

Anabaptist History and Theology (HTE520)
Project: “Seventh-day Adventist’s Anabaptist Heritage”
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Seventh-day Adventist's Anabaptist Heritage

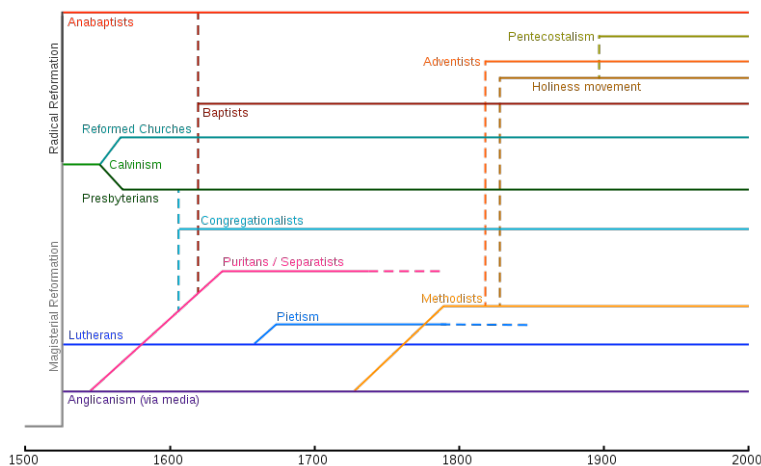
Project: The class assignment was to devise any kind of three-part plan to teach about Anabaptist history and theology (sermons, classroom lesson plans, small group studies, etc.). I chose to plan three Sabbath School sessions exploring the SDA Anabaptist Heritage, that is, the religious similarities between the Adventist and Anabaptist movements. I am not arguing that Adventists are direct descendants of the Anabaptists, but that we conceptually fit best in this stream of Christian thought—the Radical Reformation.

While my own knowledge of what led Adventist to these Anabaptist conclusions is still developing, I see three possible reasons for our similarities: (a) Adventist leaders were directly influenced by Anabaptists writings; (b) both groups used a similar biblical hermeneutic that led to similar conclusions; and/or (c) elements were mediated to us by intermediary groups (e.g., Anabaptists arguably passed on their concern for believer's baptism and the separation of church and state to the Baptists who then influenced Adventists).

Regardless of the possible mix of all three factors, the number of characteristics we have in common with Anabaptists as opposed to Catholics and the other major Protestant Reformers (Luther and Zwingli) is significant. Based on similarities found in this material, I contend that if Adventists had formed in northern Europe in the 1500s instead of in North America in the 1800s, we would be labeled Sabbatarian Anabaptists, not Seventh-day Adventists.

Format: Each session will be 60 minutes in length and will be presented on three consecutive Saturday mornings in a small group setting of 10 to 20 participants. Participants will read the material before coming to class to discuss it in the small group setting.

General Content: A brief primer on the Reformation will be provided as a background for the three sessions. This is to be read before the first meeting. The material covered in the sessions will include a range of theological topics that Adventism inherited from the radical reformers as distinct from the magisterial reformers—Zwingli (Reformed) and Luther. While Adventism developed or incorporated additional elements (e.g., Seventh-day Sabbath, investigative judgment, etc.), much of our basic thought was previously forged in the Radical Reformation, as demonstrated in this model¹:



¹ <http://en.wikipedia.org/wiki/File:Protestantbranches.svg>

Limitations: These lessons have a number of related limitations due to my selection of material.

1. Neither Adventism nor Anabaptism is monolithic or static. Because of the diversity within each movement, both at their introductions and over time, this three-part comparison can in no way provide a comprehensive demonstration or exploration of all points of similarity (or *difference*, which is left out entirely). Clearly, this material does not represent the breadth of opinions on the presented topics held by members of either community. Both additional similarities and significant differences remain outside the parameters of these three lessons. Other ways this study could have been designed would have looked at similarities between Adventism and three geographical divisions (Swiss, South German/Austrian, North German/Dutch) or three thematic divisions (literal interpretive [Grebel, Sattler, Hubmaier, Riedeman & Menno Simons], spiritualist/mystical [Denck, Schiemer, Schlaffer, Kautz & Bunderlin], apocalyptic/prophetic [Hut, Hoffman, Matthijs, Rothmann & Joris]). For the sake of simplicity, I have chosen to not address these divisions, and I have also chosen to bring these collective Anabaptist voices into conversation with only one Adventist, the single most prominent writer and leader, Ellen White (1827 – 1915). I hope the quoted material does justice to both bodies of thought despite the inevitable gloss resulting from the filter of “commonality.”
2. Rather than an attempt at an exhaustive study, this project will consider a limited basket of concepts regarding each movements’ general expectations of (a) God, (b) Christians and the church, and (c) the world. These three spheres will structure the topics covered in each of the three sessions. Again, the chosen topics do not exhaust the elements of similarity, while simultaneously hiding a number of important differences that also deserve attention.
3. This comparison lacks material representative of Luther, Zwingli, and the Roman Catholic church. While a five-way comparison would be informative, it is beyond the capacity of these short sessions, which will be quite full with just the bilateral comparison.

