

The background is an abstract painting with thick, expressive brushstrokes in warm tones of orange, red, and yellow, transitioning into cooler blues and purples. In the lower portion, a silhouette of a city skyline is visible, with some buildings filled with small, colorful dots. The overall composition is layered, with text overlaid on the painting.

GOD'S REVOLUTION

Justice, Community,
and the Coming Kingdom

Eberhard
ARNOLD

Introduction by
Stanley Hauerwas

God's Revolution

**Eberhard
Arnold**

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Justice,
Community,
and the
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Introduction

“Pain is the plow that tears up our hearts to make us open to the truth. If it were not for suffering, we would never recognize our guilt, our godlessness, and the crying injustice of the human condition.” This is a searing claim I would prefer not to hear but cannot help but acknowledge to be true. To face truths that you would rather not know puts one in a strange position. It is a position I suspect many readers of Eberhard Arnold’s *God’s Revolution* will find themselves in.

To begin a preface by announcing that a book may challenge how readers understand themselves and their world may seem a doubtful strategy if you want the book to be widely read. I certainly want people to read this book, particularly those who have never known about Arnold. I want him read because he is right about what it means to be a Christian. But first and foremost, I want him read because truth is truth. So I’ll highlight here some of Arnold’s insights to entice readers to have their hearts transformed.

For many, this will be hard going because Arnold, pacifist though he may be, takes no prisoners. His church has little in common with the accommodating Christianity that is so dominant in our culture. As you

read you will find yourself thinking, "I have never seen a church like the one he describes." That, of course, is exactly the point. Arnold is determined to help us see what he is sure is God's church, one we no longer see around us. Arnold helps us see because his talks and writings burn holes in our souls and give us fresh eyes to see what it means to follow Jesus.

For at the heart of Arnold's account of who we are is Jesus, the Jew of Palestine, and everything that his cross made possible. It is this Jesus who teaches us the intrinsic relation between mammon and murder. It is this Jesus who gives us a way of life with others that we might rightly call church.

Arnold's account of what it means to be a Christian may seem too radical and unrealistic for many. They may admire his vision but not be ready to learn to live, for example, without possessions. But Arnold does not think you can do this on your own. Those seeking to be heroic need not apply. Indeed, Arnold is trying to make everyday faithfulness possible.

We dare not forget, moreover, that the heart of Arnold's understanding of the church is the Holy Spirit. It is often said that the Holy Spirit has been ignored in modern theology. That is certainly not true of Arnold's understanding of how the Spirit makes the church possible. Everything he has to say depends on the work of the Spirit. We would be possessed by our possessions if we were not possessed by the Holy Spirit.

Through baptism and the Eucharist the Spirit draws us into the distinctive way of life that makes possible reconciliation between enemies. Such reconciliation is possible because the church is a community of forgiven sinners. So constituted, the church becomes

an alternative to the world. Thus Arnold's wonderful remark: "The only way the world will recognize the mission of Jesus is by the unity of his church."

The unity that the Spirit creates comes from the love manifest in the Father's love of the Son and the Son's love of the Father. The communal reality that this love creates is called the kingdom of God. The language of kingdom makes clear that the witness of the church to the world is fundamentally political. The kingdom is a household that, like any household, requires everyday care. To be a Christian is to learn how to share in a common life.

It may be a simplification, but I think in one of his offhand remarks Arnold comes closest to helping us see what makes us Christians. It is very simple – to be a Christian is to be given something to do. When we are baptized we are made citizens in a polity in which we are given good work to do. This work saves us from preoccupation with ourselves and helps us recognize others. Such recognition is rightly called love.

Arnold does not dismiss entirely understandings of salvation that stress the importance of the individual's experience, but he has little use for pietistic or sentimental forms of the faith. He acknowledges that personal piety has become quite widespread among Christians as a marker of their relationship with God. He judges that this is not a bad thing as long as "personal religious experience" opens the person to growth that leads to service in and for the world. But he insists that the meaning of Christ's cross cannot be restricted to the individual's subjective experience. When salvation is thought to be an individual experience, the Christian obligation to pursue justice can be lost.

Arnold challenges those who assume that the kind of community he describes must withdraw from the world. On the contrary, such a community is constantly sending people out. Those sent out will work for justice, but they will also transform what is meant by justice. In particular, they will challenge the presumption that coercion is the only way to achieve justice in a world of violence. For those who worship a crucified Savior it is simply a contradiction to think the violence of the world can be used to achieve the good. Arnold rhetorically asks how those who have gone out from a place of peace can act in the world differently than they have in the community from which they came.

Arnold is a pacifist, but his pacifism is the expression of his understanding of the conditions necessary for people to live together peaceably. Arnold argues that such a shared way of life entails a profound critique of capitalism. From Arnold's perspective, capitalism is an economic system that underwrites the necessity of possessions. Any attempt to achieve justice in such a system is doomed to fail to the extent that it leaves in place the presumption that what we have is ours.

