and in many English editions. The Foundation had a twofold purpose: to clear the Anabaptists of Munster connotations and to state clearly for the brotherhood the doctrines of the Scriptures.

“For true evangelical faith...cannot lie dormant; but manifests itself in all righteousness and works of love; it...clothes the naked; feeds the hungry; consoles the afflicted; shelters the miserable; aids and consoles all the oppressed; returns good for evil; serves those that injure it; prays for those that persecute it." (Book 2 Pg 246)

Anabaptist History (Day 17) The Dutch Mennonite Church Splits: Lessons For Today

"Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, **as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."** (Gal 5:19-21)

"Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another." Mark 9:50

John 17…“Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them…Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

Irenaeus AD 150:

“He shall also judge those who give rise to schisms, who are destitute of the love of God, and who look to their own special advantage rather than to the unity of the Church; and who for trifling reasons, or any kind of reason which occurs to them, cut in pieces and divide the great and glorious body of Christ, and so far as in them lies, [positively] destroy it—men who prate of peace while they give rise to war, and do in truth strain out a gnat, but swallow a camel. Matthew 23:24 For no reformation of so great importance can be effected by them, as will compensate for the mischief arising from their schism. He shall also judge all those who are beyond the pale of the truth, that is, who are outside the Church; but he himself shall

be judged by no one. For to him all things are consistent: he has a full faith in one God Almighty, of whom are all things; and in the Son of God, Jesus Christ our Lord, by whom are all things, and in the dispensations connected with Him, by means of which the Son of God became man; and a firm belief in the Spirit of God, who furnishes us with a knowledge of the truth, and has set forth the dispensations of the Father and the Son, in virtue of which He dwells with every generation of men, according to the will of the Father."

Cyprian…."These things, of the pure conscience of my mind, and of my confidence in my Lord and my God, I have written at length. You have my letter, and I yours. In the day of judgment, before the tribunal of Christ, both will be read."



Eighty Years' War and Dutch Revolt

The Dutch War for Independence from Spain is frequently called the Eighty Years' War (1568–1648). However, only the first fifty years (1568 through 1618) were uniquely a war between Spain and the Netherlands. During the last thirty years (1618–1648) the conflict between Spain and the Netherlands was submerged in the general European War that became known as the Thirty Years War. The seven rebellious provinces of the Netherlands were eventually united by the Union of Utrecht in 1579 and formed the Republic of the Seven United Netherlands (also known as the "United Provinces"). The Act of Abjuration was signed on 26 July 1581, and was the formal declaration of independence of the northern Low Countries from the Spanish king.

William of Orange

The founder of the Dutch royal family led the Dutch during the first part of the war, following the death of Egmont and Horn in 1568. The very first years were a success for the Spanish troops. However, the Dutch countered subsequent sieges in Holland. The Spanish king lost control of the Netherlands after the sack of Antwerp by mutinous Spanish soldiers killing 10,000 inhabitants.

The conservative Catholics in the south and east supported the Spanish. The Spanish recaptured Antwerp and other Flemish and Dutch cities. Most of the territory in the Netherlands was recaptured, but not in Flanders, leading to the historical split between the Netherlands and Flanders.

Flanders was the most radical anti-Spanish territory. Many Flemish fled to Holland, among them half of the population of Antwerp, 3/4 of Bruges and Ghent and the entire population of Nieuwpoort, Dunkerque and countryside. The war dragged on for another 60 years, but the main fighting was over.

The Peace of Westphalia, signed on 30 January 1648, confirmed the independence of the United Provinces from Spain and Germany. The Dutch didn't regard themselves as Germans any more since the 15th century, but they officially remained a part of the Holy Roman Empire until 1648.

National identity was mainly formed by the province people came from. Holland was the most important province by far. The republic of the Seven Provinces came to be known as Holland.



The Frisians:

The language and culture of most of the people who lived in the area that is now “Holland” were originally Frisian. The sparsely populated area was known as "West Friesland". As Frankish settlement progressed, the Frisians migrated away or were absorbed and the area quickly became Dutch.

