

NURSERY MINISTRY WORKERS FOR THIS WEEK

10:50 a.m. Service ----- Cradle Roll 1: Mary Byars
 Cradle Roll 2: Larry Byars
 6:00 p.m. Service ----- Cradle Roll 1: Bertha Segebarth
 Cradle Roll 2: Shirley White
 Wed. Eve. Service ----- Cradle Roll 1: LeAnna White
 Cradle Roll 2: Seth White

AND THE PEOPLE CAME...

Week of August 9, 2009

Sunday School ----- 22
 Sunday Morning Service ----- 37
 Sunday Evening Service ----- 33
 Wed. Eve. Service, 08/12/09 ----- 32

AND THE PEOPLE GAVE...

Week of August 9, 2009

Undesignated Tithes & Offerings ----- \$ 1,426.50
 New Hymnals Fund ----- \$ 30.00
 Parsonage Renovation Fund ----- \$ 112.00
 New Piano Fund ----- \$ 2.00
Total Received for Week of 08/09/09: \$ 1,570.50

**Average amount of Undesignated Offerings needed
 to operate the church
 EACH WEEK,
 as a minimum = \$ 1,400.00**

FUND DRIVE REPORTS

NEW HYMNAL FUND

Offerings Received To Date: \$ 1,55.00

NEW PIANO FUND

Offerings Received To Date: \$ 572.00

PARSONAGE RENOVATION FUND

Total Received, To Date: \$ 447.00



Visit Us Online At - www.southheightsbaptist.com

WHAT IT MEANS TO BE SAVED

1. *Admit that you are a sinner.*
2. *Admit that God says all sins must be paid for.*
3. *Accept the fact that Christ took upon Himself the suffering necessary to pay for all your sins.*
4. *You must change your mind about sin and sinning (God calls this repentance).*
5. *By an act of your will, accept by faith the Lord Jesus Christ, who can save you from the penalty of sin. Then, tell God about this in a simple prayer. Believe that God keeps His promise to save you, and thank Him for His salvation.*



Please Remember To Be Faithful to Give!

As with everything else, the costs of keeping a church going never go down - they always go **up**. Bills wait for no one, and churches are no exception to this. An extra, sacrificial gift today by everyone present would go a long way...

We encourage all of our membership to practice obedience to God by being faithful every payday to give back to Him His tithe (10%). *If every family in our church would practice this one simple discipline, we would never have weeks where we have to put off paying some bills until the following week!*

Everything is expensive, especially for a small church like ours, but ours is a BIG God, and He LOVES to bless His children when they are obedient to Him!

If you are already a tither, we thank you, and encourage you to also give offerings as well. If you're currently not tithing, won't you please start **today - OK?** Thank you.

Church Directory

Todd W. White ----- Pastor
 Mickie Shatwell ----- Pianist
 Dickie Eberle ----- Greeter, Custodian
 Larry Mathews, Caryn Quinnelly, Todd W. White ----- S.S. Teachers
 Larry & Mary Byars, Brian & Charity Crawford,
 Nathaniel & Rebekah White ----- Outreach
 Flowers ----- Hannah and Shirley White

REMINDER



**IN DEFENSE OF BIBLICAL,
 HISTORICAL CHRISTIANITY**

by Dr. Thomas Cassidy, Pastor
 First Baptist Church - Spring Valley, California
 (seventh in a series)

THE ANABAPTISTS

The sect known as the Anabaptists came to prominence at the time of the protestant reformation, although they are known to have been in existence long before that time. A study of the history of the Anabaptists shows them to be the connecting link between the ancient and medieval Baptists and the modern Baptists.

The name **Anabaptist** means *re-baptizer*, and is a title given to this ancient group of Baptists by their enemies because of their practice of rebaptizing all who came into their ranks from the Catholic "Church." Anabaptist was a title of slander and reproach - the Baptists themselves would not accept this name because they counted all Catholic (and later Protestant) baptism to be unscriptural, thereby contending that there could be no *re*-baptism, for there had been no true baptism at all!

