

disciplined by him. Everything he lays on us should be received with thanks and borne with patience; we should not be swayed by gossip or frightened by every wind that blows.

1531 (1529)

ELEVENTH, all those who are of one body and one bread in the Lord and are of one mind should celebrate the Lord's Supper in memory of his death. At that occasion everyone should be challenged to be like the Lord in obedience to the Father.

11. Celebrate the Lord's Supper.

TWELFTH, as we have been taught and warned by the Lord, we should at all times be watchful and await his coming so that we may be worthy to go in with him and escape the evil that is to come upon the world.

12. Always be watchful in the Lord.

Let us now continue to tell how, from the beginning, the church was cleansed of those who were false and lukewarm. Especially here in Moravia a genuine gathering together and a true ordering of life emerged under great hardship. The king's provost in Austria stopped his persecution (described earlier), and the lords of Nikolsburg sent messengers into the mountains and hiding places in the woods where people had fled, to tell them all to return home and no longer be afraid.

1528

At that time several servants and their congregations settled in Moravia: in Znaim, Eibenschitz,¹ Brünn, and elsewhere. A certain Gabriel Ascherham came to Rossitz.² Born in Nuremberg, he had been a furrier in Schärding, Bavaria, then moved to Rossitz where he gathered the people and taught them.

Gabriel Ascherham
from Bavaria.

Soon after this, Philip Blauärmel³ came to him from Swabia

Philip Blauärmel
from Swabia.

¹Eibenschitz (Ivančice), town on the Iglau (Jihlava) River in Moravia; in 1529 the property of the lords of Lipé, who granted full religious freedom in the 16th century. Zeman, *Topography*, #34; *ME*, II, 166-167; Beck, 68-69.

²Rossitz (Rosice), market town in a coal mining area of Moravia, approx. 18 miles west of Brno; 1522 the property of the lords von Pernstein; 1549-1562 owned by the lords of Lipé; 1562 became the property of Johann von Zerotin whose son Karl inherited it in 1583 and sold it to Albrecht von Wallenstein in 1628. Until 1622, when the Anabaptists were driven out of Moravia, there were Anabaptist settlements as well as Bohemian Brethren at Rossitz. Zeman, *Topography*, #133; *ME*, IV, 362; Beck, 69; Zeman, *Anabaptists and Czech Brethren*, 282, 291, 297.

³Philip Blauärmel's family name was Plener. He came from Strasbourg and was a weaver, therefore also called Philip Weber. Since he wore blue sleeves, the sign

prošed z Wolčera a Ziepelšchida

Plough Trenching House, NY, 1927

1531 (1528)

Hans Spittelmaier at
Nikolsburg broke
away.

Small group, staff-
bearers. Sword-
bearers now called
Sabbatarians.

Jakob Wiedemann
and his people were
told to leave
Nikolsburg.

200 people left
Nikolsburg.

with several others. Gabriel took them into his community and laid down his service so as to give honor and precedence to Philip and his assistant. But soon Philip's actions no longer pleased Gabriel, so Gabriel assumed the leadership over his own people again and they continued living where they were. Philip moved away with his people and started another community. They still claimed to be brothers, but their hearts were disunited, and as a result two groups emerged, the Philippites and the Gabrielites; but more about this later.

As we have just explained, the number of people in Nikolsburg kept growing, and the majority joined Jakob Wiedemann and Philip Jäger. Supported by his assistants and relatives, Hans Spittelmaier in a public sermon at Nikolsburg forbade his people to have anything to do with Jakob Wiedemann's people: they should ignore them because they were forming a separate group. All those who followed Jakob Wiedemann were called "the small group," or *Stäbler* ("staff-bearers").¹ But those at Nikolsburg retained the sword and were therefore called *Schwertler* ("sword-bearers") and now "Sabbatarians"; they have the spirit of the Münsterites. As a result, Lord Leonhard von Liechtenstein summoned Jakob Wiedemann, Philip Jäger, and other servants and stewards as he had done before. He ordered them to pack up and vacate his land because they were setting up a separate church. So they offered their goods for sale—some they sold, others they left behind—and they all moved away. Afterward, however, Liechtenstein's people sent on all the goods they had left behind.

