

The Radical Reformation, 1525–1580

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Schwenkfelders

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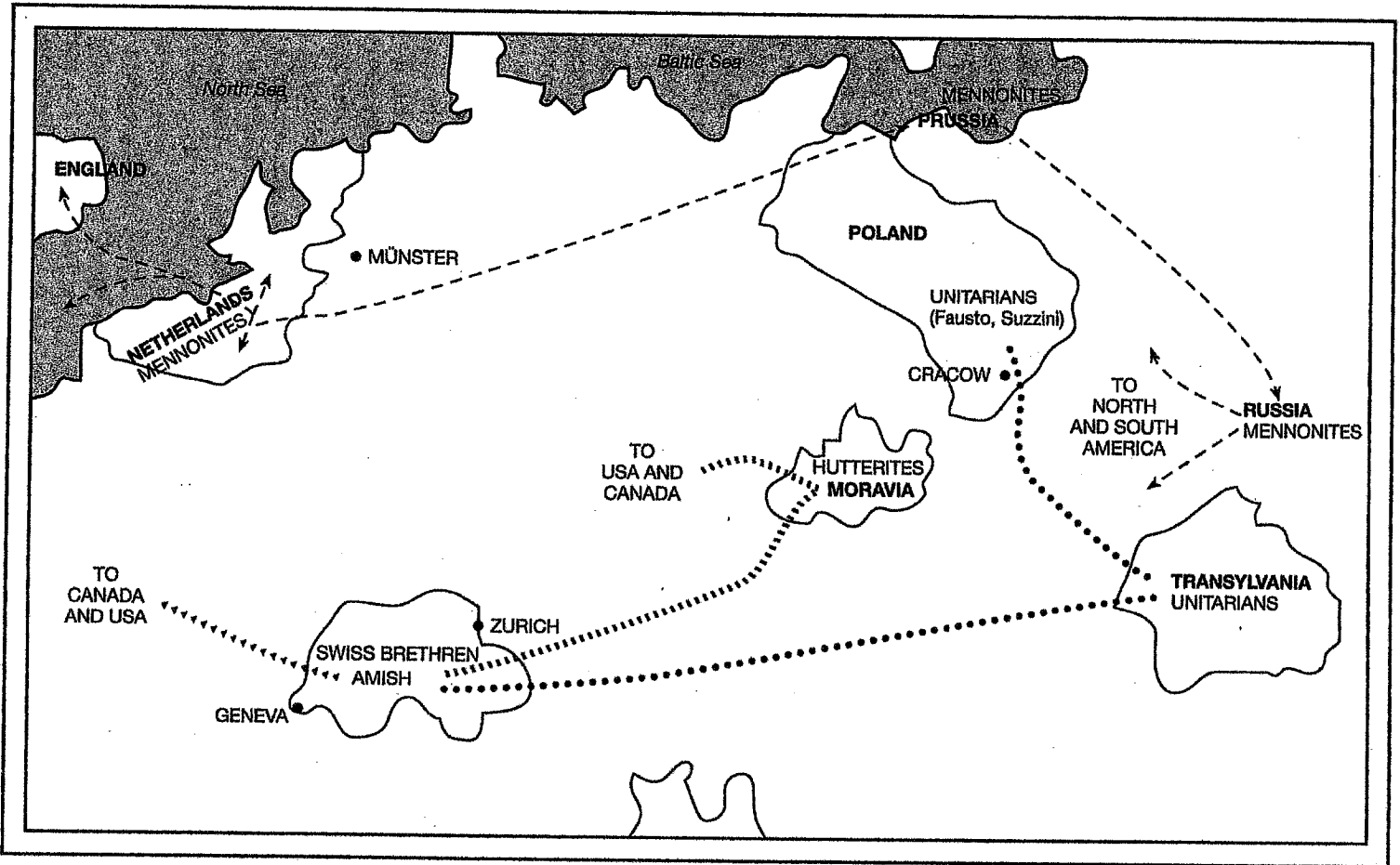
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THE RADICAL REFORMATION



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(from the cover)

A BROADSIDE



The Beautiful Judgment of Two Young Noble Women from Delden who Were Burned Two Miles from Deventer

This broadside has never before appeared in print. It was found in a sixteenth-century file of materials collected by a contemporary who was convinced that the world was coming to an end and considered it his business to amass the clues of that end. This version was written very near the actual event; the same story, with some important differences, also appears over a hundred years later in *Martyrs' Mirror*.

