*Through Fire and Water,* Chapter 6, South Germany and Moravia Name\_\_\_\_\_\_\_\_\_\_\_\_\_­\_\_\_\_\_\_\_\_\_

1. Imagine that you are a religious reporter for the South German Times in Nürnberg, Germany, in 1527. Your boss tells you to cover the new preacher in town, Hans Hut, and his Anabaptist followers. You consider yourself an impartial observer of religious events. Why are some people in the city accusing Hans Hut of carrying a little flask with a magic potion? Why are people attracted to Hut's preaching?

2. A year later, you are asked to write a paragraph for the Times supporting the Augsburg decision to persecute the Anabaptists. Though you argue with your boss that you try to be impartial in your writing, he will hear none of it. What will you write?

3. State at least three central beliefs of Hans Denck such that some Mennonites today consider him a model Anabaptist.

4. Evaluate the Hutterite practice of holding all material possessions in common. Is there a Biblical basis for their belief, or did their communalism grow out of a desperate situation in 1528, and later become a tradition? Why do you think other Anabaptists never practiced communal living like the Hutterites?

5. Read the story of Jakob Hutter's martyrdom. Are acts of barbarity such as happened to Hutter still taking place in our world today? Have governments and civil authorities "progressed" since the 16th century? Is human violence about the same today as it was in the 16th century or have things improved?

6. Read the sections on the Anabaptist Concept of the Church and church and state and religious liberty. Do you think American Protestants today generally accept the concept of corpus christianum? Explain.

7. How did the Anabaptist understanding of salvation differ from Luther's views?

8. Read the last 2 paragraphs of chapter 6 and the last section of chapter 4 (Reformation or restoration?). In what way was the Anabaptist Movement an attempt at "restoration" rather than a "reformation"?