Theological Topics: Anabaptists and Adventists share expectations regarding:

1. **God:** Salvation, Holy Spirit, and volition.
2. **Christians/The Church:** Voluntary community, discipleship, baptism, footwashing, Lord’s Supper, holiness, Bible study, social ethics, and pacifism/nonresistance.
3. **The World:** Persecution, separation of church and state/religious freedom.

Introduction

(to be read before the first group meeting)

Q: Who were the Anabaptists and what role did they play in the Reformation?

A: “Anabaptist” means *people who re-baptize*. This label derived from a common belief among the various Anabaptist groups that denied the efficacy of infant baptism, holding rather that true baptism is a symbolic action for believing adults. These adherents were part of the Radical Reformation, as opposed to the Magisterial Reformation of Luther (Germany, Lutherans) and Zwingli (Switzerland, Reformed).

Q: Did any of the Anabaptists keep the seventh-day Sabbath?

A: Yes, there were Sabbatarian groups connected to Oswald Glait and Andreas Fischer.² To learn more about these leaders, see Richard Müller, “Sabbatarian Anabaptists?” (*Ministry*, January 1987).³

Q: Are Anabaptists still active today?

A: Yes, most notably Mennonites, Brethren, Amish, and Hutterites.

Q: How can Adventists today benefit from studying Anabaptism?

A: Many of our basic assumptions about God, the church, and the world come from the Anabaptist reformers, yet we may be more familiar with magisterial reformers such as Luther, Zwingli and Calvin. Adventists would do well to recognize their roots. Clarity about our heritage would better position us to analyze recent shifts in Adventist thinking. I also believe that Adventists who read thoughtful authors who are situated in the heritage of the Magisterial Reformation should also become familiar with writers who are representative of our Anabaptist heritage, authors such as Ron Sider, John Howard Yoder, Alan Kreider, Perry Yoder, and Donald Kraybill.

This brief introduction is supplemented with the following article by Richard Müller—“Anabaptists: The Reformers’ Reformers” (*Ministry*, July 1986).⁴ While Müller supports Harold Bender’s monogenesis theory⁵ of Anabaptist development spreading outward from Zurich, more recent scholarship has moved to a polygenesis theory⁶ that sees the various groups developing with more independence. This issue aside, Müller’s introduction to Anabaptism presents basic information that is useful for our search for Adventism’s theological roots. To clarify, Müller’s endnotes correspond to comments found at the end of his article as opposed to the footnotes I am placing at the bottom of each page.

² <http://www.gameo.org/encyclopedia/contents/S2347.html/>

³ <http://www.ministrymagazine.org/archive/1987/January/sabbatarian-anabaptists>

⁴ <http://www.ministrymagazine.org/archive/1986/July/anabaptists-the-reformers-reformers>

⁵ <http://www.mcusa-archives.org/library/anabaptistvision/anabaptistvision.html>

⁶ Arnold Snyder, “Beyond Polygenesis,” in *Essays in Anabaptist Theology* (Elkhart, IN: IMS, 1994).

Anabaptists: The Reformers' Reformers

On Saturday, January 21, 1525, at the house of Felix Mantz in Zurich, Switzerland, Georg Blaurock, a former priest, confessed his sins and then was baptized by Conrad Grebel, a layman. During the following week, 35 people were baptized in the nearby village of Zollikon. Shortly after this, Wilhelm Reublin went to Waldshut, some 30 miles (48 kilometers) north of Zurich, and there baptized Balthasar Hubmaier and 60 others. During the Easter season of that same year, Hubmaier, in turn, baptized 300 new converts. These events marked the beginning of the Anabaptist movement.¹

Many free-church Christians find in this movement some of their spiritual forefathers. In a four-article series that begins with this article, we will see why this is so. We will begin by looking at the historical background of the Anabaptist movement, and in later articles we will examine some of their more important teachings in greater detail.