Miriam Usher Chrisman, Ph.D., who found and translated this broadside, is professor of history at the University of Massachusetts, Amherst.

Here I will sum up what I have just heard about two young women who were burned to death recently for the sake of the Gospel near Deventer in the Netherlands. They were and are two noble women and pious Christians, who had no weakness. And God did not forget them.

They lived in Delden and often went from there to hear preaching, placing their souls in safekeeping which displeased the devil. But God assisted them because they preferred God's Word. May God be protected in all places. However, as God desired to take them together to his heavenly kingdom, he let the devil light up a fire in the world.

The young women were brought to Deventer. The stattholder, with his authority, asked them about their beliefs. They replied that they believed in Christ's teaching and in his holy Word which had been so clearly

revealed. They were then dragged to Zwiggel on a pole to frighten pious Christians—a terrible, tyrannical act done by the House of Burgundy.

There they asked the young women whether they believed the teaching of the Anabaptists. They spoke without hesitation: "We were truly baptized once according to Christ's teaching, as it is clearly explained in Mark 16. St. Paul is also clear on this point." Then they were asked more and they gave clear answers as to whether the papal mass is a sacrament. "We do not believe in any human teaching," they said. "We believe in Christ and in his Word. Our greatest treasure is his Testament which he instituted before his death; his precious body in the bread; his holy blood in the clear wine. For our sins and misdeeds he commanded us to eat and drink this in memory of him. True belief leads to the forgiveness of all our sins and we must also lead a just life, through good deeds, and do good to our neighbor as Christ did good to us."

For such profession of faith the youngest, named Mary, was taken. While she was burned, she prayed God for her enemies in their need. As she died she commended her soul into the hands of the Father for the sake of Christ's suffering.

The other young woman, named Ursula, asked if she would give up her belief to save her life. She answered, "Should I deny God's work because of the pain of death? No, death is my greatest refuge. I would rather die here and inherit heaven." Then she was sharply exhorted to plea for the sword instead of the fire and she spoke, very tenderly, "What my sister suffered, so will I suffer." And she was prepared in the same way.

Now hear an amazing story of how God manifests himself in wonderful acts, as a sign of Christian glory. As fast as the executioner toiled, he could not burn the body of the maiden. Her body, though dead, remained straight upright, as a powerful symbol. During the night the body was covered from view.

Do not scorn such signs—you members of the Christian band. Be thankful and praise God with strong voices for His wonderful deeds which He has manifested and because He gave us the Holy Ghost as promised in His holy Word. Let us stand by His Word alone, endow us with a believing heart according to the promise given us through our Lord Jesus Christ, without whom there is no other helper. Your mercy is great, may we share in it at all times.

Translated by Miriam Usher Chrisman.
Printed at Strassburg by Jacob Frölich
Zentralbibliothek Zürich, Wick Collection
PAS II ½.

The broadsheet is dated in the collection as 1544.

THE SCHLEITHEIM CONFESSION

Brotherly Union of a Number of Children of God Concerning Seven Articles

Just two years old, the Swiss Brethren movement in 1527 seemed about to be stamped out. Internally, there was confusion and no clear authority from the Zürich Brethren, two of whom were already dead. Either the "Brethren in Christ" could fall into step, or they could rally and take a separate stand. In February 1527 in the Swiss-German border town of Schleithem a small group of Anabaptists met. This meeting and resulting document has sometimes been considered to be the real birth of Anabaptism. What resulted was not a complete confession of faith but rather the points around which there could be no disagreement. Authored largely by an ex-Benedictine prior, Michael Sattler, this document outlined a rigorous discipline that earned Anabaptists the charge of establishing a "new monkery." The consensus reflected in the "brotherly union" has withstood the test of time and guided the descendants of Anabaptism.

John Howard Yoder's translation and edition (*The Legacy of Michael Sattler* Herald Press, Scottdale, PA, 1973) is excerpted here.

The articles we have dealt with, and in which we have been united, are these: baptism, ban, the breaking of bread, separation from abomination, shepherds in the congregation, the sword, the oath.