About two hundred people (not counting children) from Nikolsburg and Pergen and the surrounding area gathered outside the town of Nikolsburg. Out of sympathy a number of people came from the city to see them and wept with them, but others argued with them. They started on their way and encamped in a deserted village between Dannowitz and

of the dyers' trade, he was generally known as Philip Blauärmel. *ME*, I, 174–176; Beck, 69–72; Williams, *Radical Reformation*, 418 n.1.

¹The *Stäbler*, meaning staff-bearers, "teach that a Christian cannot with a clear conscience and according to the Word of God bear a sword or any weapon or wage war but shall let a staff suffice. They are generally counted among the Anabaptists, who came into being in our time"; Caspar Franck, *Catalogus Haereticorum* (Ingolstadt, 1576), 495, "Stebler." See also *ME*, IV, 607; Beck, 73; Williams, *Radical Reformation*, 229–233; Estep, *Anabaptist Story*, 89–92.

rejoiced from his heart that God had led him safely to them. He told Simon Schützing and the other elders and brothers and sisters that he had not come to strangers but to his dear brothers, his little children. Schützing and all the others echoed his words, asking Jakob to help them care for the people, and he promised to do so. Jakob had also brought them a temporal gift, a sweet sacrifice, a small sum of money to repay the nuns of Brünn (who owned the land at Auspitz) for their help in a time of need.¹

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On the following Sunday, Jakob Hutter shared news of the church in distant lands, telling of the believers he had left behind in Tirol, who were suffering harsh persecution. He delivered their greetings and told about the wonderful deeds God had worked in spite of many tribulations. Then he announced publicly that he had heard there were some in Auspitz who hoped that when he came he would move with them to a different place. As far as he knew he had challenged and admonished all of them, making it clear that he had no such intentions. But he would help punish according to God's Word any fickle, selfish people who still wanted to go somewhere else. And since God had sent him to the church, he would put all his efforts into overcoming any faults he found in the house of God.

Jakob Hutter passed on the greetings from those in Tirol and gave an account.

Jakob Hutter intended to correct all faults that came to light.

Now I want to tell further what happened in the church: the enemy always mixes weeds among the wheat; the Lord humbles the mighty; and nothing is so hidden that it will not be revealed. Each one can judge for himself from the following account how God separated the devout from the hypocrites. But this is how it began.

As reported above, Simon Schützing and the elders had asked Jakob Hutter to help them care for the people, so a few days later Jakob was about to start improving certain things in the church. But Schützing resisted and tried to stop him. Then Jakob wanted to know if he was wanted as a shepherd or not. He felt that he could not remain silent and fail to exercise his service. If he was not needed, he would move on and serve wherever the Lord led him. So he went to Rossitz and explained the situation to Gabriel [Ascherham], saying he

Simon Schützing opposed Jakob Hutter.

¹At that time the abbess of Queen's Cloister at Old Brünn held the estates at Auspitz and Gross Steurowitz, where the Anabaptists had settled. Beck, 103–104; Zeman, *Topography*, #146c.

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did not know whether the people wanted him or not. He said he was willing to bring the matter before the church and do whatever the people of God asked of him. Gabriel agreed but said, "Do it humbly."

Simon Schützing
did not want Jakob
Hutter as assistant.

While Jakob was at Rossitz, Schützing spoke with the two servants for temporal affairs, Leonhard Schmerbacher and Wilhelm Griesbacher. He said he intended to continue in his service and not give Jakob much chance to speak. The two brothers were not in agreement but said he should remain in his service and Jakob should serve with him. But Simon did not want this.

When Jakob returned home from Rossitz and wished to pass on greetings from Gabriel and his community to the church, Schützing forbade it. He admonished Jakob and asked him what he was trying to do. Thus Schützing revealed his own intentions against Jakob.

Jakob Hutter
wanted to know
whether the church
needed him or not.

In reply Jakob told Schützing and the elders, including Kaspar, a servant from Rossitz, that he wanted to know whether or not the church needed him. To sit around and not fulfill his service was something he was not free to do, and he would not know how to answer for it before God. Simon answered that through the drawing of lots God had entrusted this people to him and made him their shepherd and therefore he intended to continue in this service. If Jakob had anything to say, he should do so briefly, for he could not allow him to speak very long. Even though the elders who were present opposed him, he insisted on being the one to teach the people. The elders, including Kaspar from Rossitz, said they should both care for the people together, but still Simon wanted to be the only shepherd.