The church of the sixteenth century desperately needed reform. Even earlier, reform movements had arisen—the Waldenses in the Alpine regions of Italy and France, the Wycliffites in England, and the Hussites in Bohemia among them. The men who brought about the Reformation were part of this long tradition of reform movements. While they were opposed to the worldliness of the papal church, they also wanted reform of the church's doctrines, which centuries of tradition had blighted. They wanted to replace the whole realm of work righteousness with justification by faith, tradition with Scripture, and the special priesthood and papal hierarchy with the priesthood of all believers. When, at the Leipzig disputation (1519), Martin Luther became convinced that pope and councils were not infallible but could err, he became a heretic in the eyes of the church.² Zurich saw similar developments. Huldreich Zwingli, who doubted the word and the work of the Roman Church and preached against her, was branded a heretic.

Not very many years passed, however, before we find some of the followers of Luther and Zwingli being called heretics by their fellow Reformers because they differed on fundamental questions. Some of these men did have quite revolutionary ideas. Thomas Müntzer, for instance, wanted to change church and society radically, and was willing to use force to do so.³ The Münsterites, a radical Anabaptist group, fought to secure and defend their "New Jerusalem," the city of Münster in Westphalia, which they believed would become the center of the 1,000 years of peace here on earth.

Most Anabaptists did not have this revolutionary spirit. In fact, most of them were rather peaceful, even rejecting all participation in war. A number were pacifists and believed in nonresistance.⁴ A movement should not be judged by the excesses of some. Rather, it should be evaluated by the teachings and practices of the best of its supporters. Unfortunately, however, primarily because of the excesses, the great Reformers rejected as radicals, or Schwärmer, all those who did not agree with them.⁵ Luther, Zwingli, and Calvin did not distinguish among the various other groups and movements that existed alongside of their own.

The genuine, peaceful Anabaptist movement had begun when certain followers of Zwingli concluded that he had not reformed the church thoroughly enough. They wanted a pure church consisting of people who had repented of their former way of life and who were willing to join a congregation voluntarily. Only believers could join such a church. Therefore the Anabaptists rejected infant baptism (more about this in a later article). Zwingli, on the other hand, was working toward the reformation of the whole land. He wanted to establish a kind of "Alpine Israel" that would include all those who lived there. Those of Zwingli's followers who

looked for a more volitional and thoroughgoing reform held discussions with the Reformer during 1523 and 1524, but these discussions did not end in agreement. The break was inevitable. The baptisms in Zurich and its vicinity followed in 1525, and from here the movement spread in all directions.

What did Anabaptists believe?

An Anabaptist was a person who had been baptized again, as a believer. Those who practiced believers' baptism did not call themselves Anabaptists. Rather, it was the Roman Catholics, Lutherans, Zwinglians, and Calvinists who gave them this name. The Anabaptists called themselves Christians or Brethren. To them, believers' baptism was not a rebaptism, but baptism proper.

The Anabaptists were not a homogenous group; often each leader had his own understanding and would stand up for his particular convictions. Nevertheless, a certain common faith bound them together.

In 1527 some of the Anabaptists met at Schleithem, in the Swiss canton of Schaffhausen, and agreed on seven basic articles.⁶ These articles indicate not only the beliefs they held in common but also, to some degree, points in which they differed from the other Reformers.

The first article concerned baptism. The Anabaptists agreed that only those who believe, who have repented, and are willing to live a life of active discipleship should be baptized. This excluded all infant baptism.

The second article dealt with the ban. Anabaptists believed that people are not perfect after they decide to follow Jesus, and that a believer could indeed fall into sin. They believed that in that case, as Jesus Christ Himself outlined (Matt. 18), the church should administer discipline.

The third article outlined their understanding of the Lord's Supper. They believed that one celebrated the Lord's Supper in remembrance of the broken body of Christ. They objected to the Roman Catholic idea of the Mass: that the Mass is a sacrifice, that the Latin liturgy must be used in connection with the Mass, and that the Mass involves transubstantiation—the priest's ministrations changing the bread and wine into the real body and blood of Christ. They also believed that Luther erred in placing so much emphasis on the bodily presence of Christ in these elements.

The fourth article laid out their agreement that the believer should separate from evil and from the wickedness of this world. To them this meant a withdrawal from "Babylon" and "earthly Egypt," under which designations they included: "all popish and antipopish works and church services, meetings, and church attendance, drinking houses, civic affairs," and so forth.