I. Notice concerning baptism. Baptism shall be given to all those who have been taught repentance and who believe truly that their sins are taken away through Christ; and to all those who desire to walk in the resurrection of Jesus Christ and be buried with Him in death, so that they might rise with Him; to all those who with such an understanding themselves desire and request it from us; hereby is excluded all infant baptism, the greatest and first abomination of the pope. For this you have the reasons and the testimony of the writings and the practice of the apostles. We wish simply yet resolutely and with assurance to hold to the same.

II. We have been united as follows concerning the ban. The ban shall be employed with all those who have given themselves over to the Lord, to walk after Him in His commandments; those who have been baptized into the one body of Christ, and let themselves be called brothers or sisters, and still somehow slip and fall into error and

sin, being inadvertently overtaken. The same shall be warned twice privately and the third time be publicly admonished before the entire congregation according to the command of Christ (Mt. 18). But this shall be done according to the ordering of the Spirit of God before the breaking of bread so that we may all in one spirit and in one love, break and eat from one bread and drink from one cup.

III. Concerning the breaking of bread, we have become one and agree thus: all those who desire to break the one bread in remembrance of the broken body of Christ and all those who wish to drink of one drink in remembrance of the shed blood of Christ, they must beforehand be united in the one body of Christ, that is the congregation of God, whose head is Christ, and that by baptism. For as Paul indicates, we cannot be partakers at the same time of the table of the Lord and the table of devils. Nor can we at the same time partake and drink of the cup of the Lord and the cup of devils. That is: all those who have fellowship with the dead works of darkness have no part in the light.

So it shall and must be, that whoever does not share the calling of the one God to one faith, to one baptism, to one spirit, to one body together with all the children of God, may not be made one loaf together with them, as must be true if one wishes truly to break bread according to the command of Christ.

IV. We have been united concerning the separation that shall take place from the evil and the wickedness which the devil has planted in the world. We have no fellowship with them, and do not run with them in the confusion of their abominations. Now there is nothing else in the world and all creation than good or evil, believing and unbelieving, darkness and light, the world and those who are come out of the world, God's temple and idols, Christ and Belial, and none will have part with the other.

To us, then, the commandment of the Lord is also obvious, whereby He orders us to be and to become separated from the evil one, and thus He will be our God and we shall be His sons and daughters.

Further, He admonishes us therefore to go out from Babylon and from the earthly Egypt, that we may not be partakers in their torment and suffering, which the Lord will bring upon them.

From all this we should learn that everything which has not been united with our God in Christ is nothing but an abomination which we should shun. By this are meant all popish and repopish works and idolatry, gatherings, church attendance, winehouses, guarantees and commitments of unbelief, and other things of the kind, which the world regards highly, and yet which are carnal or flatly counter to

the command of God, after the pattern of all the iniquity which is in the world. From all this we shall be separated and have no part with such, for they are nothing but abominations, which cause us to be hated before our Christ Jesus, who has freed us from the servitude of the flesh and fitted us for the service of God and the Spirit whom He has given us.

Thereby shall also fall away from us the diabolical weapons of violence—such as sword, armor, and the like, and all of their use to protect friends or against enemies—by virtue of the word of Christ: "you shall not resist evil."

V. We have been united as follows concerning shepherds in the church of God. The shepherd in the church shall be a person according to the rule of Paul, fully and completely, who has a good report of those who are outside the faith. The office of such a person shall be to read and exhort and teach, warn, admonish, or ban in the congregation, and properly to preside among the sisters and brothers in prayer, and in the breaking of bread and in all things to take care of the body of Christ, that it may be built up and developed, so that the name of God might be praised and honored through us, and the mouth of the mocker be stopped.

He shall be supported, wherein he has need, by the congregation which has chosen him, so that he who serves the gospel can also live therefrom, as the Lord has ordered. But should a shepherd do something worthy of reprimand, nothing shall be done with him without the voice of two or three witnesses. If they sin they shall be publicly reprimanded, so that others might fear.

But if the shepherd should be driven away or led to the Lord by the cross, at the same hour another shall be ordained to take his place, so that the little folk and the little flock of God may not be destroyed, but be preserved by warning and be consoled.