If members of the church cannot possess possessions, they must learn to share their lives. A common purse becomes not only possible but also necessary. Because a member of the community does not have any resources to do with as they please, communal discernment is required to test a member's vocation. Being without possessions makes discussion necessary and no doubt some conflict unavoidable. In an interesting way, Arnold's vision of community is profoundly democratic because the weakest member must be heard.

Arnold's account of church is strikingly original, but it would be a mistake to think these ideas are original to him. His understanding of the relationship between church and world is closer to the Anabaptist than to any of the other alternatives that came out of the Reformation. But there is also an unmistakable Catholic sensibility in his understanding of the significance of ecclesial practices. Though he emphasizes the voluntary character of church membership, his account seems a far distance from mainline Protestantism.

If I were pushed to locate the tradition Arnold most nearly represents, I would think his community is best understood as a form of married monasticism. Monastics have always been at the forefront of God's revolution. It is not surprising, therefore, that Arnold's account of marriage challenges romantic presumptions that currently make marriage so problematic. That Arnold devotes so much attention to marriage and the role of children indicates how important he takes these to be for the formation of Christians.

There is a reason why some reading Arnold might interpret him as withdrawing from the world. While he does not use the distinction between nature and grace that is so dear to Catholics, nor the classical Lutheran dualism between orders of creation and redemption, his basic dualism is that between church and world. He says Christians must acknowledge that God has given the state the "temporal sword," but that means that functions of the state are not tasks to which Christians are called. The state possesses the sword of wrath, but the church and Christians can make no use of it. The one executed on the cross executes no one. The same is true of those who would be his followers.

The disavowal of violence may sound like bad news for those concerned that Christians seek justice for the oppressed, but Arnold's understanding of the church makes that a moot criticism. He is adamant that Christians are to be socially engaged in an effort to create societies that are more just. What that means, however, involves imaginative alternatives drawn from the practices of the church. For example, members of his community have not just sought to do something for those suffering from neglect; they have sought to be with those who suffer so that they might share their suffering. Like the Amish who go to be with those who have experienced some destructive event, so Arnold would have the church send out members who first and foremost are a presence for those in pain.

Arnold calls such work for justice "small work," given the scale of suffering in the world. The work may be small, but it is what we have been given to do. As he puts it, "We believe in a Christianity that does something." What an extraordinary insight – to be a Christian is to be in a community that gives you something to do. We are saved by the small tasks that make the lives of others more livable. Thus Arnold's observation that daily work with others is the quickest way to find out if someone is willing to live in community on the basis of genuine love and faith.

It is not just any work Arnold recommends – it is physical work. We should be ready to spend several hours a day doing physical work with our hands. Having started out as a bricklayer myself, I have some appreciation for what Arnold is recommending. Those who work with their hands are drawn out of their self-preoccupations, making it possible to see their neighbor, a neighbor who may turn out to be Jesus in disguise.

I hope I have enticed you to read this book. It is a beautiful book, and beauty may at times wound us. But if we are thus wounded it can be, as Arnold helps us see, what God has given us to save us.

Stanley Hauerwas
September 2020



Eberhard and Emmy Arnold, Whitsun 1921

Eberhard Arnold and His Times

Emmy Arnold stood outside her husband Eberhard's study, ready to face the Gestapo. Eberhard lay on the couch, his broken leg in a cast, watching his sister-in-law burn potentially incriminating papers in the stove. Meanwhile, 140 Nazi storm troopers and secret police were searching the little community in the Rhön hills for nonexistent arms and anti-Nazi literature. It was eight o'clock in the morning of November 16, 1933, in Hitler's Germany. Late that evening one of the Gestapo's big cars drove off full of books and papers.

We commemorate today the living legacy of a man whose work seemed smashed at fifty. Eberhard Arnold was crippled by a leg injury from which he never was to recover (his death came two years later from the complications of attempted corrective surgery). His ambitious publishing program was ended in midstream by the seizure of his office and the tightening coils of Nazi censorship. His energies in those last two years were to be drained by shepherding his refugee household into Switzerland, Liechtenstein, England . . .

But that was not the end. The Bruderhof movement, though decapitated, cut down, and scattered, did not

wither away but grew up again, and again, in England, in Paraguay, in the United States . . .

That 1933 was not the end, but only the middle of a story, we owe not to the man but to his living witness. It is that witness which this book documents by gathering and ordering fragments, mostly previously unpublished, from his writing and teaching.

This brief biographical introduction will attempt to locate Arnold, to put him on the map; to make understandable to readers today what the causes and the cultural currents were which, in 1899 or 1907, in 1919 or 1932, fed into the new global vision which the following texts in this book exposit. Other narratives of the life of Eberhard Arnold himself and that of the Bruderhof are already available. We seek here only to recount enough so that the reader unfamiliar with their story can understand the world from which and into which Arnold came and identify the issues to which these texts originally spoke.