The Flemish:

The Flemings or Flemish are the Dutch-speaking inhabitants of Belgium, where they are mostly found in the northern region of Flanders. They are one of two principal cultural-linguistic groups in Belgium, the other being the French-speaking Walloons. The Flemish make up the majority of the Belgian population (about 60%).

Flemish Mennonites, in order to escape from the most oppressive persecution, **had emigrated or fled from Belgium, and especially from Flanders** (hence they were usually called Flemings or Flemish), to the Netherlands. Many of them settled in the Dutch province of Friesland.

Cultural Differences…

Often The Frisians were offended by the Flemish way of living and dressing, and the latter resented the greater stores of linen and household goods possessed by the Frisians, and accused them of siding more with the world, whereas they (the Flemish) had proved their world-denying faith in recent persecution.

Rule #1 Have strong convictions but don't be judgmental.
Rule #2 When different cultures form into a church all must be willing to bend, give up many of their own cultural sins and weaknesses.
"One of themselves, even a prophet of their own, said, The Cretians are alway liars, evil beasts, slow bellies. This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith. (Titus 1:12, 13).

This Was a Time of Heroes…



HYPERLINK "http://www.bethelks.edu/mla/holdings/scans/martyrsmirror/mm%20bk2%20p065.jpg"Burning of Maria and Ursula van Beckum, Deventer, 1544



HYPERLINK "http://www.bethelks.edu/mla/holdings/scans/martyrsmirror/mm%20bk2%20p083.jpg"Burning of 6 brothers and 2 sisters, Amsterdam, 1549



JORIS WIPPE, JOOSTEN'S SON, PUT TO DEATH AT DORTRECHT, A. D. 1558



Burning of Hendrik Eemkens, Utrecht, 1562



AN WOUTERSS VAN KUYCK AND ADRIAENKEN JANS OF MOLENAERSGRAEF, BOTH BURNT FOR THE TESTIMONY OF JESUS CHRIST, AT DORTRECHT, A. D. 1572.

The church starts having meetings:

Rule #3 Questions the Questions

Rule #4 Understand that passionate people do passionate things.

In church-maturity decisions have to be made and boundaries have to be discussed.
Cornelius l Dyck in introduction to Mennonite History says

- "We have already seen how extreme positions arose with David Joris' belief in prophesy and Adam Pastor's tendency to Unitarianism and how these movements were rejected by the main body under Menno's leadership. But where do you stop, when you begin to separate from those with whom you disagree? Much of the history of the Mennonites in the Netherlands from 1555 to 1650 shows that there was no clear and simple answer to this question."

The issue of refugee status of the Flemish from Belgium and the northern Frisians from northern Holland. It was said that the Flemish from Bwlgium were rather quick-tempered and emotional in expression, they were the upper middle class the before they became Anabaptist. They typically enjoyed fine clothing and good food.

The Northern Frisians were more of the Farmer-types. A simple people. Typically they were reserved and did not easily show their feelings. It was said that they were not as open with Anger but when provoked they did not easily forget it. They were not so concerned about the way the y dressed but had fine household goods and linens.

The Passion---- Those people who were willing to face death for their faith were also ready to break fellowship with brothers or sisters if they thought them wrong." (Dyck pg 123)

The First Biggie:

A man by the name of **Swaen Rutgers** in the year 1556 did something that got him excommunicated. He and his wife attended the well-known church at Emden and Leenaert Bouwens the renowned baptizing evangelist was their elder. Leenaert Bouwens decided that the husband should be placed in the ban--- and more importantly he told the man's wife that she had to shun him as well. She refused.

Bouwens thereupon threatened also to cut her off from the church, and some time later actually did so. Before Swaen was banned, Menno Simons tried to intervene. He had been informed of the conflict and had been requested to give his opinion on marital avoidance.

Menno wrote a letter, urging moderation and peace. Leenaert Bouwens, however, refused to yield, in spite of the wishes of a large part of the congregation and Menno's kindly advice, and banned Swaen Rutgers.

Dirk Philips, also got involved, and strongly supported the practice of "marital avoidance."

Menno Simons started getting letters…

He received letters not only from Emden, but also from northern Holland where some of the ministers heard about this and thereupon spoke out against the practice of Martial avoidance.