Baptists of the reformation era were called by a variety of names other than Anabaptist - or Wiedertauffer in German. Some of these were: Catabaptists, meaning literally **down dippers** or *immersionists*.

They were also known as **Neo- Donatists** or **New Donatists**, relating the Anabaptists back to the Donatists of the 4th century. In this charge, history is seen to repeat itself. The Donatists were to the rapidly expanding Catholic "Church" what the Anabaptists were to the newly-formed Protestant "Churches" - **a thorn in the side!** The Donatists were slandered by their supposed connection with the fanatical Circumvellers just as the Anabaptist were connected, by their enemies, with the Munster Rebellion. Contention with the Donatists caused Augustine to retreat from some sound doctrine; contention with the Anabaptists caused several reformers (notably Luther and Zwingli) to retreat from their early statements supporting the baptism of believers by immersion and a pure (regenerate) church.

The Anabaptist pastors were often identified through their practice of carrying canes or staffs - a custom which was in contrast to the sword and bishops crook held by the hand of the establishment "Church" clergy. The term **Stabler** or **Staff Carrier** became synonymous with heretic.

They were often identified with the **Cathari**, a word meaning **pure ones**, relating to the purity of life and purity of church practice by Baptists, even though this term was not new, but had been applied to true New Testament churches for 1,200 years.

One of the oft heard charges against the Anabaptists was that they were communists. One of the marks of the Baptists at this time was their willingness to live simple lives (in contrast to the opulence of the Catholic and Protestant Clergy)

(continued inside)

and to share their possessions with their needy brothers and sisters in Christ. They were attacked for practicing a 'community of goods'. They were also slanderously charged with practicing community of wives. As to these charges, let the Anabaptists answer for themselves:

☐ **Hans Scherer:** *"If a man has a big income and with this drives a poor man from his homestead or field, such a man is more wicked than a thief, in God's sight."*

☐ **George Blaurock:** *"I do not advocate community of goods; however a man that is a Christian will dispense his goods, otherwise he is not a good Christian."*

☐ **Julius Leuber:** *"As to community of wives, I would say that if anyone teaches that, his doctrine is of the devil and not of God. However, as to community of goods, I am obliged to help the brother near me, out of brotherly love and without being coerced."*

Luther called the Baptists "**Rottengeister**" or *clique-makers* because of the threat their beliefs and practices presented to the monolithic Church-State system.

However, it must be noted that all who were called Anabaptists were not necessarily true Baptists. The name Anabaptist was a collective term in the day of the reformation. The practice of branding all non-conformists with the most odious name imaginable was not new. Earlier groups such as the Paulicians and the Albigenses had been marked as Manichaeans by their enemies in an attempt to discredit them, and the same practice was conducted against the Anabaptists. At the time of the reformation, Europe was undergoing a dramatic political, social, and religious upheaval - there were many who did not conform. Since the term Anabaptist was a particularly detestable one, anybody out of step was likely to be so called. It is therefore important to differentiate the several Anabaptists.

Some of the various kinds of Anabaptists (apart from the true Biblical Baptists) were:

☐ **The Social Anabaptists.** The Anabaptists movement had its roots deep within the working classes of Europe. Thus it was easy to associate the name with the great peasant uprisings and social unrest of the times. While no one could deny that true Anabaptists were involved in many of these events, such as the role of Baptist patriots in the American Revolution, it is incorrect to ascribe radicalism as a tenet of Anabaptism. Some of the radicals of that day who were called "Anabaptists" were: **Thomas Munzer** and the Zwickau prophets. The fanatical Munzer (1489-1525) was in fact a zealous *Lutheran* who believed that Luther's reformation should go much farther. He fomented the Peasant's Revolt of 1534-1535 and was executed in its aftermath.