Eberhard Arnold saw himself as servant of a vision which he did not invent, herald of a cause incomparably greater than his service to it. That vision had come together from many sources borne toward him by many people and movements. The reader who is less interested in backgrounds and origins may prefer to read Arnold directly, as he himself seeks to read the gospel with unvarnished immediacy.

From before the First World War into the late 1920s, Arnold was a popular figure on the lecture circuit in Germany, serving universities, the Youth Movement world, and the student Christian world. Notes or outlines of many of these talks have been preserved in rough form. From early 1920 until his death in 1935

Arnold was regularly presenting teaching sessions for the members and the guests of his community. From many of these talks as well, rough notes have been retained. It is from these sources that most of the following materials have been drawn. The talks have been reconstituted and translated by the labors of the archive workers at the Bruderhof, selected (with the advice of many others in the community) with a view to their not overlapping with the already available writings of Arnold and yet presenting an independently coherent picture of his teachings.

The texts we have before us are not the preferred point of entrance to the devotional or spiritual guidance of Arnold. That would be his *Inner Land*, written in the face of the spiritual crisis which Germany faced in World War I and expanded since then in several editions until his death. Nor are the following texts all the heart of his message. That, Arnold himself would probably have said, was his *Salt and Light*, his interpretation on the Sermon on the Mount, not because of any great originality but because of its simplicity and because he was convinced that his movement had its heart not in himself but in the person and teaching of Jesus. Nor can it be a survey of the breadth of things he taught and wrote about, which extended from secular philosophy, ancient and modern, into political economy and the arts.

What we have here is rather a selection of those dominant strands of Arnold's instruction which will most faithfully and adequately portray to the reader the source and rationale of the life of the community which has survived him for half a century by listening attentively to his both simple and prophetic pastoral

instruction. That the selection is fitting for that purpose is guaranteed by the means used to prepare it. The initial choice of passages to reproduce was done by a wide consultation involving most of the senior members of the community. At least a half-dozen community members shared in the task of translating those fragments which had not already appeared in English. At least fifteen couples contributed to the process of choosing which texts they thought most distinctive and representative. The passages chosen were then honed and ordered by the team of several workers who devote part of their time to the community archives. The resulting collections have also been reread in plenary assemblies. Thus while every word is from Eberhard's teaching or writing and over a half-century old, the text is also the living witness of the Bruderhof communities.

The topic choices and the judgments as to how much of which texts belonged in which place were made in that internal discipline of the community's own memory bank. An outsider might have selected other fragments as more original, or less familiar, or farther from the awareness of the reader. That selection would not have spoken in the same way of the living memory which is sustained by and which sustains the witness of the Bruderhof as organism.

We have sought to have the voice be that of Arnold himself and not of his disciples a half-century later, yet we recognize that distinction to be intrinsically impossible. It is the people still living in the life which he founded who are most able to be custodians of his memory, even if the guardianship itself may unavoidably and usually unconsciously soften the differences between founder and followers. Such a telescoping of

a man into his memory, as sustained by his followers' followers, happened to Jesus and Saint Francis; our concern as editors has not been to keep it from happening to Arnold.

Teenage Convert: 1899

Our picture of the religious heritage of most of Germany for centuries was of unrelieved established Lutheran orthodoxy, allying university, pulpit, government, and bourgeoisie in unchanging and uninteresting fidelity. That was all there, but it was not all there was. There was the heritage of the frontier American revival movement of Charles G. Finney, under whose impact Eberhard's great-grandfather John Arnold had come, resulting in Eberhard's grandparents, Franklin Luther and Maria Arnold, née Ramsauer, being sent from America to Africa as missionaries. For the sake of education Eberhard's father Carl Franklin was taken as a boy into an upper-class home in Bremen, where the devotional heritage of pietist pastors Collenbusch and Menken was honored. In young Eberhard's world in Breslau, the city to whose university his father was called as professor of church history, there was the Salvation Army, whose workers' involvement with the poor struck him as more morally authentic than his family's social life. There was his "uncle" (husband of his mother's cousin) Ernst Ferdinand Klein, who as Lutheran pastor in a working-class community had sided with the workers of the weaving industry, in such a way that his critics had prevailed upon the church administration to transfer him to a small town in the outskirts of Berlin. There were members of the Moravian pietist tradition and of the new "fellowship

movement" putting their fingers on the need for personal conversion.

From the outset, spiritual authenticity was linked in Eberhard's mind with awareness of economic injustice. His earliest memory of this linkage was his discomfort at his own confirmation ceremony; it struck him that he and the other youths of his class had beautiful new clothing for the occasion, while others had to wear their weekday best.

The seeds for a desperate struggle to find the living Christ were laid during a summer vacation at Uncle Ernst's home. It was here that Eberhard began reading the Gospels with the same excitement and fascination that had formerly been provided by Karl May's adventure novels. He needed to know who this Jesus really was. Back home in Breslau, he sought out a young pastor for guidance and was given the advice not to rest until he had found the answer.

