of the brethren insisted that -- following the prophecy of 'Enoch' and 'Elijah' -- he would be resurrected on the fourth day, and before all people he would rise up to Heaven or be carried away by a cloud.... We have here the beginning and end of both 'Elijah' and 'Enoch' -- with their commissions, visions, prophecies, dreams and revelations....

"One insurrection followed another." Seven 'naked walkers' in Amsterdam during February 1535 proclaimed the 'naked truth' of an apocalyptic judgment and the coming of a communistic paradise.

"There the 'godless' would meet their end, and be punished. All that, came to nothing. All 'prophecies' were false and lying.... Those who denounced others as godless, were such themselves. And those who would exterminate the others, were themselves annihilated....

"I am still miserable of heart today, that I...was so shamefully and miserably deceived.... I did not stop forthwith, but permitted myself to bring poor souls to this.... I, through the importuning of the brethren, commissioned to the office: Dietrich Philips in Amsterdam; David Joris in Delft; and Menno Simons in Groningen.... It is this which is utter grief to my heart, and which I will lament before my God as long as I live....

"I shall be silent about all the false commissions, prophecies, visions, dreams, revelations and unspeakable spiritual pride which immediately from the first hour stole in among the brethren.... As soon as anyone was 'baptized' he was at once a 'pious Christian' -- and slandered all [non-anabaptistic] people, and admitted no one on Earth to be good but himself and his fellow 'brethren.'

"Was that not a great and terrible pride? And who can express the great wrangling and dissension among the congregation -- of debating and arguing about...the thousand-year Kingdom of Christ on Earth; about the incarnation; baptism; belief; [Lord's] supper; the promised David; second marriage; free will....

"A reasonable, impartial Christian may truly say that this is no Christian congregation but a desolate abomination.... It can be no Temple of God -- but a cave of murderers full of hate, envy, jealousy, spiritual pride, pseudo-piety, hypocrisy, contempt, defamation. They could suffer neither the love nor benefit -- of another who was not of their belief."

Thus the honest Ex-Leader of the Dutch Anabaptists, Obbe Philips. Once his eyes had been opened to the true character of his former associate leaders among the Anabaptists!

41. The not-so-peaceful unorthodox-trinitarian Anabaptist Menno Simons

About 1534, the priest Menno Simons renounced Romanism. Around 1536, he was 'rebaptized' and '(re-)ordained' by the then-anabaptistic Obbe Philips.²⁴⁷

Obbe withdrew from his own Obbenites around 1540. Then his brother Dirck and the Unitarian Anabaptist Adam Pastor and Menno Simons reorganized the Dutch Obbenites under the new name of 'Mennonites.'²⁴⁸

The allegedly 'peaceful' Anabaptist Menno Simons promptly branded²⁴⁹ Obbe as "a Demas" (Second Timothy 4:10). But Menno could never deny that Obbe was the one who had ordained him (Menno)!

Menno's first three books bore the titles *Christian Baptism; Foundation of Christian Doctrine*; and *True Christian Faith*. Together with Dirck Philips, Menno Simons ordained the Unitarian Anabaptist Adam Pastor in 1542.

Pastor taught that Christ did not exist before the incarnation. However, only after 1547 did the Mennonites excommunicate and 'shun' him because of his Unitarianism.

As the Baptist Estep has admitted: "Menno was never quite able to shake off the memory of that unpleasant experience. Like himself, Pastor had been a priest.... In other respects, he [Adam Pastor] was apparently a true Anabaptist.... Rationality [= Rationalism!] led him to doubt the deity of Christ...."

"Menno felt that the threat to the faith was so grave, that he wrote a small book to counteract Pastor's influence." That book was titled *Confession of the Triune God*....

"Menno's own ['heavenly flesh'] view of the incarnation, however, became a source of controversy.... Menno's position differed from the historic view, in denying that Christ received His human body from Mary."²⁵⁰

Menno Simons not only forbade oaths, but also lacked love. Not only did he perfect the practice of 'shunning' and often wield the ban. He also untruthfully denounced Paedobaptism as "nothing other than a ceremony of the Antichrist; a public blasphemy; a sin of sorcery; a graven image; yes, an abominable idolatry."²⁵¹

To Menno, infant baptism was "a human invention of which not one jot or tittle is found in God's Word." He condemned it as "a falsification of the ordinance of Christ; a work of superstition and idolatry; a public abomination; and a sacrament of the churches of the Antichrist just as absurd as the baptism of church bells in the Papacy."²⁵²

Let it not be forgotten that this Menno is the darling of modern Anabaptists! Too, Menno is the very man the modern British Baptist Erroll Hulse has called²⁵³ "probably the most successful of the early Baptists." Says Hulse: "Baptists"; not 'Anabaptists.' Note well!

Menno said²⁵⁴ Christians should regard the paedobaptist sacrament as "the baptism of the antichrist." Therefore "we must resist infant baptism not only with our mouth, but also unto blood and death." For "we must be baptized on our own faith." Infants cannot believe or share in regeneration, "because reason teaches they do not have ears to hear God's Word."

'Reason teaches' -- pontificates Menno Simons. The 'reason' of fallen man -- rather than the supra-rational certainties of infallible Holy Scripture!