Other men of the same persuasion as Munzer were **Hans Hut** who claimed that a Turkish invasion would end the rule of Rome and usher in Christ's return, and **Melchior Hoffman** who proclaimed the "New Jerusalem" would be established at

Strassburg in 1533. Men such as these did much to harm the cause of true Baptists.

Munzer and his followers were characterized by their claims to: Receive revelation directly from God in direct opposition of the first great Baptist principle, the sole authority of Scripture; to be ushering in the Millennium, in a form of early Post-Millennialism / Reconstructionism.

☐ **Jan Matthys, John of Leyden, and the Munster rebellion.** The shameful events which occurred at Munster in Westphalia were the result of years of harsh oppression and terrible suffering received from the hands of Roman Catholic masters. Already a center of Anabaptism, from 1532 the population of the city began to be stirred up through the preaching of the Lutheran Bernhard Tothman. Munster quickly became a city of refuge and magnet for radicalism.

In 1553, a Dutchman named **Jan Matthys** proclaimed himself to be Enoch and announced the arrival of the Millennial Kingdom. In 1534, his companions, **John of Leyden** and **Gerttom Kloster** took charge of the government of the city. A bloody purge of the old order then began. People were forced to choose between baptism or death; monasteries were taken and desecrated; the wealth of the city was seized, and an enforced communist system of distribution enacted; Lutherans and Catholics were persecuted. This was a reign of terror akin to the French Revolution.

In 1534, Jan Matthys following a "divine revelation" led 20 men out of the city to attack the armies arrayed against it. He was killed. John of Leyden then introduced a theocratic rule, had himself crowned as the king of New Jerusalem, and lived above the sufferings of his besieged subjects. Polygamy was introduced, despite the strong opposition of 200 true Baptists in the city, and over the dead bodies of 50 of them. After a year long siege, the city was retaken by the army of Bishop, ending with a horrible massacre of many of its remaining inhabitants and the most revolting torture and execution of the leaders.

The enemies of the Gospel were quick to associate the Anabaptists with the events of Munster, and the effect of this tragedy was to blacken the name of true Biblical Baptists for years to come. A wave of persecution against Anabaptists across Europe followed.

Another movement of that time was a revival of **arianism** or *anti-trinitarianism* led by men such as the German **Johannes Campanus**, the Spaniard **Michael Servetus**, and ultimately the Italian **Faustus Socinus**, which led to the rise of the *Antitrinitarian Anabaptists*. Anabaptists were sometimes linked to this heresy because of their repudiation of Catholic creeds. This, of course, did not mean that they were anti-trinitarian. Some of those called Anabaptists may have tended toward adoptionism in their Christology.

Furthermore, many who held to unsound doctrine and are referred to as Anabaptists were, to be more accurate,

anti-Pedobaptists, i.e. they rejected infant baptism, but did not necessarily accept true Bible baptism. Some who were called Anabaptist may have exhibited docetist tendencies. This was said of **Menno Simons** who, unskilled in areas of speculative theology, apparently was driven to accept this position during debates with John of Lasco.

WHERE DID THE ANABAPTISTS ORIGINATE?

Most "Church" historians would say they originated at the time of the reformation, but this is not the case. Cardinal Hosius, a member of the Council of Trent in 1560, in an often quoted statements says:

"The Anabaptists are a pernicious sect of which kind the Waldensian brethren seem to have been although some of them lately, as they testify in their apology, declare that they will no longer re-baptize, as was their former custom; nevertheless, it is certain that many of them retain their custom, and have united with the Anabaptists." (Hosius, Works of the Heresies of our Times, Bk. I, 431, ED. 1584).