The fifth article indicated that pastors should be men of good report. They should admonish and teach, warn and discipline, administer the Lord's Supper, and care for the members of the church. Each pastor should be supported by the church that had chosen him.

The sixth article revealed that these early Anabaptists believed that, in disciplining, Christians should go no further than administering the ban—in other words, excommunicating people from their fellowship. They opposed the use of the sword against erring members. They opposed capital punishment, as well, even in civil matters. This article also pointed out how difficult it is for a Christian to serve as a magistrate.

The seventh article dealt with the oath. Anabaptists believed that Christ forbade all swearing and oath taking. The Christian's word, yes or no, should be enough.

From this beginning, Anabaptism spread throughout Western Europe. Its adherents were especially concentrated in the northern part of Switzerland, southern Germany, around Strassburg, the Netherlands, Moravia, and Silesia. But increasingly, evidence is coming to light

that Anabaptism also had its followers in other places, such as central Germany, especially Hesse and Thuringia. And we find evidence of congregations in northern Germany (in Emden, Hamburg, Gliickstadt) and along the Baltic Sea (in Liibeck, Wismar, Danzig, Elbing, Konigsberg, and other places). After the Reformation, Anabaptists spread into Romania and Russia; and eventually, because of constant persecution, many emigrated to America.

The Reformers become persecutors

After Zwingli's private persuasion and the official disputations in 1525 bore no results, the Zurich magistracy came out against the Anabaptists. They issued an order that infants should be baptized as heretofore, that parents refusing to allow their children to be baptized should leave the city and the canton. But the Anabaptists were not willing to leave. Soon the first were arrested. One slogan of the day expressed their fate with ghoulish humor: "He who dips shall be dipped—by drowning."

Felix Mantz, the Hebrew scholar in whose house the first baptism had taken place, was the first victim. In 1527 he was bound, taken in a boat out onto the river Limmat near Lake Zurich, and thrown in. Conrad Grebel escaped a similar fate by dying a natural death in 1526. Balthasar Hubmaier, the early Anabaptist leader who was instrumental in baptizing 300 others shortly after his own baptism, was burned at the stake in Vienna in 1528. Three days later his faithful wife was drowned in the Danube. Georg Blaurock, the former priest and first one baptized, died at the stake in 1529.

Countless others in Germany and Austria suffered similar fates. The Diet of Speyer (1529) made it clear that every Anabaptist, or rebaptized person, was to be put to death.⁷ Many archives witness to the terrible treatment of people who wanted to follow neither the Roman tradition nor human leaders like Luther, Zwingli, and Calvin, but only Christ and their consciences, informed by the Word of God.

Luther at first wanted to fight the heretics with just the Word; but after 1528, and especially after 1530, he felt that heretics should be punished by the civil authorities.⁸ Melancthon, Luther's closest coworker, even agreed to the death penalty for heretics. In a letter to Mykonius (1530) he wrote, "In regard to those who do not really stir up, but still represent, blasphemous 'articles' [and Anabaptism would be such a blasphemous article], my opinion is that the authorities are obliged to execute them."⁹

Many other Reformers also took this attitude. The civil powers, who were primarily interested in internal peace and who were distrustful of any new movement, had the backing of the spiritual and theological leaders for their efforts to stamp out the Anabaptists.

As a movement, Anabaptism was more or less defeated by the severe persecution. Its members were scattered, its leaders dead. But the blood of martyrs is never shed in vain. Although nearly defeated, it was not totally destroyed. The Anabaptist movement later revived under the capable leadership of Menno Simons, after whom the Anabaptist Mennonites are named. The Mennonites, who still have congregations in many parts of the world, continue to testify to the convictions the early Anabaptists held as precious truth.¹⁰

But even more important, in the early seventeenth century (1607-1608) a group of English nonconformists had to leave England because of persecution there. They went to Amsterdam and befriended the Mennonites. Undoubtedly through the influence of these Waterlander Mennonites, this English group accepted believers' baptism as a biblical teaching. In 1611 or 1612, under the leadership of Thomas Helwys, some of this group of refugees returned to England. They can be regarded as the first Baptist church on English soil.¹¹ And from this small beginning the Baptist movement spread all over the world, carrying with it the belief that

only believers should be baptized. The Seventh-day Adventist Church stands in this long line of tradition regarding baptism, a tradition that finds its ultimate authority in the word and example of the apostolic church.

The next article in this series examines the basis of the Anabaptists' belief in believers' baptism—their concept of the church.