Thus it became necessary for the elders to discuss the question. A meeting for this purpose was held at Harlingen, Friesland, in the spring of 1557.

Here Menno was won over to the strict practice of Leenaert Bouwens and Dirk Philips.

This issue in the Dutch brotherhood caused the withdrawal of the moderates who then were called the "Waterlanders" Because most of the original members lived in the Waterland district. ." The split also included the High Germans, who were not willing to follow Menno on this point.

By this time the Anabaptist of this area were already being calles Mennist or Mennonites. They did not want this name and perfered Waterlanders or more commonly became known as the Doopsgezinden (baptism-minded) . This group continued to grow and became one of the major Mennonite groups in the Netherlands.

Quickly however, they wore less traditional dress and lifestyle that nth original group.

Rule #5 Name calling is not Good

Bouwens , unfortunately, immediately called them the “Garbage wagon” because they no longer demanded a pure church!

Rule #6 Stop…. Take a deep breath. Don’t put fuel to the fire!

In the spring of 1557 Menno Simons and Leenaerdt Bouwens called a meeting (at Köln am Rhein) to discuss things. They invited Lambert, Zelis, and other Anabaptist leaders of the surrounding towns. Matthias Servaes could not come. But writing from his cell in the Bayen tower prison within easy walking distance of where the meeting took place, he admonished the believers to take a cautious and moderate position in the spirit of Christ. Then, several months later, Lambert and Zelis traveled south -- this time to meet with Anabaptist leaders in the city of Strasbourg.

The Breakdown

From all over southern Germany, Switzerland, and the German regions of France, the brothers came. In Strasbourg they met in a believer's house and read a letter Menno Simons had written asking the South German believers to accept his position on excommunication. Menno Simons called on the Swiss and South Germans to draw stricter fellowship lines and to separate themselves from all those who did not. But they prayed about the letter and discussed it at length until they decided to kindly but firmly reject it. They wrote up a letter in answer, asking Menno and the Dutch Anabaptists to reconsider, and to handle church discipline in the spirit of Christ, not in a rash authoritarian way. In the letter, the South German and Swiss brothers stated their hope that this issue would not divide them, but that they could keep on following Christ together.

Their hopes met disappointment.

Lambert and Zelis, traveling north to Mönchen-Gladbach, carried the letter to believers in the Netherlands who reacted strongly to it. The Dutch believers called it false doctrine, an accomodation to the world, and other uncomplimentary things. Menno Simons replied with a strong letter, which he called a *Thorough Explanation and Account of Excommunication*.3 He sent it to Lambert and Zelis. After thinking about it for some time they wrote back.

Neither Lambert the bagmaker nor Zelis the charcoal seller could write like Menno Simons. Neither of them wanted a controversy. But they called Menno to reconsider and to return to the more moderate view on excommunication that he formerly held. They told Menno in this letter that they would rather be excommunicated themselves than go along with his extreme and un-Christlike way of putting people out of the Lord's commune.

Rule #7 There is no situation bad enough that you cant make it worse.

Menno wrote a reply: *A Thorough Answer, Full of Instruction and Counsel, to Zelis and Lambert's Undeserved and Unjust Accusations, Their Slander and Bitter Name-Calling About Our Position Which Is, As We Believe, the True Teaching of the Holy Apostles in Regards to Excommunication and Shunning.* Soon afterward Dirk Philips and Leenaerdt Bouwens traveled

south along the Rhein, through Köln and Viersen and Mönchen-Gladbach, all the way down to southern Germany, on a terrible mission. Everywhere they went they read a letter, written by Menno Simons, excommunicating Lambert Kramer, Zelis Jacobs, **and all the South German and Swiss Anabaptists with them.**

Menno Dies:

From Estep…. Menno in his Instruction of Excommunication expressed two fears: first, that he might be misunderstood; and second, that the ban might be improperly applied.40 The divisions and bitterness concerning his teaching on the ban continued to trouble Menno to the day of his death. In his sixty-sixth year he laid down his Bible and pen. After a brief illness he took a turn for the worse on the exact day of the twenty-fifth anniversary of his renunciation of Catholicism. He died the next day, January 31, 1561.