That Cardinal Hosius dated the history of the Baptists back twelve hundred years is obvious in another statement by the Cardinal:

"If the truth of religion were to be judged by the readiness and boldness of which a man of any sect shows in suffering, then the opinion and persuasion of no sect can be truer and surer than that of the Anabaptist since there have been none for these twelve hundred years past, that have been more generally punished or that have more cheerfully and steadfastly undergone, and even offered themselves to the most cruel sorts of punishment than these people." (Cardinal Hosius, Letters, Apud Opera, 112-113).

"The sources single out no man as the originator of the sixteenth century rebaptism. In the words of Joseph Beck, 'From whom the idea of rebaptism issued, of this the sources say not a word'. This required an explanation. To rebaptize is to do an extremely radical thing. ... How so radical a practice sprung up anonymously is passing strange - if it is assumed, as the vogue is, that Anabaptism was simply the product of the sixteenth century. But this silence as to who must be credited with the idea becomes wholly explicable once it is realized that what was known as Anabaptism in reformation times was in no sense a new thing. Neither the name nor the practice was new. ... The Anabaptists did not initiate a new school of thought; they merely restated an ancient ideology - in the idiom of the sixteenth century to be sure, but ancient nevertheless. No one is credited with having invented the Anabaptism of the sixteenth century for the sufficient reason that no one did.' 'Rebaptizing is as old as Constantinianism. There were Anabaptists, called by that name, in the fourth century. The Codes of Theodosius already prescribed very severe penalty, capital punishment, for anyone who was convicted of having rebaptized. In fact the first Anabaptist martyrs of the reformation times were put to death

under the terms of these ancient Codes'" (Verduin [Stepchildren] 189-190.)

There is ample historical evidence to attest to the fact the Anabaptists descended from the medieval Waldenses: *"The Waldenses entered Holland in 1182 and by the year 1233 Flanders was full of them."* (J. T. Christian, page 138). Persecutions against the Waldenses of France and Italy in 1332, 1400, and 1478 drove many of their number into Germany, Switzerland, and Bohemia. These scattered Waldenses were the seeds of the Anabaptists. The remnants of the Waldenses in Piedmont united with the Protestants in 1532, and became *pedobaptists*.

The Lutheran historian Johann L. von Mosheim said, *"Before the rise of Luther and Calvin, there lay concealed, in almost all the countries of Europe, particularly in Bohemia, Moravia, Switzerland, and Germany, many persons, who adhered tenaciously to the following doctrine, which the Waldenses, Wickliffites, and Hussites, had maintained, some in a more disguised, and others in a more open and public manner."*

In Germany, large numbers of Waldenses, who were often skilled artisans, found safe haven within the trade guilds. Jerrell states, *"So widely had the sect been scattered that it was said a traveler from Antwerp to Rome could sleep every night in the house of one of their brethren."*

In Switzerland, the Anabaptists were well established before the reformation. Zwingli said of them: *"The institution of Anabaptism is no novelty, but for three hundred years has caused great disturbance in the church, and has acquired such strength that the attempt in this age to contend with it appears futile for a time."*

In 1525, an edict of the City of Zurich (written by Zwingli) against the Anabaptists there said, *"You know without doubt, and have heard from many, that for a very long time, some peculiar men, who imagine that they are learned ... have preached, and without the permission and consent of the church, have proclaimed that infant baptism did not proceed from God, but from the devil ..."*

In Bohemia, the Waldenses found natural allies among the Hussites and Bohemian Brethren. Luther said that the Anabaptists were Hussites.

Waldensian 'strongholds' were to be found throughout Europe in cities such as Cologne, Strassburg, and Zurich - in fact all along the Rhine River - also at Metz, Emberg, Altona, and Hamburg. The Waldenses also spread to the Netherlands, Austria-Hungary, and Transylvania. In each of the places where Waldenses settled, Anabaptists were later to be found in great numbers.

It is plain to see that the Anabaptists had an apostolic heritage. They were called Christians in the first century (Acts 11:26); Montanists; Novatians; Donatists; Paulicians; Albigenses; Waldenses; Anabaptists; and today, Baptists. *- more next week*