Eberhard knew that there were areas in his life that were not Christlike. It was a struggle for him to recognize Christ as Lord of everything: his superficial relationships with fellow students, among whom he had played a somewhat prominent role; his disrespect for teachers; and not least the newly aroused physical passions that assaulted him.

It was October 1899 when the sixteen-year-old, praying alone in the comfortable family parlor, reached both the inner assurance of God's forgiving grace toward him and the resolve outwardly to confess his new faith and joy. Both the overtness of his piety and the bluntness of his social concern caused tension even within his own family. Most memorable was his

daring to reprimand his parents for the partying which belonged to the duties of their class:

Father, I hear that the food and drink for this party costs more than two hundred marks. Those invited are almost all richer than we are. They all have enough to eat at home. They will invite you again and will offer you wine, roast meat, and ices, which are just as costly. I know of poor innocent families in the east end of the city, who have not enough money to provide their little children with sufficient milk. You know what Jesus said, "When you give a feast, do not invite your acquaintances and friends, who in turn can invite you; but rather go out on the streets and invite the poorest people who cannot invite you." You go to church and hold morning prayers; but is this unjust life from God or from the devil? (*Seeking for the Kingdom*, p. 27)

Decisive Commitments: 1907

Since the 1520s the agenda of spiritual renewal in Protestantism had seldom avoided surfacing the issue of baptism upon confession of faith. In the sixteenth century, the people who renewed the practice of linking baptism with the conversion or adult personal faith of the candidate were called "Anabaptists." Usually such action meant the creation of new church bodies, as had been the case for the "Anabaptists" of the continental sixteenth century or the "Baptists" of the British seventeenth century. However, it happened more recently in the context of pietistic revival preaching and pastoring that persons of solidly religious background and upbringing came to the conviction that they needed, as adults, to express the wholeness and joy of their

newfound faith by requesting baptism, without creating a new church body. They felt that the faith they had now come to know was of an utterly new quality contrasted to the way in which their “christening” as products of established Christianity had made them participants in a culture but not in a faith.

Eberhard was prepared along both of these lines to face the issue of baptism as a young adult. His father had already spoken to him of the sixteenth-century Anabaptist movement, whose nearly buried traces in Protestant history were just beginning to be rediscovered by historians. Eberhard met as well the representatives of the other strand: the lawyer-evangelist Ludwig von Gerdtell (1872–1954, founder of the European Evangelistic Society), arguing that it is proper to express one’s adult Christian commitment in the act of baptism upon confession of faith without intending that act to mean sectarian separation.

Middle-class circles in the city of Halle, where Eberhard had studied theology, were being shaken by von Gerdtell’s lectures and stirred by Bible study meetings held in homes. There Eberhard met the sisters Else and Emmy von Hollander, daughters of a professor of law who had moved to Halle from Riga to escape the Russification of the Baltic nations. Within a month Emmy and Eberhard were engaged to marry.

Eberhard was a frequent speaker in those Bible study circles. To the step of baptism upon confession of faith first Else, and then Eberhard and Emmy were led in 1908. That did not make them Baptists; even less did it make them Mennonites or Hutterites. It did not make them members of any local church. It simply committed them to a life of discipleship whose meaning in detail

they would have been the first to say they were in no position to predict. Three quarters of a century later, with the perspective of Eberhard's further estrangement from established Protestantism and rapprochement to the heirs of the Anabaptist movement, we can speak in one way of these baptisms in 1908 as the first step on that path. Yet if the three young friends had been told that it was that, would they have taken it?

Eberhard was told formally, before his baptism, that it would disqualify him for the theological degree and pastoral office toward which he had been studying. He studied instead for a philosophical doctorate. His dissertation on the thought of Friedrich Nietzsche was accepted in November 1909, and in December he and Emmy were married. He worked as freelance lecturer for the fellowship movement.

The Student Christian Movement

The Anglo-Saxon revival movement of which the American Dwight L. Moody was a major spokesman soon found a new form of organization befitting its social level and its world mission. Taking off from the similar "non-church" foundation laid by the Young Men's Christian Association (German CVJM organized on a national level in 1883), the Student Christian Movement was able, thanks to its special social location, to avoid both antagonizing the established churches and being roped in by them. John R. Mott (1865–1955), the worldwide ambassador of the Moody revival, which had broken into the student world at Northfield, Massachusetts, in 1886, had visited Germany's university cities in 1898. Its stated goals of "deepening Christian life through common prayer and Bible study as well as

the fostering of Christian work among its members and other students” were pursued without direct attention to church structures.