¹ In the past 30 years a number of good books have been written about the Anabaptists. See, for example: C. Henry Smith, *The Story of the Mennonites*, 4th ed. revised and enlarged by C. Krahn (Newton, Kans.: Faith & Life Press, 1957); H. Penner, *Weltweite Bruderschaft: Ein Mennonitisches Gescricfiftsbuch*, 1. Aufl. (Karlsruhe, 1960); William R. Estep, *The Anabaptist Story* (Grand Rapids: Wm. B. Eerdmans Pub. Co., 1963).

² J. Schwital, *Grosskirche und Sekte: Eine Studie zum Selbstverstandnis der Sekte* (Hamburg, 1962), pp. 68ff.

³ See, e.g., Walter Elliger, *Aussenseiter der Reformation: Thomas Miintzer* (Gottingen, 1975).

⁴ This is clearly expressed in a letter written in 1524 by the later Anabaptist leader Conrad Grebel and friends to Thomas Miintzer. This letter can be found in G. H. Williams, ed., "Spiritual and Anabaptist Writers," *Documents Illustrative of the Radical Reformation*, in *The Library of Christian Classics*, (London, 1947), Vol. XXV, pp. 73ff.

⁵ An extensive treatment of this problem can be found in John S. Oyer, *Lutheran Reformers Against Anabaptism: Luther, Melancthon, and Menius and the Anabaptists in Central Germany* (The Hague, 1964).

⁶ John H. Leith, ed., *Creeds of the Churches: A Reader in Christian Doctrine From the Bible to the Present* (Atlanta: John Knox Press, 1973), pp. 281ff.

⁷ Philip Schaff, Vol. VIII, *History of the Christian Church, Modern Christianity: The Swiss Reformation*, (Grand Rapids: Wm. B. Eerdmans Pub. Co., 1910), p. 84. See also H. Boehmer, ed., *Urkunden zur Geschichte des Bauernkrieges und der Wiedertauffer* (Bonn, 1921); G. Bossert, *Quellen zur Geschichte der Wiedertauffer I, Herzogtum Wurthemberg* (Leipzig, 1930); G. Franz, ed., *Weidertaufferakten, 1527-1626* (Marburg, 1951); *Sudwestdeutschland und Hessen, 1525-1618* (Tubingen, 1957); R. Wolkan, *Geschichabuch der Hutterischen Bruder* (Vienna, 1923).

⁸ Schwital, p. 75. He refers to Luther, Weimarer Ausgabe vol. 31, sec. 1 pp. 208ff.

⁹ *Corpus Reformatorum* Vol. II, pp. 17, 18. Quoted from Schwital, p. 78.

¹⁰ On the life and work of Menno Simons, see *The Mennonite Encyclopedia*, (Scottsdale, Pa.: Herald Press, 1959) Vol. III, pp. 577ff.

¹¹ R. G. Torbet, *A History of the Baptists*, rev. ed. (London, 1966), pp. 24, 25. Continental Anabaptists were already in England before the middle of the sixteenth century but never had a large following there, probably because they classified as Miinsterite radicals. See Torbet, pp. 25, 26.

Session 1—Expectations of God

Both the Anabaptist and Adventist movements expect God (a) to save us because of the cross of Jesus, our faith, and the work of the Spirit in us, (b) to send the Holy Spirit to refine us and guide us, and (c) to give us free will to choose or reject him.

Salvation

Anabaptists and Adventists see both God’s work and the human response as integral to salvation. Jesus offers saving grace, which Christians must accept and live into. “Anabaptists were one and all agreed that the process of salvation begins with God’s gracious act in Jesus Christ... Anabaptists, too, believed that man is saved by grace and not through any merits of his own. But they were equally certain that man was not saved in spite of himself. God has graciously provided a way of salvation, but in order to benefit from it man must freely choose it for himself... The will was set free by God’s grace and then man could choose to do the good that God desires for man.”⁷ “For Hubmaier as for other Anabaptists, the faith that would lead to salvation was a faith that bore visible fruit in repentance, conversion, regeneration, obedience, and a new life dedicated to the love of God and the neighbour, by the power of the Holy Spirit (i.e., discipleship). Righteousness was not simply imputed to the sinner for Christ’s sake, as Luther maintained; but rather being saved meant *becoming righteous* by the power of the risen Christ.”⁸

Balthasar Hubmaier (1526): “Faith alone and by itself is not sufficient for salvation.... Rather, faith must express itself also in love to God and the neighbor. Thus John teaches us when he says: Little children, let us not love in word or speech but in deed and truth. By this we shall know that we are of the truth (1 Jn. 3). Faith must be active in love (Gal. 5).”⁹