The elders wished to gather the church the very next day but had to postpone the meeting until Sunday, because a number of brothers were away. Meanwhile Simon sent to Rossitz for Gabriel, who set out immediately but stopped in at Philip's community.¹ Simon Schützing joined them and complained to Gabriel and Philip that Jakob was pushing to be a shepherd over the church. So they sent for Jakob, who came without knowing what they wanted. Later in the night, Kaspar from Rossitz, Leonhard Schmerbacher, and Wilhelm

¹Also at Auspitz; see above, p.93 n.

Griesbacher were also called. When they arrived, Gabriel accused Jakob of putting himself above Simon Schützing in the shepherd's service. Jakob said that it was not so; he only wished to serve the church. "I have been sent here after earnest prayer to God. The people have been entrusted to me and to Schützing. All I ask is to be able to continue in my service."

Philip retorted, "If you want to do that, Jakob, then you are the most wicked devil who has ever come into this country."

But Jakob stood firm, adding, "How would you feel if you had gone on a journey, entrusting the people to someone else, and then had to stand back when you returned home?"

After much talking, Philip said Jakob and Simon should work together, faithfully caring for the people, "Just as Blasi [Blasius Kuhn] and I do."

When he asked Jakob what he thought of that, Jakob replied, "I want nothing more than to serve with Schützing. May God be praised."

Then Gabriel said, "No, I don't see it that way. I command you, Simon, to continue in your service as shepherd to this people. If you now were to lose courage for your service and allow it to be weakened because Jakob is more gifted and a better speaker than you, God would punish you. The same would happen to you as happened to me with the Swiss Brethren."

Simon quickly replied, "Yes, yes, my brother. Praise the Lord! It is true, my brother Gabriel, it is true!"

Leonhard Schmerbacher objected, "But Philip said first that both should care for the people together, and now Gabriel says something quite different."

Philip replied, "I feel exactly like Gabriel. Even though what I said may have sounded otherwise, that is what I meant in my heart." After much talking (which does not need to be recorded here) Jakob again desired to hear what the church felt about him. This they could not refuse, but they told him to be willing to adapt himself and not push himself forward.

On the following Sunday Jakob spoke to the gathered church, explaining the reason for his coming and that for a time he had had to stop the work God had entrusted to him. With restraint he told about his talks with the elders and with Simon, Gabriel, and Philip.

Then Simon spoke, reminding the people of his election

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Gabriel, Philip, and Schützing against Jakob Hutter.

See the story of the thorn bush, Judges 9.

Philip untruthful.

Jakob Hutter spoke to the church, saying what his task was.

Simon Schützing spoke to the church.

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Gabriel spoke to the
church.

and saying that he was going to stand by it. Gabriel supported him in a long speech, describing how Simon had originally been chosen by lot. However, if they were going to insult him and preferred Jakob because he was a better speaker, or if they placed Simon and Jakob in the service together, then he, Gabriel, would have no part in it and would go back by the road he had come. He pointed out that in Jerusalem there was only one shepherd, namely James. Here Jakob contradicted him.

Nothing could stop Gabriel. He warned the people, using the terrible example of Korah: if they looked down on Simon's simplicity and preferred Jakob's fine speaking, God would punish them as he did Korah and his company. He warned the people to guard against making an idol of Jakob, who to him seemed proud and arrogant. After many words, he declared that Jakob did not have the gifts to serve the people as a shepherd but only as an apostle.¹

The church was then asked to make a decision. Two or three spoke to the effect that Simon should continue in his service and Jakob should assist him. But Peter Hueter said that to him neither seemed higher or lower, greater or smaller; one seemed to him as good as the other. Schützingler cut him short, calling him a stupid man—he had thought him a great deal wiser. Gabriel spoke against him in the same way, but with little basis of truth. Then Leonhard Schmerbacher declared that he was unable to put one before the other, for the people had been entrusted to one as much as to the other, but for the sake of peace, love, and unity, Jakob should give the honor and precedence to Simon. Everybody said, "Yes, yes." However, one brother added that he had nothing against the decision, "but Simon would do very well without having Jakob there."