The SCM was the context of young Dr. Arnold's first public notoriety. As freelance lecturer he spoke at campuses on such themes as “Early Christianity in the Present” and “Jesus as He Really Was” – presaging his lifelong focus upon the Gospels and the earliest Christians. In 1915 he became editor of *The Furrow*, the periodical (soon a publishing house) of the SCM. World War I called the SCM into relief services and special publications in the interest of soldiers. Called to military service but discharged for health reasons after a few weeks' service as a quartermaster corps wagon driver, Arnold had seen enough of war to begin moving toward what soon became a convinced Christian pacifism. It was his pastoral talks with soldiers in hospital that convinced him that war could not be right.

The SCM provided the constituency, the mix of spiritual simplicity and intellectual seriousness, the meld of flexibility and organizational sobriety, which were to launch Arnold into the 1920s.

Religious Socialism

It is not clear when Arnold came in touch with this most important stream of renewal concern within German Protestantism. At least by the end of the First World War he had become fully acquainted with its contribution. It had represented in the last quarter of the nineteenth century a set of dramatic new beginnings, some of which fed into the revitalization of the mainline churches, but several of which were not satisfied with that objective.

The movement represents a most unique synthesis of components which in the Anglo-Saxon experience are often not held together: pietism and social concern. By “pietism” here is meant minimally the readiness to use that term as a self-designation, or to accept it from others. This located the people I shall be describing within a two-centuries-old stream of minority renewal concern. More substantially, the term identifies the conviction that there is a dimension of reality in the encounter with the living God in prayer, guidance, and miracle which can and must be affirmed rather than outgrown as we build community.

The ministry of Johann Christoph Blumhardt (1805–1880) had begun when as a young pastor he was participant, to his own surprise, in an event of exorcism which freed a young woman from a depressive possession. Under the motto “Jesus is victor” Blumhardt developed over the next half century a ministry of pastoral care to individuals coming from all over the country, in which he was succeeded by his son, Christoph Friedrich. Yet (in a way quite distinct from the individualistic or internalistic turn which such deliverance ministries can take) the proclamation of Christ’s lordship meant for the Blumhardts a claim laid upon all of life including the social and political. Christoph in fact became a member of the social democratic party and for one term a member of Württemberg’s parliament.

The spiritual and intellectual successors of the Blumhardts arose not in Germany but in Switzerland, in a small circle of theologians calling themselves religious socialists: Leonhard Ragaz (1868–1945), Hermann Kutter (1863–1931), and Karl Barth (1886–1968). These men differed among themselves – later they differed

bitterly – about just how to connect gospel faith and Christian social commitment; but for all three the link was essential, a matter of the kingdom of God and not merely of debatable social analysis. Kutter was the first of the three to become known, with books like his *Justice: An Old Word to Modern Christendom* (1905). Arnold later said that the first half of his spiritual pilgrimage had led him “from Luther to Kutter.”

The Youth Movement

The collapse of a culture's hallowed values is for no one more upsetting than for youth. What lost the war for Germany in 1918 was not just an imperial dynasty and a military command structure; it was a civilization, the proud self-confidence of middle-class urbanity. Their elders, though defeated and demoralized, went on living; but what should youth be looking forward to? Some turned to nihilism, some to political radicality of left or right, but a broad current of German youth took another path – they went walking. The movement was not a new invention; it had begun at the turn of the century under such names as “Birds of Passage” (*Wandervögel*) and “Free Youth”; they had taken on causes from anti-alcoholism to school reform. Thus by 1918 there was a backlog of “adults” waiting from the prewar movement and a new pool of thousands looking for new answers. What arose with a surge of new energy in the immediate postwar period, coming to be called simply “the Youth Movement,” was a new joy in nature, folk singing and dancing, walking and camping, non-politicized and non-eroticized friendships, and clean fun, overcoming class disparities through simplicity linked with disrespect for materialism and social

stuffiness. Half a century later, American youth were to call something like this “the spirit of Woodstock,” but there was in the German movement no generational anger, and no drugs. A decade later the movement was vulnerable to co-option in the Nazi “national renewal,” but there was none of that racist nationalism in the beginnings. Within the Youth Movement the specifically Christian witness of the fellowship movements found an open audience, whereas established parish religion (what Arnold was now calling the “world church”) had lost respect.

Synthesis

What happened in 1919–1921 was the flowing together of “all the above” in a powerful new mixture, with Eberhard Arnold in the middle of it all. The first postwar Pentecost regional conference of the SCM was held at Marburg, June 13–15, 1919, dominated by Arnold’s charismatically clear and urgent expositions of the Sermon on the Mount and by his “Communism: Summons to Christianity.” A participant at the Marburg conference reported:

The focus of all that was said and thought was Jesus’ Sermon on the Mount. Eberhard Arnold burned it into our hearts with a passionate spirituality, hammered it into our wills with prophetic power and the tremendous mobile force of his whole personality. This was the Sermon on the Mount in the full force of its impact, in its absolute and undiminished relevance, its unconditional absoluteness. (Erwin Wissman, quoted in *Salt and Light*, 2nd ed., p. xiii)

That fall (September 22–25) saw at Tambach in Thuringia an encounter with the leadership of the

Swiss religious socialist movement: Karl Barth was the most prominent of the Swiss speakers. Arnold became editor of the movement's journal *Das neue Werk*, whose subtitle, "The Christian in the People's State," expressed the vision that not only piety but also society would be swept into the kingdom movement. The next Pentecost conference (May 21, 1920 at Schlüchtern, northeast of Frankfurt) multiplied the momentum, and by the following fall it was reported that "Schlüchtern fellowships" were forming in the major cities and universities.