Melchior Hoffman (1530): “Therefore faith cannot make one justified, if one does not bring in therewith his fruits. As Christ also says [Mt. 7:16 ff.] of all such strong belief, of all such who [will] confidently believe and confess him to be a Lord and say that they had prophesied in his name and cast out devils and had done many mighty acts—these he will nevertheless not recognize.... Of the same kind Saint Paul also writes [1 Cor. 13:1 ff.] that even if one had such faith that he could move mountains, yeah, and spoke with the tongues of angels, and understood all mystery, and gave all his goods for God’s sake, and let his body be burned—in all such cases belief would have absolutely no worth, if love were not present therein.”¹⁰

Ellen White (1895): “The Lord in His great mercy sent a most precious message to His people.... This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God.”¹¹

⁷ Walter Klaassen, ed., *Anabaptism in Outline: Selected Primary Sources* (Waterloo, Ontario, Canada: Herald Press, 1981), 41.

⁸ C. Arnold Snyder, *Anabaptist History and Theology: An Introduction* (Kitchener, Ontario, Canada: Pandora Press, 1995), 88.

⁹ Walter Klaassen, ed., *Anabaptism in Outline*, 44.

¹⁰ *Ibid.*, 58.

¹¹ Robert J. Wieland, *The 1888 Message: An Introduction* (Nashville, TN: Southern Publishing Association, 1980), 24-25.

Ellen White (1890): “Without the grace of Christ, the sinner is in a hopeless condition; nothing can be done for him; but through divine grace, supernatural power is imparted to the man, and works in mind and heart and character. It is through the impartation of the grace of Christ that sin is discerned in its hateful nature, and finally driven from the soul temple. It is through grace that we are brought into fellowship with Christ, to be associated with Him in the work of salvation. Faith is the condition upon which God has seen fit to promise pardon to sinners; not that there is any virtue in faith whereby salvation is merited, but because faith can lay hold of the merits of Christ, the remedy provided for sin.” “Many are losing the right way, in consequence of thinking that they must climb to heaven, that they must do something to merit the favor of God. They seek to make themselves better by their own unaided efforts. This they can never accomplish. Christ has made the way by dying our sacrifice, by living our example, by becoming our great high priest. . . . But when we accept Christ, good works will appear as fruitful evidence that we are in the way of life, that Christ is our way, and that we are treading the true path that leads to heaven.”¹²

Ellen White (1893): “While good works will not save even one soul, yet it is impossible for even one soul to be saved without good works.”¹³

Ellen White (?): “In one way we are thrown upon our own energies; we are to strive earnestly to be zealous and to repent, to cleanse our hands and purify our hearts from every defilement; we are to reach the highest standard, believing that God will help us in our efforts. We must seek if we would find, and seek in faith; we must knock, that the door may be opened unto us. The Bible teaches that everything regarding our salvation depends upon our own course of action. If we perish, the responsibility will rest wholly upon ourselves. If provision has been made, and if we accept God’s terms, we may lay hold on eternal life. We must come to Christ in faith, we must be diligent to make our calling and election sure.”¹⁴

Holy Spirit—Refining

Melchior Hoffman “rejected the Reformers’ view of forensic justification, joining other Anabaptists in emphasizing rebirth in the Spirit, regeneration, and a life of actual righteousness. ‘The elect’ were those who had yielded to the living Spirit of their own free will. True believers were those in whom the Spirit of Christ had come to dwell, and they would live visibly new lives according to the Spirit, not the flesh.”¹⁵

Hans Denck (1526): “Whoever has received God’s new covenant, that is, whoever has had the law written into his heart by the Holy Spirit is truly righteous. Whoever thinks that he can observe the law by means of the Book ascribes to the dead letter what belongs to the living Spirit.”¹⁶

Ellen White (1892): “While the work of the Spirit is silent and imperceptible, its effects are manifest. If the heart has been renewed by the Spirit of God, the life will bear witness to the fact. While we cannot do anything to change our hearts or to bring ourselves into harmony with God; while we must not trust at all to ourselves or our good works, our lives will reveal whether

¹² Ellen White, *Selected Messages: Book One* (Hagerstown, MD: Review and Herald, 1958), 366-368.

¹³ *Ibid.*, 377.

¹⁴ Ellen White, *Faith and Works* (Nashville, TN: Southern Publishing, 1979), 48.