The Second Split:

Rule #8 Don't ever let your group become a clique!

Four congregations in Friesland had agreed to work together in a sort of conference. A minister ordained in one congregation would serve the other three as well. The care of the poor, the church problems were handled in the four congregations. For some reason they kept this 4 city conference a secret .

Rule #9 Secret stuff usually causes problems.

When the Flemish refugee congregation wanted to start to fellowship with these other congregations the 4- city conference became more known. They Flemish wanted their minister in with the Other brothers as a minister. However the conference but his service was called into question by the other established ministers.
All this made the Flemish congregation feel that they had been discriminated against. Then when the congregation was called upon to vote on the Flemish minister, the voting was not done properly and further difficulties resulted.

- **Naturally, the Flemish become offended**

They got help and two outside ministers were called in to mediate the situation. Both agreed beforehand to accept whatever decision they might arrive at. After investigation they felt they had a clear understanding.

They called for a "Reconciliation meeting on February 1, 1567. The mediating elders asked the Frisians to kneel and pray for forgiveness for their error. Then they arose.

Then the ministering Elders asked the Flemish to kneel and do the same. However, they were told that the Frisians would help them up since the Flemish had the greater guilt. Some actually consented, but the majority were more offended than before and the split became solidified.

Rule #10 When you are making up don't say that, "your sin was worse than mine!"

Dirk Phillips got called into the mess. He came from his hometown in Danzig. But the split became final. Flemish and Frisian no longer meant geographical things. It had to do with which "Side" you were on.

Old unresolved issues seemed to also be in the mix. Years earlier Dirk Silenced Leenaert Bouwens for several discipline issues. This upset the Friesians of whom Leenaert Bouwens had baptized literally thousands. (ME)

During the division Dirk went to the Flemish side even though he was a Friesian.
The two sides shunned and banned each other for many years. (Cup pg 144)

Rule #11 Old unresolved differences between ministers must be dealt with or it will grow into huge mistakes later.

A House divided against itself can not stand—especially when you cheat on the deed!

20 years later The Flemish divided among themselves.

Rule #12 lack of integrity in an Elder can lead to effects much more than just the life of the minister.

Still More Trouble in Franeker

After the tragic division of 1567, which divided most Dutch Anabaptists
into Frisian and Flemish congregations, the Flemish group in Franeker needed a new meetinghouse. Their elder, Thomas Bintgens, entrusted with the church's money, was happy to find a bargain. A poor man of the city (a drunkard) had been forced by his creditors to sell his house to the highest bidder. The drunkard knew Thomas Bintgens. He offered to sell him the house for 700 florins, but to avoid the possibility of higher bids, he falsely made the receipt to read 800 florins.
Thomas Bintgens did not think much about this insignificant detail. He gave his report to the other ministers, not sparing any information, and expected them to be pleased.

They were not pleased.

In fact, Jacob Keest, Joos Jans, and Jacob Berends were horrified. "You mean you bought the house from that drunkard without talking to his creditors!" they exclaimed. "How could you do such a thing as accept a false receipt!"

No sooner was Thomas confronted with his error than he repented heartily. "I would rather pay for the house two times with my own money than offend someone," he declared. But his fellow ministers were not satisfied.

"Thomas needs to be silenced," they decided. "Such a major lack of judgment shows that he is not qualified to serve in the ministry." But many in the congregation did not agree.

"Thomas is a good man," they said. "In fact, he is more consistent in his daily life and deals more forthrightly with sin and worldliness than the other ministers."
The Liberal conservative split

It was true. Thomas Bintgens had been the most "conservative" among the Flemish Mennonite ministers at Franeker. Before long the "conservative" members of the congregation rallied around him, while the "liberals" supported his opponents. On three occasions, committees of elders from other congregations -- Haarlem, Amsterdam, Groningen, and elsewhere -- were called in to settle the dispute. But they could not bring the conflict to a conclusion, and once more they resorted to excommunication to settle their differences.