In addition to his traveling ministry of public speeches and his editing of movement periodicals, Arnold initiated an ambitious project of the republication of Christian sources, representing the vision of renewal over the centuries. Volumes were published from the writings of Tertullian, Augustine, Francis of Assisi, Jacob Böhme, Zinzendorf, Sören Kierkegaard, Dostoyevsky, among others. Additional projects that included Bernard of Clairvaux, the early Anabaptists, Martin Luther, George Fox, John Bunyan, Fénelon, William and Catherine Booth, and Pascal could not be completed. Arnold's own collection of testimonies from "the early Christians after the death of the apostles" (published 1926) was one of his major projects.

As is natural in such times of fermentation, institutional changes were rapid. Publications were initiated, renamed, divided. The leadership of the Student Christian Movement and its publication arm, The Furrow, divided. Old friendships were strained and new alliances sealed, some to break again.

Antithesis

Before there was time to be comfortable amidst this new power and popularity, Arnold was led to his next

step, the creation of economic and residential community. The first nucleus began moving to Sannerz, near Schlüchtern, late in 1920. By mid-1922, when it faced its first internal crisis, the commune had grown to forty members, not all of whom were as convinced as Arnold of the possibility of complete community. Not all were ready with him to see “faith” as meaning not only current sharing but trusting that God would provide for all future needs. Again the publishing work was split up; again old friendships were strained. From that crisis came the Bruderhof life form which continues today. Arnold had begun his second major shift, which he categorized as “from Kutter to Hutter.”

Continuity

Already when Arnold was young his father had spoken to him about the radical Protestants of earlier European history who on the one hand, the father thought, were the only true Christians, and yet had been discredited by the fact that God had not blessed them with prosperity but had permitted their cause almost to die out. That had been Eberhard’s introduction to the fact that there had been within Protestant history an undercurrent of more committed Protestantism than the one dominating Germany. In the Hutterian communities of the American prairie states and Canadian provinces Arnold found the descendants of those ancient movements.

The so-called “Anabaptist” movement of the sixteenth century had radicalized the biblical renewal vision of Luther and Zwingli to the point of rejecting religious establishment, warfare, and infant baptism. This movement had survived through the sixteenth

century especially in the upper Rhine basin (there are Mennonites in Switzerland, Alsace, and Württemberg to this day) and in the Netherlands. From there, their descendants had migrated in the eighteenth century to America and to Russia. A third center survived even more effectively in Moravia, where the so-called Hutterian Brethren created the commune pattern called Bruderhof. It was the heirs of this third group, all of whom emigrated from imperial Russia in the 1870s, that Arnold sought out in Western Canada in 1930, in order to ally his new beginnings with the heirs of the oldest beginnings.

Other radical Reformation phenomena also were known to Arnold. He in fact published new editions of the writings of some of them and planned to publish more. But the Czech Brethren of the fifteenth century had been wiped out in the seventeenth. The heirs of the Waldensians from the twelfth century had made their peace with Calvinism in 1534. It was therefore with the Hutterian movement that it seemed most fitting for the alliance of old and new disciples to be concluded.

Arnold spent a year in 1930–31 establishing that connection, visiting all Bruderhof colonies existing at that time in the United States and Canada. In December 1930 at Macleod, Alberta, he was welcomed into their membership and commissioned as their missionary to Europe.

The commonality between the old and the new Bruderhof went beyond the basic Anabaptist convictions of believers' baptism and nonviolence and beyond the communal economic pattern of the Bruderhof. The Hutterian Brethren of the sixteenth century had been

pioneers in the creation of elementary schools for all children; likewise Arnold's movement had since the beginnings at Sannerz taken advantage of the facilities offered by communal residence to operate an alternative school, not only for their own offspring but also for needy children to whom the Bruderhof provided foster care, and for others whose parents preferred such a familial and religiously oriented schooling. The Bruderhof regularly counted on members with qualification for teaching. Many of Arnold's writings (represented only minimally in this collection) were devoted to the values of familially based holistic education. They help refute the notion, current in some sociological circles, that Anabaptism is not concerned for culture.

Transition

The story begins to end where our account began. There was no chance that Nazism could tolerate the Bruderhof. After the Gestapo break-in of November 16, 1933, steps were taken to remove all children to Switzerland, so that when a new Nazi schoolteacher arrived in January 1934 there were no Bruderhof children for him to teach. Arnold contacted Mennonites in the Netherlands and Quakers in England; some English people joined the Bruderhof, and the groundwork was laid for an English community to be formed in 1936. But Arnold's shepherd-teacher ministry was ending. The near-daily devotional Bible studies and the discussions, from the records of which many of the fragments in this collection come, were coming to an end, as his wide-ranging popular lecturing had a decade before. The foundation had been laid.