¹⁵ C. Arnold Snyder, *Anabaptist History and Theology*, 357-358.

¹⁶ Walter Klaassen, ed., *Anabaptism in Outline*, 73.

the grace of God is dwelling within us. A change will be seen in the character, the habits, the pursuits.”¹⁷

Holy Spirit—Guiding

Ursula Jost and Ellen White each reported visions given by the Spirit that were intended to encourage and guide believers. Many others in Anabaptism also had visions, but here I will focus only on Jost. White played a much more significant role in Adventism than did Jost in Anabaptism, yet they both appear to have spoken as they were moved. Jost’s visions used “biblical and late medieval images of the wrath of God and God’s future victory over evil. Ursula’s visions helped readers cope with crises by putting them in the context of God’s ultimate plan for the present age.”¹⁸ For both women, “visions were a socially sanctioned activity that freed a woman from conventional female roles by identifying her as a genuine religious figure.”¹⁹ In the following two visions, notice that “many guns” could easily equate with “many trials.”

Ursula Jost (between 1524 and 1530): “Then I saw in the sky many guns, large and small. Between them I saw a path adorned with brightness and with many colors. And it was extremely narrow. And I also saw clouds, which were entirely the color of blood.”²⁰

Ellen White (1844): “The dear saints have many trials to pass through.... I raised my eyes, and saw a straight and narrow path, cast up high above the world. On this path the Advent people were traveling to the city.... They had a bright light set up behind them at the beginning of the path, which an angel told me was the midnight cry. This light shone all along the path, and gave light for their feet so that they might not stumble. If they kept their eyes fixed on Jesus, who was just before them, leading them to the city, they were safe.”²¹

The Holy Spirit’s guidance is not limited to special visions and revelations alone.

Hans Hut (1527): “The prophets witness that the Lord will pour out his Spirit over all flesh and all men will be taught of God eternally, live according to the will of God, and filled with all goodness.”²²

Peter Riedeman (1542): “We believe that in the Holy Spirit we have all comfort, delight and fruitfulness and that he confirms, brings to pass, carries out and perfects all things; that he also teaches, directs and instructs us, assures us that we are children of God, and makes us one with God, so that through his working we thus become incorporated into and partakers of the divine nature and character. And this his work—God be praised!—we experience within ourselves in truth and power in the renewing of our heart.”²³

Ellen White (1900): “A knowledge of the truth depends not so much upon strength of intellect as upon pureness of purpose, the simplicity of an earnest, dependent faith. To those who

¹⁷ Ellen White, *Steps to Christ* (Hagerstown, MD: Review and Herald, 1892), 38/56-58.

¹⁸ “Ursula Jost and Barbara Rebstock of Strasbourg” in *Profiles of Anabaptist Women: Sixteenth-Century Reforming Pioneers*, C. Arnold Snyder and Linda A. Huebert Hecht, eds. (Waterloo, Ontario, Canada: Wilfrid Laurier University Press, 1996), 277.

¹⁹ *Ibid.*, 282.

²⁰ *Ibid.*, 283.

²¹ Ellen White, *Early Writings of Ellen G. White* (Washington, D.C.: Review and Herald Publishing Assn., 1941

²² Walter Klaassen, ed., *Anabaptism in Outline*, 74.

²³ *Ibid.*, 78.

in humility of heart seek for divine guidance, angels of God draw near. The Holy Spirit is given to open to them the rich treasures of the truth.”²⁴

Ellen White (1913): “The mother should feel her need of the Holy Spirit’s guidance, that she herself may have a genuine experience in submission to the way and will of God. Then, through the grace of Christ, she can be a wise, gentle, loving teacher.”²⁵

Ellen White (1898): “In all who are under the training of God is to be revealed a life that is not in harmony with the world, its customs, or its practices; and everyone needs to have a personal experience in obtaining a knowledge of the will of God. We must individually hear Him speaking to the heart. When every other voice is hushed, and in quietness we wait before Him, the silence of the soul makes more distinct the voice of God. He bids us, ‘Be still, and know that I am God.’ Psalm 46:10. Here alone can true rest be found. And this is the effectual preparation for all who labor for God.”²⁶

Volition

Anabaptists “rejected the doctrine of predestination, understood as the sovereign designation of some to salvation and others to damnation.”²⁷ “In order for human beings to be able to respond and yield to God’s call in Christ to repentance and a new life, they must be free to respond. All Anabaptists held that human beings were made free (by God’s grace) to accept, or not accept, the call of God in Christ. In this respect also, Anabaptist theology stands closer to late medieval teaching than it does to mainstream Protestantism, as reference to the debate between Luther and Erasmus on the freedom of the human will makes clear.”²⁸