"Infants," alleges Menno, "do not have ears" *etc.* To the contrary, however, infants do have ears! Indeed, they also have some small amounts of reason too. Yet, tiny as their 'reason' is -- they would not need it, in order to believe. For, as Luther pointed out, in our fallen World -- believers' infants indeed seem to have faith in Christ; such faith is all; but 'reason' is a whore.

As a false-prophet, in 1536 Menno Simons also -- just like very many Dispensationalists today -- mispredicted the second coming of Christ. He did so, when he alleged it was "imminent." So too did all of the other Anabaptists.²⁵⁵

Today, more than four-and-a-half centuries later, the second coming of Christ has still not yet occurred. Thus, even the 'eminent' Menno of the Mennonites stands 'imminently' exposed as a false-prophet indeed! Deuteronomy 13:1-11 & 18:10-22.

In addition, from about 1658 onward, many Unitarian Anabaptists expelled from Poland sought refuge in Holland -- where most of them joined the Mennonites. Some then called themselves 'Collegians'; denied Christ's deity; and forbade praying to Him.

Others followed Galenus, and professed Arianism. Yet others did not renounce Christ's deity, but did refuse to use words like 'Trinity' and 'Person' *etc.* To be altogether frank -- these new Mennonites or 'Minnists' then represented a whole medley of conflicting views. *Quot homines, tot sententiae!*

42. The Antitrinitarian Anabaptist Michael Servetus (or Miguel Serveto)

Miguel Serveto (alias Michael Servetus) was probably quite the most dangerous of all the Anabaptists. Yet Harvard's Pro-Anabaptist Professor Williams has described even himself²⁵⁶ as maintaining "spiritual connections with Calvin's principal foe, Michael Servetus...."

"Servetus [w]as a Spaniard brought up in contact with the Moriscos and the Marranos." Like the Ex-Moor Moriscos -- also the Marranos or abusively-named 'Pigs' (*sic*) had, often for very self-serving reasons, altogether voluntarily been baptized into Spain's by-then-renascent Roman Catholic Church.

Yet many Moriscos and Marranos included such Islamic Moors and Sephardic Judaists as surreptitiously continued practising their cordial Unitarianism **in secret** -- even after their own false and purely-nominal 'conversion' to and baptism by the Roman Catholic Church in

Late-Mediaeval Spain. Indeed, often before and sometimes even after their baptism -- they usually swore a secret oath with one another, thereafter to try and destroy the Church's Trinitarianism from within. So these Morisco re-islamizers and judaizing Marrano 'Pigs' were not at all the ecclesiastical 'sheep' they had pretended to have become!

Understandably, after the ((then) crypto-unitarianizing Servetus published his own books *On the Errors of the Trinity* (1531) and *Concerning the Trinity* (1532) -- the whole of Christian Europe was deeply shocked. Then, in his 1553 *Restitution of Christianity*, Servetus vilified also infant baptism administered in the Name of the Triune God.

No wonder that Calvin in 1556 denounced Servetus as "that vilest of men." Calvin then exposed Servetus also as "an Anabaptist and the worst of heretics."²⁵⁷

"Servetus," explains Harvard's sympathetic Pro-Anabaptist Professor G.H. Williams,²⁵⁸ "repudiated as a 'philosophical sophistication' the claim of the Trinitarians that the mundane [or 'economic'] generation of the Logos-Son [as a human being] -- had been preceded by an eternal [or 'ontological'] generation of the Logos-Son [way back in eternity].... For Servetus, [also] the Holy Spirit was a power -- and not a Person of the Godhead....

"The Prologue of John was seen to be a parallel to the prologue of Genesis, and the identification of the 'word' with 'light' had now made it possible for Servetus to think of the Word itself (*cf.* Dietrich Philips)...before the mundane incarnation, as also a kind of ['heavenly' or] 'celestial flesh'.... For Servetus, as of 1553, Christ was also [by and large] the eternal idea of man in the mind of God....

"His basic proposition was...that there were not three intradeical Persons.... As for the continuous but invisible outpouring of the Spirit of God -- Servetus was aware of it everywhere as the mundification of the divine *substantia* in all creatures which could therefore be considered full of divinity [pantheistically]. Hence, all things -- from the heavenly bodies to the smallest flowers -- could be looked upon as gods [pantheistically]....

"According to Servetus, God's Spirit is present in a special way at baptismal regeneration or deification -- to clarify the mind of the convert." Thus Servetus coupled his repudiation of the Ontological Trinity and his confession of a purely economic 'trinity' -- to his repudiation of infant baptism and his pantheistic advocacy of adult Anabaptism.

As the great Church Historian Rev. Professor Dr. J.H. Kurtz has indicated²⁵⁹ regarding the viewpoint of Servetus: "Son and Spirit are only different *dispositiones Dei* [or dispositions of God]. The Father alone is *tota substantia et unus Deus* [the whole substance and one God]. And as the 'Trinity' makes its appearance [only] in connection with the redemption of the World -- it will disappear again, when that redemption has been completed.

"The polemic of Servetus, however, extended beyond the doctrine of the Trinity -- to an attack upon the Church Doctrine of original sin and the repudiation of infant baptism.... He denounced views opposed to his own as 'doctrines of devils' -- among other reproachful terms, applying to the Church Doctrine of the Trinity the name of *triceps Cerberus* (the three-headed dog of hell)."