VI. We have been united as follows concerning the sword. The sword is an ordering of God outside the perfection of Christ. It punishes and kills the wicked, and guards and protects the good. In the law the sword is established over the wicked for punishment and for death, and the secular rulers are established to wield the same.

But within the perfection of Christ only the ban is used for the admonition and exclusion of the one who has sinned, without the death of the flesh, simply the warning and the command to sin no more.

Now many, who do not understand Christ's will for us, will ask: whether a Christian may or should use the sword against the wicked for the protection and defense of the good, or for the sake of love.

The answer is unanimously revealed: Christ teaches and commands us to learn

from Him, for He is meek and lowly of heart and thus we shall find rest for our souls.

Second, is asked concerning the sword whether a Christian shall pass sentence in disputes and strife about worldly matters, such as the unbelievers have with one another. The answer: Christ did not wish to decide or pass judgment between brother and brother concerning inheritance, but refused to do so. So should we also do.

Third, is asked concerning the sword: whether the Christian should be a magistrate if he is chosen thereto. This is answered thus: Christ was to be made king, but He fled and did not discern the ordinance of His Father. Thus we should also do as He did and follow after Him, and we shall not walk in darkness. For He Himself says: "Who-soever would come after me, let him deny himself and take up his cross and follow me." He Himself further forbids the violence of the sword when He says: "the princes of this world lord it over them, etc., but among you it shall not be so." Further Paul says, "Whom God has foreknown, the same he has also predestined to be conformed to the image of His Son," etc. Peter also says: "Christ has suffered and has left us an example, that you should follow after in his steps."

Lastly one can see in the following points that it does not befit a Christian to be a magistrate: the rule of the government according to the flesh, that of the Christian according to the Spirit. Their houses and dwelling remain in this world, that of the Christians is in heaven. Their citizenship is in this world, that of the Christians is in heaven. The weapons of their battle and warfare are carnal and only against the flesh, but the weapons of Christians are spiritual, against the fornication of the devil. The worldly are armed with steel and iron, but Christians are armed with the armor of God, with truth, righteousness, peace, faith, salvation, and with the Word of God. In sum: as Christ our Head is minded, so also must be minded the members of the body of Christ through Him, so that there be no division in the body, through which it would be destroyed. Since then Christ is as is written of Him, so must His members also be the same, so that His body may remain whole and unified for its own advancement and upbuilding. For any kingdom which is divided within itself will be destroyed.

VII. We have been united as follows concerning the oath. The oath is a confirmation among those who are quarreling or making promises. In the law it is commanded that it should be done only in the name of God, truthfully and not falsely. Christ, who teaches the perfection of the law, forbids His followers all swearing, whether true or false; neither by heaven nor by earth, neither by Jerusalem nor by our head; and that for the reason which He goes on to give:

"For you cannot make one hair white or black." You see, thereby all swearing is forbidden. We cannot perform what is promised in swearing, for we are not able to change the smallest part of ourselves.

Now there are some who do not believe the simple commandment of God and who say, "But God swore by Himself to Abraham, because He was God (as He promised him that He would do good to him and would be his God if he kept His commandments). Why then should I not swear if I promise something to someone? The answer: hear what Scripture says: "God, since he wished to prove overabundantly to the heirs of His promise that His will did not change, inserted an oath so that by two immutable things we might have a stronger consolation (for it is impossible that God should lie)". Notice the meaning of the message: God has the power to do what He forbids you, for everything is possible to Him. God swore an oath to Abraham, Scripture says, in order to prove that His counsel is immutable. That means: no one can withstand and thwart his will; thus he can keep His oath. But we cannot as Christ said above, hold or perform our oath; therefore we should not swear.

Others say that swearing cannot be forbidden by God in the New Testament when it was commanded in the Old, but that it is forbidden only to swear by heaven, earth, Jerusalem, and our head. Answer: hear the Scripture. He who swears by heaven, swears by God's throne and by Him who sits thereon. Observe: swearing by heaven is forbidden, which is only God's throne; how much more is it forbidden to swear by God Himself. You blind fools, what is greater, the throne or He who sits upon it?