Both groups excommunicated and began to shun each other. And the division spread throughout the Netherlands and northern Germany**. Before many years had passed, practically all the Flemish Mennonite churches had divided into conservative "House-buyer" and more liberal "Contra-House-buyer" groups.**

The Contra-Huiskoopers became known as the "Young" or "Soft" Flemish Mennonites, and the name Contra-Huiskoopers soon disappeared

Weeds grow fast!

As the Anabaptists of the Netherlands turned their energies to enforcing their authority and the rules they had made upon one another, those who once persecuted them relaxed. By the end of the sixteenth century the Roman Catholics and the Protestants no longer feared the Dutch Anabaptists.

Instead of warning people against them, they joined in making fun of their many divisions and small-minded rules.

While it was true that Jesus expected unity in the local congregation. The commands for this are very challenging. But in their desire for unity these Dutch Brethren insisted everyone had to see it their way.

- How many splits were over were not keeping the Sermon on the Mount?
- How many conferences took out Matthew 25 and excommunicated people for what they’re going to be excommunicated for according to the Judgement day scene by Jesus?
- Answer = 0

Rules #13 if talks on unity are making even more splits than perhaps something is wrong somewhere.

In 1589 the Frisians (Leenaerdt Bouwens' group) divided into *Harde Vriezen* and *Slappe Vriezen* (Hard Frisians and Slack Frisians). The Hard Frisians (who considered themselves the only church of Christ) soon divided into the *Jan Jacobsgezinden,14* the *Thijs-Gerritszvolk*, the *Pieter-Jeltjesvolk*, and dozens of other tiny groups and subgroups.

Some of the Slack Frisians united with Hendrik Naeldeman's group (the Waterlander Mennonites), and some joined the Anabaptist congregations of the lower Rhein. At the same time the Flemish Mennonites (Dirk Philips' group) split into *Oude Vlamingen* and *Zachte Vlamingen* (Old Flemish and Slow Flemish), and both of these groups broke up into many more: the *Vermeulensvolk*, the *Vincent de Hondvolk*, the *Thomas Snepvolk*, and the *Jan-Evertsvolk* to name a few.

Practically every group "delivered unto Satan" the group from which it came and got "delivered unto Satan" in return. Within thirty years of Menno Simons' death, most Dutch Anabaptists had gotten excommunicated three or four times by other Anabaptists who claimed to have authority over them. Among the few exceptions were the *Bekommerde Vriezen* (Concerned Frisians), who refused to excommunicate the rest, and the *Stilstaanders* of Zeeland who did not take sides with any group but got "delivered unto Satan" and shunned by them all

Rule #14 If you think you are the only one right in the entire world—you are probably wrong.

Jan van Ophoorn:

Jan van Ophoorn a Mennonite elder of Antwerp, Belgium, fled from the city and was then banished forever on 10 April 1570 By this time he was already living at Emden, East Friesland, Germany, from where he traveled to Kleve and Cologne in October 1569 to settle a schism in the Kleve congregation. He was a fanatic and at the conferences of Mennonite leaders held at Emden and Hoorn in 1578 he opposed the plan to make peace among the Dutch Mennonites, who were divided by schisms. By his stubbornness he prevented the "Humstervrede," a partial reconciliation achieved in 1574, from evolving more widely. He was so severe that he banned not only all other Flemish and Frisian congregations, but also the members of his own congregations with the exception of his wife and himself. !!!

Rule #15 Stop saying that persecution will solve our inity problems!


Beheading of Matthijs Servaes, Cologne, 1565



Burning of Christiaen Langedul, Cornelis Claesz, Mattheus de Vik, and Hans Symonsz, Antwerp, 1567



Burning of Jakob Dircks and sons, Antwerp, 1568

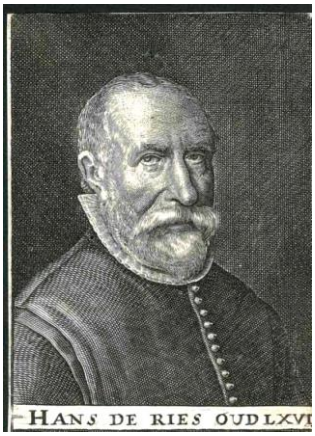


The famous Dirk Willems rescuing his pursuer, Asperen, 1569

Rule #16 Church problems are no excuse to stop living the faith!