Gabriel asked Jakob if he would accept the decision to give Schützingler precedence. Jakob replied that he wanted first to consider it before God, taking counsel with the elders and servants. Gabriel retorted, "I have nothing more to say to you; I will be on my way."

The brotherhood separated in great anguish of heart. Some went to comfort Jakob, who was deeply distressed; others who

¹That is, a person sent out on mission.

saw this presumed that he wanted to win the people over and take them to a separate place. One said this, another that. In short, everyone was overcome with grief.

On the following Tuesday the brotherhood was again called together. Jakob announced to the church that he had taken counsel with God and talked with the elders, and he could only acknowledge that God, in his providence, had appointed him and sent him to this people. "But the brothers did not understand me," he added, "so there is nothing to be done. For the sake of love, peace, and unity, I will accept the decision of the church, but not for the sake of righteousness."

Gabriel retorted, "You say we did not understand you—but we speak German too. There was no need for you to say anything at all." The brotherhood, though very distressed, kept up their spirits and trusted that with God's leading everything would work out.

Two weeks later the Lord struck Simon Schützingen so severely that he lay seriously ill in bed. So Jakob Hutter proclaimed the Word of the Lord to the church, according to the grace he had been given.

The next Sunday, September 28, at the repeated request of the elders, he held a meeting in which he admonished and taught in the power of God, exhorting the people to the true community of Jesus Christ. At that point several began again to mutter against Jakob.

Just then Georg Fasser of Rattenberg in the Inn Valley placed his earthly goods at the disposal of the church. As head of the family, he ordered his wife and children to submit willingly to the Lord and his people by doing the same. They agreed, and he lost no time in bringing his bed and chests into the communal storeroom. The servants examined all his things and made careful inquiries, and it was found that without her husband's knowing, his wife had kept money that had belonged to her and the children and had hidden it. She was admonished and disciplined by the servants, her husband, and Schützingen.

Since this woman had deceived her husband and hidden money from him, it occurred to Jakob that Simon's wife, too, might turn out to be another Sapphira, for God had given Jakob the gift of discernment. He brought his concern before the elders and said, "If you will support me in the strength of God, we will take the matter up and look into it thoroughly."

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The church held a second meeting. Jakob Hutter gave his answer.

God intervened and Schützingen became seriously ill.

Jakob Hutter held a meeting on true community.

→ meli weiduni
manzell?
o co Gabriel?

1533

Jakob Hutter made a careful search into how each kept to community.

Simon Schützing had been avaricious and deceitful.

Brothers and sisters wept and groaned. Schützing was excluded.

Jakob Hutter said they should consider what they had said.

The elders readily agreed and told him he should simply do it; he should start with his own room and continue with the rooms of the elders, including Simon's.

When they came to Simon and asked him to let them take a look in order to set their hearts at rest, he was perfectly willing. As they were looking through a chest, they found a too-plentiful supply of bed linen and shirts and four pounds in Bernese money, all in small coins. Jakob pleaded with him in the name and power of the Lord, asking him to unburden his heart, to tell whether he knew anything about the money, and not to conceal anything else that was there. Simon then confessed that he had known about it. So saying, he reached under the roof and brought out forty gulden. Jakob and the other servants were appalled. They could hardly believe that he would knowingly have done such a thing: he taught full surrender and community to others and yet did not hold to it himself. Jakob pointed out his dishonesty and sent immediately for Philip [Blauärmel], but he was not at home.

Since Simon had been found guilty of such great deception, they could not postpone dealing with it. Early the next morning, on October 5, they called him before the brotherhood, and Jakob informed them of his faithlessness, greed, and treachery of heart. The whole brotherhood was horrified. The brothers and sisters began to lament and weep loudly in pain and heaviness of heart. But, as was only right and just, he was excluded in the power of Christ, according to the Word of the Lord, and given over to Satan. He confessed before the whole brotherhood that he deserved this but longed for grace and mercy. Jakob faithfully urged him to repent, and he promised to do so with all his might. Georg Fasser's wife and other unfaithful members were also separated from the church.