Others say, if it is then wrong to use God for truth, then the apostles Peter and Paul also swore. Answer: Peter and Paul only testify to that which God promised Abraham, whom we long after have received. But when one testifies, one testifies concerning that which is present, whether it be good or evil. Thus Simeon spoke of Christ to Mary and testified: "Behold: this one is ordained for the falling and rising of many in Israel and to be a sign which will be spoken against."

Christ taught us similarly when He says: Your speech shall be yea, yea; and nay, nay; for what is more than that comes of evil. He says, your speech or your word shall be yes and no, so that no one might understand that He had permitted it. Christ is simply yea and nay, and all those who seek Him simply will understand His Word. Amen.

THE TWO KINGDOMS

By Hans Schnell, ca. 1575

Appearing for the first time in English is this essay found in a handwritten book owned by an Emmenthaler farmer. It is the "rod and staff" of Anabaptist belief—the doctrine of separation from the world.

Little is known about Hans Schnell except that he was a Swiss Brethren Anabaptist who sometimes went by the name Hans Beck. In 1541 his wife Margarete was imprisoned for her faith; he himself left the faith for some 14 years, but had returned by 1575 and was an elder, baptizing and preaching at night in the fields in the area of Urbach and Göttingen in south Germany.

This version is excerpted from a translation by Leonard Gross and Elizabeth Horsch Bender.

There are two different kingdoms on earth—namely, the kingdom of this world and the peaceful kingdom of Christ. These two kingdoms cannot share or have communion with each other.

The people in the kingdom of this world are born of the flesh, are earthly and carnally minded. The people in the kingdom of Christ are reborn of the Holy Spirit, live according to the Spirit, and are spiritually minded. The people in the kingdom of the world are equipped for fighting with carnal weapons—spear, sword, armor, guns and powder. The people in Christ's kingdom are equipped with spiritual weapons—the armor of God, the shield of faith, and the sword of the Spirit to fight against the devil, the world, and their own flesh, together with all that arises against God and His Word. The people in the kingdom of this world fight for a perishable crown and an earthly kingdom. The people in Christ's kingdom fight for an imperishable crown and an eternal kingdom.

Christ made these two kingdoms at variance with each other and separated. There will therefore be no peace between them. In the end, however, Christ will crush and destroy all the other kingdoms with his power and eternal kingdom. But his will remain eternally.

Christ has chosen his elect from the darkness of this world and called them to his heavenly kingdom and enlightened them through the Holy Spirit with the true godly understanding of his eternal truth. One can distinguish the children of God and the children of this world by their fruits. The children of God let their light shine with good works before the children of this world, so that they shine amid this perverse

generation like a light in all honesty.

When God made his covenant with after the flood, he commanded vengeance and punishment with the power of the sword to punish the evil and to put to death the blood guilty and murderers, saying, "Whoso sheddeth men's blood, by man shall his blood be shed." This vengeance to punish evil has remained unaltered in the kingdom of this world with its temporal authority and will remain until the Last Day of his coming, when God will annihilate all the power of this world. Christ also testifies to this when he commanded Peter: "Put up again thy sword into his place: for all they that take the sword shall perish with the sword." From these words of Christ we learn that the power of the sword will remain in the kingdom of this world to put to death the blood guilty and murderers according to his Father's order.

But in his kingdom peace should be kept, as he says to Peter: Put up thy sword in its sheath and let them proceed. For that reason he healed Malchus' ear at once, and does not want Christians to fight with the sword for their lives.

Concerning this power of the sword Paul teaches us, saying: "The powers that be are of God . . . For rulers are not a terror to good works but to the evil." Also: "He beareth not the sword in vain, for he is the minister of God, a revenger to execute wrath upon that doeth evil."

The power of the sword in the kingdom of this world is ordained and commanded by God, and whoever resists the ruler, unless he orders what is against God, resists God's order. But if the authorities command something that is against God, I say with Peter and John: "It is better to obey God than men." Likewise the three men in the fiery furnace and Daniel in the lion's den.

Paul's words cited above prove that the vocation of government and the vocation of the Christian are diametrically opposed to each other, like light and darkness.

Therefore the government is a good institution in the world, in that it punishes the bad and protects him who does good. For if there were no government, one could not keep order on earth. Each would then do violence to the other.