From His Time to Ours

At times it seems hard to see how this world can go on. The threat of nuclear catastrophe remains ever-present, even if unacknowledged. Technological “progress” continues, but each new threshold that is crossed opens not only new possibilities, but new potential dangers. Within each culture tensions between generations, sexes, and ethnic groups are exacerbated. Again loud voices advocate desperate measures which are not solutions: violent insurrection, self-sufficient “survival,” suicide.

Then we remember how it was the collapse of national cultural self-confidence which freed German youth in 1919–1921 to be seized in an unprecedented way by the power of Jesus’ kingdom message. We remember how it was the collapse of democracy and the rise of Hitler which set in bold relief how different and how powerful is the corporate quality of spiritual resistance. We remember that it was in the desperation of the late first century that the Apostle John was given visions of how God’s saving purposes for the world are not thwarted but enhanced by that setting. Thus our discerning more frankly the wounds and the wars of our present world, which Arnold could not foresee, may once again set in relief the pertinence, and the promised power of the kingdom way, the course already set for us, which the following texts so simply and so authentically interpret.

John Howard Yoder
1983

This Crumbling World and God's Coming Order

On the Edge of Catastrophe

We seem, to our horror, to be standing on the brink of a catastrophic judgment. It is so close that it can be averted only through God's direct intervention.

September 1935

The human race has made stupendous technological progress, conquering time and space by means of cars and planes; but how many thousands of people are being killed by these very same means! There are amazing achievements in the big cities, yet most urban families die out in the third or fourth generation.

The most sinister powers of our civilization are the three mighty organizations – the state, the military, and the capitalist structure. These three organizations represent the highest achievement of the earth spirit. The tremendous edifice built up by a fallen creation is incredible. But it will end in death. How mighty is this power, how unquestioned its apparent worth!

September 1934

1 Thess. 5:4-5

The dark reality of today – humankind destroying and ruining itself in reiterated madness – must be opposed by a much greater reality: the light of tomorrow. In this light humankind is called to something that is the opposite of betrayal and deception, of murder and hate, of death and destruction.

But we will not find the assurance that the dawn is coming until we have grasped night's darkness, its impenetrable blackness and bottomless suffering.

April 1919

The rule of evil affects all human beings. In our day it has reached massive proportions. We come across it in every form of government, in every church, in every gathering no matter how pious, in all political parties and labor unions, even in family life and in our brotherhood. It has a demonic power that shows up in every one of these structures, however different they may be on the surface. They are pervaded by the inclination to obstinate self-determination, the tendency to present what is one's own as the only thing that counts – one's own person, one's own nation, state, church, sect, party, labor union, one's own family or community – or at least, one's own way of thinking.

1926

There has hardly ever been a time when it was as evident as it is today that God and his righteousness and love do not yet rule. We see it in our own lives and in current events. We see it in the fate of the hopeless, the millions upon millions of unemployed. We see it in

the unjust distribution of goods though the earth offers unstintingly its fertility and all its potentials. There is urgent work that must be done to help humankind, but it is obstructed and destroyed by the injustice of the present world systems.

We are in the midst of a collapse of civilization. Civilization is nothing but humankind's orderly work in nature. And this work has turned into a disorder whose injustice cries out to heaven.

There are hundreds of signs that something is about to happen. Nothing in history takes place, however, unless it comes from God. So our plea to him now is that he make history, his history, the history of his righteousness. And when God makes his history, we all have every reason to tremble. For as matters stand today, he can do nothing unless his wrath first sweeps over all the injustice and lovelessness, all the discord and brutality, that rule the world. His wrath will be the beginning of his history. First must come the day of judgment; then the day of joy, of love, grace, and justice can dawn.

But if we ask God to intervene, we must bare our own breast before him so that his lightning can strike us, for we are all guilty. There is no one who is not guilty of the wickedness in today's world.

1933

No one can deny that the revolutionary movements have aroused the human conscience, thus violently shaking humanity's soul. The conscience cannot find peace until its warning cry reaches into every person's life. The attack by socialism and communism on the

status quo is a call to our consciences – those of us who consider ourselves Christians. This call warns us more strongly than any sermon that our task is to live in active protest against everything that opposes God in this world. So poorly have we Christians filled this role that the question must be asked: Are we Christians at all?

1919

Every awakening of humankind's collective conscience is of deep significance. There is such a thing as a world conscience, the conscience of humanity. It rises up against war and bloodshed, against mammonism and social injustice, against violence of any kind.

April 1919

At this eleventh hour hearts must be made ready, through faith, to receive the powers of the future world, the spirit of the upper Jerusalem.