The whole brotherhood had previously chosen Schützing as elder in preference to Jakob. Now that Schützing was found to be a deceiver, Jakob exhorted all the brothers and sisters to consider how they had talked and acted and what sort of decision they had made. Also it had been said that he, Jakob, did not have the gifts to be a shepherd to such a people; instead they had chosen Schützing as shepherd, a man whose wickedness was now revealed. And so, he said, they were once more completely without a shepherd, for as they had had so little respect for the Lord's Word, he was no longer certain

about serving them. He challenged them, however, to pray earnestly, calling on God to raise up a faithful shepherd and servant for them.

For eight days and nights they prayed earnestly to God. They sent two brothers to Gabriel [Ascherham] at Rossitz to tell him of their need and to ask his advice about what they should do. He, too, suggested Jakob Hutter.

As they persevered in prayer, God gave them all a united heart and mind. They accepted Jakob as a gift from God to be their shepherd, and were all united in great love.

On October 12 the whole church rejoiced in spite of all their troubles. They also confessed before God and to Jakob that they had done wrong in giving precedence and honor to the deceiver. They admitted that Simon had not been the servant of God they had believed him to be. But because he was known to God, who knows all hearts, he had been revealed to God's own people. They asked earnestly and unanimously for forgiveness for this sin of ignorance. God forgave them because this had been done in blindness, and he blessed them. The Word of God grew in power among them; peace, love, and the fear of God increased daily; the wicked were separated from the church and the devout were accepted.

But when love, justice, and true judgment according to God's commandment increased—when the entire church lived in true peace—the devil, that ancient serpent, could not rest. He strove day and night to destroy this work by his cunning and to tear apart the bond of love.

On October 26 of this same year, 1533, the church was gathered to hear the Word of God when Philip Blauärmel appeared with Gabriel Ascherham and his assistant Peter Hueter. They had slipped in quietly before dawn, like wolves in sheep's clothing. The people were very startled to see them and feared that the devil would bring disaster, and indeed disaster soon followed. Nonetheless the servants and elders received them in peace, for at first they gave the impression of being very friendly, but Jakob asked them to explain why they had come. In response, Philip began by asking, "On what grounds did you exclude Bohemian David? He received a good testimony among you earlier, and yet you refused to receive him back. Second, why did you exclude Bernhard Glaser?"

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The brotherhood asked God for a shepherd.

Jakob Hutter became a shepherd.

The brotherhood confessed that they had chosen Schützing as shepherd and asked for forgiveness.

Philip and Gabriel came into the meeting.

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Philip and Gabriel
caused disturbance
in the brotherhood.

Philip told a lie in
face of the whole
brotherhood.

Third, we understood you to say that the decision for Simon Schützing's election did not come from God." Then Philip said it was and is from God and would remain valid forever in his sight. There was so much talk for and against on both sides that the brotherhood was unable to arrive at any clarity or true judgment.

After all manner of things had been said and one called the other a liar, the brotherhood was in deep distress. Many were heard to groan, and the faithful were shaken to the depths. No one knew what the outcome would be, who was right or who was wrong, and which side was to blame, until finally Philip and Gabriel came out with their malice, which could be concealed no longer. When Jakob Hutter spoke to them in the strength of God, saying, "You have made accusations against me and the brotherhood, and if your accusations were true, we would be the greatest scoundrels that ever lived," Philip shamelessly denied it and called Jakob a liar. But Jakob replied, "The lie will come back on you."

Then Philip said, "I have always said you are an idol and the people worship you. That is the plain truth." At this there was a great turmoil among the people, who cried out, "That's a lie!"

As soon as Philip was recognized as a liar by the entire brotherhood and was admonished for his blasphemy, he tried to gloss it over and take back what he had said. But after pouring out abuse for a long time, Philip and Gabriel stood up and said, "Dear brothers and sisters, we have nothing against you, only against your servants." They proposed that the brotherhood should delegate a few men, and they would do the same in their communities, and these brothers should judge the matter among themselves. As this was received in silence, they left.

On the following Monday the brotherhood appointed eight men to report to the other two communities what had taken place, informing them where the brotherhood stood in relation to them and their servants. The brotherhood sent four of these eight to Philip and his people to say, "We would like to come to you tomorrow or whenever it suits you to report about our brotherhood's actions."