But Christ has given those in his kingdom a very different calling and office. "Recompense to no man evil for evil." Also: "Dearly beloved, avenge not yourselves but rather give place unto wrath. For it is written, 'Vengeance is mine, I will repay, saith the Lord.'" Further: "If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."

The government is taught to execute vengeance and slay the blood guilty and murderers. In the New Testament Christians

are forbidden all revenge and resistance; they are not to resist evil. Peter merely wants permission to ask for revenge. But Christ not only refuses him this, but reprimands him for it, saying: "Ye know not what manner of spirit ye are of." A Christian in the peaceful kingdom of Christ has a loving, peaceable, merciful spirit in the manner of Christ's. He forgives the penitent sinner all sin and transgression. He does not resist evil. He kills nobody physically. He does not preserve his possessions with force but rather presents also the other cheek rather than to oppose the one who strikes him with force. He does not war. He does not injure and kill people but prays for those who persecute and rob him. He who is born again through the Spirit has his Father's nature and qualities in him and is minded as Jesus Christ was minded. Christ not only forbade revenge in his kingdom but also, by his death on the cross, left us an example for us to follow in his footsteps, and prayed for his foes on the cross, which believers also do.

When Paul explained the power of the government and what its calling and function imply, he called it not only a minister of God, but also says that it is our obligation to pay taxes in order that it may offer such protection. That was at the time when Nero reigned as Emperor, a pagan and a godless man who persecuted and destroyed the church of God and Christ as severely as possible. Nevertheless Paul calls him a minister of God. For God used him as a rod of punishment until the rod was worn out; then he cast it into the fire. Even Pharaoh, who is called a vessel of wrath fitted for destruction, according to Paul's teaching was also God's minister. The governor Pilate was also a minister of God. To him was given the power from on high to crucify Christ. For Pilate and Herod performed what God had previously planned. Through Pilate's false sentence and great sin which he committed against Christ, the sins of all of us were reconciled and annulled in Christ's guiltless death.

Thus God uses the government as his minister, whether it performs well or badly. If they are tyrants, God uses them as his rod of punishment, who will, however at the proper time be held accountable to their Superior and will have to render an exceedingly strict account, as it is written: "The powerful will suffer powerful pain."

Christ said: "They which are accounted to rule over the Gentiles exercise lordship over them: and their great ones exercise authority upon them. But so shall it not be among you: but whosoever among you will be the chiefest, shall be servant of all. For the Son of man came not to be ministered unto." This proves that in Christ's kingdom here on earth none should consider himself higher than another. For that reason Christ set us an example by washing feet. Believers are of

one family and of equal rank. Much rather each shall esteem the other higher than himself.

It has now been sufficiently demonstrated that God has given to the unbelieving world the government to resist evil. As is written: "To all the nations God gave a ruler. But the Lord's portion is Jacob." Therefore God gave Israel its own laws and commandments, with which Israel was widely separated from the heathen and differentiated, among which laws and commandments God also gave them the power of the material sword to punish the evil, to execute vengeance, and to demand an eye for an eye and a limb for a limb; thus, he who broke the law had to die without mercy.

Therefore our opposites, the supposed Christians, insist in introducing into Christendom the power of the sword with the government to execute vengeance. But as God in the figurative law gave and commanded to Moses the vengeance and power of the sword to punish the evil, this does not apply to Christians in the New Testament.

For Christ, who is the fulfillment of the law, has cancelled it. We have died to the law through the body of Christ, so that we are now no longer under Moses but with another—of course, with him who was raised from the dead. Only what Christ teaches us by word and example applies to Christians. Therein they are to follow after him. For in his kingdom he has created a new order.

God gave Israel the law that through the law it might be made clear how great sin is. And for sin and transgression God set an eye for an eye, a tooth for a tooth, and a body for a body. And this vengeance in the law, to punish transgression without pity, remained in force until the coming of the promised seed which is Christ Jesus.

When Christ, a king of peace, came into the kingdom of Israel and was seated according to the promise of God on the throne of his father David, he then inaugurated in his kingdom a new spiritual regime and a new covenant which he sealed and instituted with his own blood.

For the Prince of our salvation was made perfect through suffering, which testament is not made according to the old one, which executes wrath, but he has a new peaceable kingdom in which mercy and forgiveness of sins operate. As it is written: "Old things are passed away and he who sat upon the throne said, Behold I make all things new." And again: "Old things are passed away and all things made new."