There were several attempts at unity from within and without the different conferences. Many of the Flemish did not accept the unification attempts. Until in 1591 the **Concept of Cologne** unified the High Germans and the Friesians. (See page 146 in (Cup and Cross)

They actually pulled together representatives of the young Frisians, High Germans, Palatinate Mennonites of the Swiss Brethren. They discussed many theological and practical things: Trinity, Baptism, Communion, ordination, Feet washing, and Marriage. They also discussed the strict use of the Ban. **They felt it was a mistake to make members shun their marriage partners.**



Hans de Ries was a prominent leader among the Waterlanders. He had a passion about unifying the Mennonite groups. He encouraged them to join the "Concept of Cologne." In 1601 many did. These became to be known as the "Satisfied Brotherhood." Also called Reconciled or pacified Brotherhood.

Ries was going to be ordained as a minister in the Reformed Church but accepted the teaching of Nonresistance. Got to know the Waterlanders and eventually joined them. Returned to Belgium but his friend was burned at the stake so he and his new wife fled Belgium back to Holland. Towards the end of his life in his 80s he preached a sermon rebuking the congregation saying that the poor and suffering church of his youth had now become rich and socially acceptable but how much spiritual vigor had been lost in the progress. HE started to gather list of the Martyrs, which later became used by T.J. Van Braght.

The Old Frisians and both branches of the Flemish did not want to join. Just when they got going in 1613, one of the big unifiers led a group out of the union because he felt that they were not applying the ban at good enough. They became the "Separated brotherhood. "

Pieter Jansz of Twisck:
(1565-1636)

Twisck became a preacher of the Old (or Hard) Frisian Mennonite church at Hoorn in 1592 and soon after an elder. He was a conservative Mennonite; against the Waterlander leader Hans de Ries, who was more liberal in his views, he emphatically defended the doctrine of Incarnation of Christ as taught by Menno Simons and Dirk Philips. In 1615 de Ries published at Haarlem the Historie der Martelaren, with a preface in which he summoned the Dutch Mennonites, divided by schisms, to reunite.

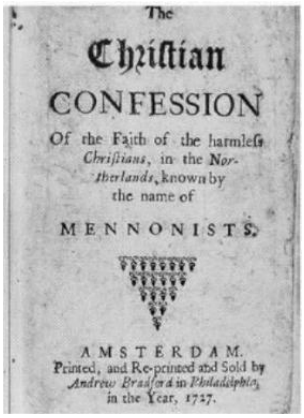
Twisck published a second edition of this book, now entitled Historie der Warachtighe Getuygen Jesu Christi (Hoorn, 1617), in which he omitted the preface by de Ries but added a confession of faith.

Twisck as a strict Old Frisian unabatingly maintained the practice of banning, opposed marriage outside the church, and held the view that the other Mennonite groups did not have a good understanding of the church and its basic doctrines. Thus he looked askance at the endeavors for union and merger heard in his day. He declined the invitations of Hans de Ries and the Waterlander leaders in 1604-1607, and that of the Flemish brethren of Amsterdam in 1626.

In a meeting of different branches of the Dutch Mennonites held at Zaandam 13-15 November 1628, Twisck uttered his grievances against the intended merger and on 27 January 1629, the definite refusal of several Old Frisian churches was sent to the Flemish at Amsterdam. A debate

held at Hoorn on 13 April 1622, between Twisck and Jan Luies the strong leader ofthe strictest Flemish, whose standpoint did not much differ from that of Twisck, had no success either.

Twisck was a man of little education. He knew no foreign language except a little German. Nevertheless he was a well-read man, who wrote many books.


The
Christian
CONFESSION
Of the Faith of the harmless Christians, in the Netherlands, known by the name of
MENNONISTS.
AMSTERDAM.
Printed, and Re-printed and Sold by Andrew Bradford in Philadelphia, in the Year, 1727.

Rule # 17 Again, Question the Questions

The Flemish both old and soft, and some of the Waterlanders joined in a union. This unity became more solidified when in 1632 these groups joined together in Dordrecht and produced the **Dordrecht confession of Faith .** This confession was accepted by the Swiss in the south in 1660. It ran into some major problems in 1693. In the Amish /Mennonite division. And finally accepted by both Amish and Mennonites in 1725 in America.

