

The fundamental differences between the Reformation and the Radical Reformation

- The Radical Reformation carried the idea of “a free church in a free state,” while the Reformation found its power by using the power of the state.
 - Protestantism required the use of state control, finances, and manipulation in order to change society.
 - Radical Reformation was so strongly against government involvement in church and church involvement in government that they were accused of being anarchists.
- A regenerate church membership.
 - Protestants both then and now have no problem with unsaved members.
 - R.C. Sproul, in *Essentials of the Christian Faith* teaches the Protestant (and unbiblical) view of Baptism. For Protestants, Baptism is the grounds of church membership, not regeneration. Sproul says, “The validity of baptism does not rest upon the character of the minister who performs it or the character of the person who receives it. Baptism is a sign of the promise of God of salvation to all who believe in Christ. Since it is God’s promise, the validity of the promise rests on the trustworthiness of the character of God. Because baptism is the sign of God’s promise, it is not to be administered to a person more than once. To be baptized more than once is to cast a shadow of doubt on the integrity and sincerity of God’s promise.”
- The doctrine of separation.
 - The protestant church promotes ecumenicalism while the radical reformation is strongly opposed.
 - From the Schleitheim Confession Adopted by a Swiss Brethren Conference, February 24, 1527 – *“From this we should learn that everything which is not united with our God and Christ cannot be other than an abomination which we should shun and flee from. By this is meant all Catholic and Protestant works and church services, meetings and church attendance, drinking houses, civic affairs, the oaths sworn in unbelief and other things of that kind, which are highly regarded by the world and yet are carried on in flat contradiction to the command of God, in accordance with all the unrighteousness which is in the world. From all these things we shall be separated and have no part with them for they are nothing but an abomination, and they are the cause of our being hated before our Christ Jesus, Who has set us free from the slavery of the flesh and fitted us for the service of God through the Spirit Whom He has given us.”* (<http://www.anabaptists.org/history/the-schleitheim-confession.html>)
- The practice of church discipline.
 - This is an outgrowth of a regenerate church membership.
- Often (but not exclusively) associated with pacifism.
- Confessional, not creedal.
 - “No creed but the Bible” was often their slogan.

Was Martin Luther a Heretic?

- Luther’s words on Baptism from “The Large Catechism”¹ (emphasis in bold mine)
 - “...we have yet to speak of our two Sacraments instituted by Christ, of which also every Christian ought to have at least an ordinary, brief instruction, **because without them there can be no Christian**”
 - “It is most solemnly and strictly commanded that **we must be baptized or we cannot be saved**”
 - “From this now learn a proper understanding of the subject, and how to answer the question what Baptism is, namely thus, that **it is not mere ordinary water**, but water comprehended in God's Word and command, and sanctified thereby, so that it is nothing else than a **divine water**; not that the water in itself is nobler than other water, but that God's Word and command are added. Therefore it is pure wickedness and blasphemy of the devil that now our new spirits, to mock at Baptism, omit from it God's Word and institution, and look upon it in no other

¹ <http://bookofconcord.org/lc-6-baptism.php>

way than as water which is taken from the well...Therefore it is **not only natural water, but a divine, heavenly, holy, and blessed water**, and in whatever other terms we can praise it,-all on account of the Word, which is a heavenly, holy Word, that no one can sufficiently extol, for it has, and is able to do, all that God is and can do since it has all the virtue and power of God comprised in it. Hence also it derives its essence as a Sacrament.”

- “Therefore state it most simply thus, that the power, work, profit, fruit, and end of Baptism is this, namely, **to save**. For no one is baptized in order that he may become a prince, but, as the words declare [Acts 2:38], **that he be saved**. But to be saved, we know, is nothing else than to be delivered from sin, death, and the devil, and to enter into the kingdom of Christ, and to live with Him forever.”
- “But as our **would-be wise, new spirits assert that faith alone saves**, and that works and external things avail nothing, we answer: It is true, indeed, that nothing in us is of any avail but faith, as we shall hear still further. But **these blind guides** are unwilling to see this, namely, that faith must have something which it believes, that is, of which it takes hold, and upon which it stands and rests. **Thus faith clings to the water, and believes that it is Baptism, in which there is pure salvation and life.**”
- “we say that **we are not so much concerned to know whether the person baptized believes or not; for on that account Baptism does not become invalid**; but everything depends upon the Word and command of God. ...when the Word is added to the water, Baptism is valid, **even though faith be wanting**. ...Now, **Baptism does not become invalid even though it be wrongly received or employed...**”
- “For even though a Jew should to-day come dishonestly and with evil purpose, and we should baptize him in all good faith, we must say that his baptism is nevertheless genuine.”
- Luther’s Words on the Lord’s Supper (which he called “The Sacrament of the Alter”)²
 - “**It is the true body and blood of our Lord Jesus Christ, in and under the bread and wine** which we Christians are commanded by the Word of Christ to eat and to drink.”
 - “For this reason we go to the Sacrament because there we receive such a treasure by and in which **we obtain forgiveness of sins**.”
 - “Therefore also it is vain talk when they say that the body and blood of Christ are not given and shed for us in the Lord's Supper, **hence we could not have forgiveness of sins in the Sacrament**.”
- Luther’s Words on Jews³
 - “What shall we Christians do with this rejected and condemned people, the Jews?”
 - First to set fire to their synagogues or schools and to bury and cover with dirt whatever will not burn, so that no man will ever again see a stone or cinder of them.
 - Second, I advise that their houses also be razed and destroyed. For they pursue in them the same aims as in their synagogues.
 - Third, I advise that all their prayer books and Talmudic writings, in which such idolatry, lies, cursing and blasphemy are taught, be taken from them.
 - Fourth, I advise that their rabbis be forbidden to teach henceforth on pain of loss of life and limb.
 - Fifth, I advise that safeconduct on the highways be abolished completely for the Jews. For they have no business in the countryside, since they are not lords, officials, tradesmen, or the like. Let them stay at home.
 - Sixth, I advise that usury be prohibited to them, and that all cash and treasure of silver and gold be taken from them and put aside for safekeeping.
 - Seventh, I commend putting a flail, an ax, a hoe, a spade, a distaff, or a spindle into the hands of young, strong Jews and Jewesses and letting them earn their bread in the sweat of their brow, as was imposed on the children of Adam (Gen 3[:19]). For it is not fitting that they should let us accursed Goyim toil in the sweat of our faces while they, the holy people, idle away their time behind the stove, feasting and farting, and on top of all, boasting blasphemously of their lordship over the Christians by means of our sweat. No, one should toss out these lazy rogues by the seat of their pants.

² <http://bookofconcord.org/lc-7-sacrament.php>

³ Quoted from “On Jews and their Lies” by Martin Luther