Rev. 3:10–12

The final kingdom is near, and the whole world should be on the watch. But the world will not take heed unless the church of Jesus Christ puts the unity and justice of this kingdom into practice daily. Faith will bring about true unity among believers who are ready to live a life of unlimited, active love.

May 1934

He has called us, not so that we love our own lives, not even the lives of our fellow human beings. In other words, we are called to live, not for people, but for the honor of God and his kingdom. We must not endeavor to raise ourselves to God's kingdom by loving our life

and taking good care of it. The way to the kingdom leads through death, through very real death. It demands that our life be given up for the sake of God and his kingdom. Mark 8:35

If we understand our time as it really is, we cannot fail to see how close that demand has come. We need not even go so far as to think of war, though it seems imminent. The political situation today requires that we be willing at any moment to lose our lives in serving the cause we have taken up. And woe to those who try again and again to keep their lives! John 12:25

September 1935

Wake up, you who sleep, and arise; then Christ will reach you! The call is meant for all who have slipped back into the gloomy twilight of their own hearts: Rom. 13:11

“Wake up and arise from the dead!” Christ, the true light, stands before you. He will strengthen you so that you may do powerful deeds, the deeds of love that are born solely of faith in Christ. Eph. 5:14

You are living in the end time. “It is the last hour.” 1 John 2:18

See to it that you lead a blameless life. That means you must look to the future and shape your life in accordance with God’s future. Make use of the present moment, for the times are evil. The hour of extreme danger has come. People must wake up if they look for protection in the coming judgment. Therefore do not be foolish. Learn to understand the will of the Most High in our day. Be alert in these evil and dangerous times, lest in the hour of temptation you remain under the judgment. The foolish virgins became careless. You too will come to grief in the coming judgment unless you can borrow or are given oil for your lamps. Eph. 5:15–17

July 1931 Matt. 25:1–13

The Kingdom Breaking In

If in all we do we have no other goal than this: that his kingdom come, that his will be done on earth, then our prayer will be answered. God will prove greater than our hearts can grasp. Much more will happen than we dare put into words. His answer will surpass our boldest prayer. And so that we may be sure it is God who does it all, it will happen while we are yet praying or even before we have spoken our prayer. Those who knock at God's door and seek God alone will receive what they ask for before they know it.

1929

Let us ask God to send forth his Spirit with renewed authority. New thoughts must break forth from the depths of God's heart that go far, far beyond our own human thoughts and weak notions. Let us pray for God's mighty deeds, deeds that are completely independent of us human beings. Our prayer is that his rulership really breaks in, that his love is revealed, that his kingdom becomes visible, ready for the Holy Spirit and Christ to descend. To this we will give ourselves, even if it costs

us our lives. We will pledge our lives that this may come about for the deliverance of all nations.

September 1935

The miraculous powers of God, the reality of his kingdom, will be revealed in your midst; for it is the Holy Spirit who grips you and penetrates you and takes you into the sphere of God's coming kingdom. The wind that precedes the storm is part of it. The Holy Spirit belongs to the day of judgment and redemption when the kingdom breaks in, even though he is the voice of God in the storm that precedes God's rule. Every time this happens, confirming the event we know as the founding of the apostolic church in Jerusalem, it affects the entire world.

Acts 2:17-21

September 1935

We are a hundred and fifty people, young and old, and each one has experienced a special leading. All these different threads have led us to life in community, a goal common to us all. It is in accord with God's future kingdom. By this we mean something that is earthly as well as heavenly. We believe in life beyond, eternal life. But at the same time we believe in life here on earth, the life that looks toward God's future, that expects eternal powers to break in and conquer the earth for God's coming kingdom.

Because we hold that the church of Christ is an embassy of God's future reign, we believe that the communal church has to represent here and now the charter of the kingdom to come. We say, the Holy Spirit

is a harbinger of God's future; the Holy Spirit is the element of the great future. And that is why the church receives the Holy Spirit, not so as to figure out a map or timetable of God's kingdom to go by – far from it – but so that its life may be guided by perfect love, in keeping with the Spirit.

Certainly this means that we are in a situation of crass opposition to the zeitgeist, the spirit of the age. We withstand both the spirit of dictatorship and the liberal spirit that gives free rein to evil and sin, that allows people's sensual nature to have its fling, so to speak. Both go in a wrong direction. So from every point of view we are untimely.

July 1935

There will be no need for dos and don'ts, no need for tables of commandments or tablets of law. In this kingdom everything will be regulated by inner rebirth and inward inspiration, under the rule of Christ's spirit.

September 1935

John 9:4

Jesus challenged us to work while it is still day. He compared his kingdom to labor in a vineyard, the investment of entrusted money, the good use of every talent. If God's kingdom is to transform this vale of tears into a place of joy, it has to be a realm of work. Work, and work alone, befits the destiny of the human spirit. By our nature as human beings we are called to a life of creativity. Healthy joy in life will be ours only through unclouded, loving fellowship in work.

1919

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