Just as Christ inherited the royal throne from the tribe of Judah, he also inherited the office of High Priest from the tribe of Levi, which two high offices Melchizedek, a priest and king, foreshadowed. As it is written: "The Lord hath sworn, and will not

repent. Thou art a priest forever after the order of Melchizedek." Therewith the annulling of the previous law takes place because of its weakness and uselessness. For of what benefit to us was the blood of oxen or rams? It was an introduction of a better hope in the blood of Christ, through which we are cleansed and washed, which blood cleanses us from all sin. But now that the priesthood was changed and passed on to Christ, Paul says, there is made of necessity a change also of the law. In the law sin takes the upper hand. In Christ, mercy still more takes the upper hand. Therefore he abolished vengeance.

Christ has redeemed us from the vengeance of the law and established a peaceable kingdom in which the vengeful sword is put away and broken, and warlike weapons have been recast. As Isaiah says: "They shall beat their swords into plowshares, and their spears into pruning hooks."

The believing and peaceable in the kingdom of Christ here on earth dwell safely among one another; none injures or kills another with weapons of war. With this Zechariah also agrees, saying: "And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace to the heathen." Of this peaceable people the Holy Ghost speaks (Psalm 46): "Come, behold the works of the Lord, what desolation he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire." Also the 76th Psalm witnesses to this and says: "In Salem also is his tabernacle, and his dwelling place in Zion. There he brake the arrows of the bow, the shield, and the sword, and the battle. Selah."

All of these many cited Scriptures and Psalms pertain to all the peacemakers in the kingdom of Christ and his church, among whom all warlike weapons are broken to pieces and cast away, as has been frequently proved. You shall not resist evil, because Christ forbids ruling with force in his kingdom and says: The princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you.

Leonard Gross has discovered that "The Two Kingdoms" was published in the German Pietist literature of the 1700's. However, the following section condemning Constantine was left out, probably because it was considered too jarring by those trying to make inroads into the state church.

The church of God and of Christ has been obedient to the Teacher's word and has never had the power of government within it; nor has it called upon this power to place the hangman beside them, but always suf-

ferred persecution until the reign of Constantine. He was baptized by Pope Sylvester, the antichrist, the son of perdition, whose coming took place through the work of the terrible devil.

Therefore he received the name Christian falsely. For the Christian church was thereby transformed into the antichristian church. This apostasy was foretold by Paul. Then the devil, who had hitherto been bound by the Christian church, was released from his prison and proceeded to lead the heathen astray in the four corners of the earth. For the shameful Babylonian whore has made all the heathen drunken from her golden beaker into which the wine of sorcery, i.e., a false, seductive worship, has been poured.

And although this Babylonian whore lives vilely and shamefully in sin and abomination and follows a devilish doctrine, it is nevertheless called the Christian and apostolic church by supposed Christians. Hence the lawless abomination exists in the holy place where it should not be.

Let him who reads this heed it. The reason why I am writing this is that now men want to introduce and mix the vengeful, bloodthirsty sword of secular government with its regime into the peaceable kingdom of Christ after the manner of the ancient serpent, as the devil in the beginning mixed lies with God's word. The supposed Christians who want to introduce the vengeance of the law into the kingdom of Christ cannot accomplish anything thereby. For Christ is the end of the law. We become dead to the law through the body of Christ, so that we have another law. There it is no longer a matter of body for body but only love and mercy, repentance and forgiveness of sins, loving the foe and praying for him.

If a ruler wants to be a Christian he must first be born again through the Holy Spirit, and must conform to the teaching of Christ and his example, and must be minded as Jesus Christ was minded. He must not resist evil, may punish no one according to the law, and no longer execute vengeance with the sword. Rather he must love his enemy, drink the cup of suffering, pray for his enemies, and turn the other cheek, as Christ teaches.

For it is certain that Christ has paved this only and narrow path for his followers, and neither emperor nor king, neither prince nor lord will find any other way to heaven than this way of the cross which he himself trod and which all those who will be saved must tread.

The secret of the Lord is with them that fear him; and he will shew them his covenant. Psalm 25.

Hans Schnell