Philip's
wickedness.

But Philip received them as if they were children of the devil, not children of God. Because they represented the

brotherhood, they were harshly accused of making an idol of Jakob and worshiping him, of excluding Simon Schützing out of envy and hate, and of accepting Georg Fasser for the sake of his money. “And Bernhard Glaser,” said Philip, “who was excluded by the church for lying, is more upright than any of you. I would rather believe him than I would all of you put together.” The four men contested these accusations, but Philip and his followers reviled them on many other matters which are omitted here for the sake of brevity.

When the four men described the response they had received, their whole brotherhood was still more horrified. Philip had so recently acknowledged them as children of peace (as reported above), and now his heart was set against them.

The very next day eight men came from Rossitz, saying that Gabriel and Peter Hueter, their servants, had brought news that distressed them very much. The brotherhood at Rossitz had therefore sent them to find out what had happened. They expressed the wish of the group at Rossitz that all three brotherhoods should meet while Jakob, Philip, and Gabriel were to stay outside. Then Jakob’s brotherhood should give an account to the other two, who were not involved, and let them judge the matter.

That same night, however, the enemy put a new idea into their minds. In the morning, when Jakob’s brotherhood agreed to the Rossitz brothers’ proposal, these eight brothers denied everything they had agreed to before and did not want Jakob’s group to be present when the matter would be judged. (They thought no one would notice the reason for their change of mind.) But the answer was that Jakob’s brotherhood wished to consider this before God and would let them know what they decided. At this the eight brothers went back to Rossitz, apparently in peace.

Jakob’s brotherhood decided in great fear of God that they would prefer both communities to come to them and bring along Philip and Gabriel or anyone else they wished, and then they would give a full account. This decision was reported to the other two communities by the eight brothers from Auspitz, but it was rejected. The others wanted to know only one thing from Jakob’s brotherhood: were they willing to meet without their servants or not? At this the brothers returned home and talked to Jakob and the other servants. They were all ready to

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Gabriel’s community sent eight men to find out what had happened.

Gabriel’s people proposed that the brotherhood judge the matter without the servants.

Gabriel’s people retracted their suggestion and consent.

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Jakob Hutter's brotherhood agreed to meet without the servants and let the brotherhood judge, but Gabriel's people would not accept this.

stay away from the meeting, provided they were convinced through the Word of God and true testimony. The eight men conveyed this to Gabriel's representatives, who would not accept it but wanted an answer from the whole brotherhood. To avoid more trouble, it was agreed that they should meet with the brotherhood. They would be called the next morning when the brotherhood was gathered. But that same night they crept in secretly to listen while the brotherhood was meeting to discuss the matter.

As soon as Jakob Hutter noticed them, he announced them publicly. When they came forward, they were informed by the brotherhood of the same decision the delegates had told them before. But they refused to accept it, saying, "Dear brothers and sisters, dear children of God, we have no authority to accept it, and we undertake nothing outside our own brotherhood. We will part from you now in peace, as from brothers and sisters, and will announce your views to our people. Then we will let you know what our brotherhood thinks." With this they took leave of Jakob and Leonhard Schmerbacher and the other servants, embracing and kissing them. They gave the greeting of peace to the whole brotherhood, and everyone said, "Amen, Amen."

Gabriel's men took leave of the servants in peace, and kissed Jakob Hutter.

Everybody rejoiced, hoping that the Lord might still provide a peaceful way out.

After all this, just as they were leaving, one of them asked, "Did you exclude Gabriel?"

Gabriel's men changed face completely and reviled Jakob Hutter terribly before they left.

Jakob replied respectfully, "We do not regard him as a brother or as a servant of God." Now the wolf could no longer stay in sheep's clothing. One of them, Hans from Strasbourg, jumped up and called Jakob a liar and a false prophet. Although they had been hypocrites for so long and taken leave in peace, he now poured it all out with such a flood of slander that everyone could see what the devil was trying to do. But God would no longer tolerate such lying and hypocrisy.