The Divine Flesh issue solved!

- Article IV But as to how and in what manner this precious body was prepared, and how the Word became flesh, and He Himself man, in regard to this we content ourselves with the statement pertaining to this matter which the worthy evangelists have left us in their accounts, according to which we confess with all the saints, that He is the Son of the living God, in whom alone consist all our hope, consolation, redemption, and salvation, which we neither may nor must seek in any other.

The “Old Order Groups” The only groupd that did not join these unions wer the “Old Frisians and a few “Old Flemish and Waterlanders that did not join the Satisfied Brotherhood. (Cup pg 147)

Rule #18 When someone wants to change everything—sometimes there are some dangerous theologies underneath the surface.

Galenus Abrahamsz de Haan:
(1622-1706)

The Mennonite congregation of Zierikzee avoided taking sides in the controversy between the Flemish and Frisians and published a booklet along these lines

Well,…Since they did not take sides they were called *stilstaanders* by the others and were banned both by Flemish and Frisians.

Galenus also did not consider as Mennonites only those who subscribed to confessions of faith. He insisted that each had the freedom not to sign those articles of faith which are not prerequisite for salvation.

The Zierikzee congregation had a specific way of life. One spoke little and deliberately and adhered to simplicity of dress and household furnishings. Galenus also emphasized a way of life of earnestness and simplicity.



He did not learn much about the other Anabaptists in the Netherlands until he went to study medicine in the city of Leyden. Then he married a Mennonite girl who happen to be the daughter of one of the main ministers from the Mennonite union,

He was soon called to be the preacher at the main church in Amsterdam, now called "Singelkerk."

When he accepted the ministry, doubts had already arisen regarding his orthodoxy in matters pertaining to the doctrine of **satisfaction**.

Galenus left the impression that the death of Christ was more a proof of the truth of his teaching than an act of satisfaction, which view had also been expressed by some martyrs. This is known as Christus Victor or Ransom view of Atonement.

He became very involved with a protestant group called the "Collegiants." Started regularly attending meetings with other protestant groups.(Read pg 149 from Cup and Cross)

The "Collegiants" rejected the idea of a visible church. Baptism was not required, Everyone should interpret the bible by himself, rejected the ideas of the position of ministers in the congregation Certainly things like modesty of dress, nonresistance, oaths etc. were a matter of

personal thought and conviction. This group also tended toward being “Oneness” “Jesus only” in their Christology.

Later he was present at a meeting of the delegates of Flemish congregations at Haarlem which strongly opposed union with the Waterlanders. These experiences must have raised the question in Galenus to what degree elders and congregations may exercise authority

Some did not like this at his church and it began to cause a problem. Many felt that Galenus was departing from the faith. A meeting was called in to look at the issues.

Before this meeting took place Galenus and and another minister, had on 11 January 1657 presented to their co-ministers the "Nineteen Articles," in which they discussed the question whether **any church could claim to be the true church of the Lord**.

They denied this possibility and said that they refused to bind the conscience of human beings to the authority of an office, whose bearers were fallible men, to definite doctrines formulated by men, and to ordinances which are always administered by men.

Some did not like this!

These views were exactly the opposite of what a group of ministers of the Lamist congregation considered sacred. They thought that the confessions which had been written in the beginning of the 17th century were the exact summary of the faith which all Mennonites had confessed from the beginning.

Bible Alone!

Galenus pointed out that the martyrs had not died for a faith in which there had been no deviation and that in the writings of Menno Simons a change in the concept of the church is noticeable. He preferred to use the Bible as the guide for faith and life and to let every man interpret it.

Bring in the Heavyweights:

An attempt to solve the tensions caused by this development was made at a general conference of Mennonite congregations held in June 1660 at Leiden under the chairmanship of **Thieleman Jansz van Braght,** at which it was decided to ask Galenus **and the other minister to give up their views or to discontinue their ministry.**

Rule # 19 In general--If you ask for help in solving disputes you should heed the council that is given.

We wont sit down!

The two accused men, however, refused to accept this verdict, believing that only their congregation could dismiss them and not a meeting of congregations. An attempt to have the ministers of the Amsterdam congregation deprive them of their office was unsuccessful since many members shared their views.

Soon however there was problems in the local church as well.

However, two newly elected ministers caused a new outbreak of unrest. Pieter van Locren, who shared **Galenus' views, preached on 1 October 1662 that in the Final Judgment the question would not be what man had believed, but what man had done**.

Samuel Apostool:

On 15 October Samuel Apostool, who represented the other side, stated that no one could ever do enough good works to be justified in the sight of God and that only faith in the satisfaction through Christ could save men. In the afternoon service Galenus warned against this "misleading" teaching which might cause people to stop wrestling with sin. John D Roth says that he preached a message saying that the “Satisfaction” view of the Atonement was necessary for salvation.

Galenus took the pulpit after him a renounced him so forcefully, and passionately that it made the newspapers. It was there that this spat was labeled the War of the Lambs.

The dispute, known as the “War of the Lamb” flamed so high that Apostool in May or June 1664 left the congregation with 500 followers; having held their meetings in a rented warehouse in the Oude Teertuinen for a time, they bought a brewery on 19 September 1664 and used it as a meetinghouse. This building had on its gable the sign of the sun, ***de Zon***, There Apostool's group organized a congregation. After their leader they were sometimes called Apostoolists, but after their church mostly the Zonists. The tumult which resulted from these discussions in the pulpit in Amsterdam spread throughout all Mennonite congregations in Holland, and even in foreign countries sides were taken for or against Galenus.

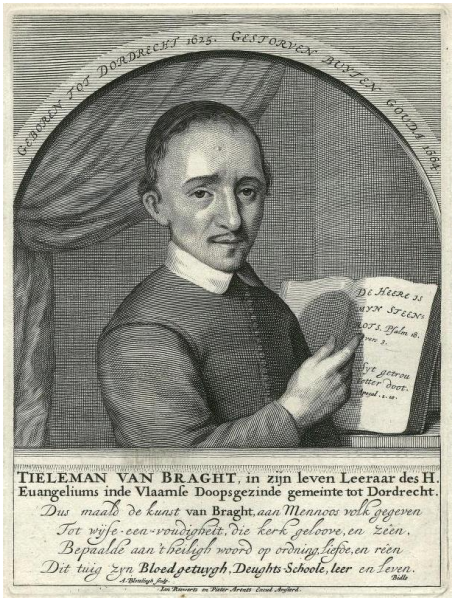
Apostool went to the Burgomaster to try to force the congregation out of the Lamb church. The whole scene become a spectacle for all of Holland.

Rule #20 If a church dispute goes to the point of a complete breakdown, Never- never go to the world to solve the dispute!

1 Dare any of you, having a matter against another, go to law before the unrighteous, and not before the saints? 2 Do you not know that the saints will judge the world? And if the world will be judged by you, are you unworthy to judge the smallest matters? 3 Do you not know that we shall judge angels? How much more, things that pertain to this life? 4 If then you have judgments concerning things pertaining to this life, do you appoint those who are least esteemed by the

church to judge? 5 I say this to your shame. Is it so, that there is not a wise man among you, not even one, who will be able to judge between his brethren? 6 But brother goes to law against brother, and that before unbelievers! Now therefore, it is already an utter failure for you that you go to law against one another. Why do you not rather accept wrong? Why do you not rather let yourselves be cheated? 8 No, you yourselves do wrong and cheat, and you dothese things to your brethren! 9 Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. (1 Cor 6)

Anabaptist History (Day 18) The Dutch decline and the Russian Mennonites.



Tieleman van Braght:

OF THE GREATER DANGER THERE IS AT THIS TIME, THAN IN THE BLOODY AND DISTRESSING TIMES OF THE MARTYRS:

“These are sad times, in which we live; nay, truly, there is more danger now than in the time of our fathers, who suffered death for the testimony of the Lord. Few will believe this, because the great majority look to that which is external and corporeal, and in this respect it is now better, quieter and more comfortable; few only look to that which is internal and pertains to the soul, and on which everything depends,