The brothers and sisters were in great distress, and God in heaven might well pity them. Then Jakob Hutter asked the brotherhood to pronounce its judgment on these men—who they were and whether they had come seeking peace or not. One brother began to speak with deep feeling, saying that they had seemed to come in peace and had said in the hearing of many that they would not undertake anything without their

brotherhood, and now they had undertaken without their brotherhood to slander, revile, and tell lies. They had made a lie of their peace and their kiss, like Judas. Since they had behaved with such deceit that a blind man could see it, he would consider them the same as Gabriel and Philip.

When Gabriel's men heard this, they hurled abuse at this brother and rushed out of the door. But the brother continued to speak, comforting the brotherhood, for people stood trembling and full of pain but still trusting in the Lord. A few irresponsible souls, however, banded together and would gladly have made a commotion. Yet the Lord stood by his own and did not allow it.

The following Sunday the brotherhood sent the same eight representatives to Philip and his community to tell what had happened and warn them about Philip. But no one would listen to them or let them speak to the people. They were treated harshly and sent away with many abusive words.

On Thursday the brotherhood sent six members to Rossitz to advise the brothers there to exclude Gabriel and other evildoers and to explain the reason. Here again no one would listen or allow them to have a meeting, for Gabriel had so bewitched his people that not one said, "For the sake of fairness we should hear them." The six messengers then said that if the brotherhood was not ready to banish evil, they would be treated like Gabriel.

When the messengers returned to Auspitz, they told the brotherhood there was little hope of these people changing since they all agreed with Gabriel. May God protect the simple and innocent from suffering for this and redeem them from all error through Jesus Christ our Lord. Amen.

In the course of these discussions Gabriel had given his own opinion, as follows. He said a different way could have been found with Schützing, without subjecting him to such humiliation and slander. (Actually Schützing had rightly borne discipline for his greed and selfishness and had acknowledged that the discipline was just. All this had been brought to light before God.) Regarding Georg Zaunring, Gabriel said he and Philip could see no other way, since the name of God had been horribly blasphemed by what he had done. Actually Georg had always been faithful and had a good

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Gabriel and Philip no longer regarded as brothers.

Jakob's brotherhood warned Philip's people against him, but no one listened.

They warned Gabriel's community against him, but no one listened.

Gabriel and his people excluded.

1533

testimony before God and many people. He was disciplined at the time for the error he had committed on his wife's account. The church had prayed for him, had forgiven him, and reaccepted him as a dear brother, and from then on he had not been involved in any wrongdoing. Regardless of all that, Gabriel thought Georg Zauring should have been excluded and given over to Satan as a sinner and fornicator. That would have had Gabriel's and Philip's approval. To this day they felt that would have been right. (Georg himself never believed or confessed that he had been such an evildoer, but Gabriel said he would not have listened to him or reaccepted him without such a confession.) Concerning Bohemian David, Gabriel and Philip felt it was wrong for the brotherhood to have pressed him into confessing that it was envy that made him treat Georg Zauring the way he did (although it was well known and clear before God, and David himself had admitted it earlier). Let each one judge for himself whether those who condemn others have not themselves committed the same deed, thus bringing about their own condemnation, according to Paul's words.

Rom.2:1

Our church named
"Hutterian."

This is a short but truthful record of what took place at Auspitz in Moravia when the three communities split apart, and of the great distress and hostility provoked by Satan, which the church named after its shepherd, Jakob Hutter, had to suffer.

Matt. 18:7
Luke 17:2
1 Cor. 11:32
1 John 2:19

Anyone who reads this report should take care lest reading of rebellion and false spirits becomes a stumbling block for him. There must be stumbling blocks to reveal the chosen people who withstand the test, but woe to those who make stumbling blocks. And you, innocent and honest reader, rejoice in the Lord your God.

Zech. 13:8-9
Mal. 3:2-3
Wisd. of Sol. 3:6
Ecclus. 2:5

The struggle ended on November 22, 1533, fulfilling the Lord's words that two-thirds of the people shall be wiped out while a third of them shall be refined by fire like silver and gold.

Jakob Hutter sent reports of all this in writing and by word of mouth to the church in Tirol, as can be seen in the following letter:

Jakob Hutter's letter
to the church in
Tirol, telling of the
division.

JAKOB, A SERVANT of our Lord Jesus Christ and of his holy Christian church through God's grace and mercy, set apart by God our heavenly Father and called to

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