“The Anabaptists believed...that the sin that condemns is essentially a matter of the fallen human will, and is thus a human responsibility in the final analysis.”²⁹ “This understanding of sin formed a central part of the Anabaptist understanding of the spiritual life—if sin involves the will, the remedy for sin also will involve the human will.... Human beings must ‘yield themselves entirely to Christ’, ‘die’ to themselves, ‘abandon’ themselves to the divine will...if God is to work God’s will through them.”³⁰ “‘Yielding one’s own will to God’s will’ thus stands at the very beginning of the Christian walk, as the Anabaptists understood it.”³¹

Melchior Hoffman (1533): “Thirdly it was his witness from proof of holy Scripture that according to the true illumination of God’s Word man has a free will to choose good or evil even as Adam had.”³²

Ellen White (?): “Men act out their own free will, either in accordance with a character placed under the molding of God or a character placed under the harsh rule of Satan.”³³

²⁴ Ellen White, *Christ’s Object Lessons* (Hagerstown, MD: Review and Herald, 1900), 59.

²⁵ Ellen White, *The Adventist Home* (Nashville, TN: Southern Publishing Association, 1952), 206.

²⁶ Ellen White, *The Desire of Ages* (Boise, ID: Pacific Press, 1898), 633.

²⁷ Walter Klaassen, ed., *Anabaptism in Outline*, 41.

²⁸ C. Arnold Snyder, *Anabaptist History and Theology*, 89.

²⁹ C. Arnold Snyder, *Following in the Footsteps of Christ* (Maryknoll, NY: Orbis Books, 2004), 39.

³⁰ *Ibid.*, 40.

³¹ *Ibid.*, 41.

³² Walter Klaassen, ed., *Anabaptism in Outline*, 59.

³³ Ellen White, *The Faith I Live By* (Washington D.C.: Review and Herald, 1958), 155.

Ellen White (?): “Christ was tempted in all points like as we are; but His will was ever kept on the side of God’s will. In His humanity He had the same free will that Adam had in Eden. He could have yielded to temptation as Adam yielded. And Adam, by believing God and being a doer of His word, could have resisted temptation as Christ resisted it.”³⁴

Ellen White (1896): “In striking contrast to the wrong and oppression so universally practised were the mission and work of Christ. Earthly kingdoms are established and upheld by physical force, but this was not to be the foundation of the Messiah’s kingdom. In the establishment of his government no carnal weapons were to be used, no coercion practised; no attempt would be made to force the consciences of men.”³⁵

Discussion Questions

1. What similarities or differences between the groups stand out to you the most?
2. Based on these short quotes, what do you think about how the Anabaptists and early Adventists viewed salvation? Do you see these issues differently in any respects?
3. How have you experienced the Holy Spirit guiding and refining you? How would you describe this process?
4. What would you think if a church member today claimed to have visions? How would you attempt to determine if these claims were valid?
5. What is the significance of this emphasis on free will in Anabaptism prior to the Enlightenment?
6. Is the concept of “free will” important in your spiritual journey? If so, in what ways? If you believe God has created us with the ability to make free choices, how do you understand Scriptural passages that speak of believers being “predestined”?
7. With your understanding of Luther and Zwingli, in what ways did the Anabaptists see God and the spiritual life differently than these other reformers?

³⁴ Ellen White, *Our High Calling* (Washington D.C.: Review and Herald, 1961), 107.

³⁵ Ellen White, “The Kingdom of Christ,” *Review and Herald* (August 18, 1896, par. 2)

Session 2—Expectations of Christians and the Church

Both Anabaptists and Adventists expect believers to (a) voluntarily unite, (b) follow after Jesus in discipleship, (c) be baptized, (d) wash one another's feet, (e) participate in the Lord's Supper, (f) form a holy church, (g) study the Bible, (h) show compassion, and (i) not engage in violence.

Voluntary community of believers

“Anabaptists worked out their doctrine of the church in the light of an ancient tradition. Hubmaier, Sattler, Schiemer, Rothmann, Stadler, Simons, and Philips had all been priests in the church of Rome. Some had also been Protestant clerics, notably Hubmaier and Rothmann. Roman Christianity had long assumed the validity of the *Volkskirche*, that is, that with the exception of heretics and Jews everyone in Europe belonged to it by virtue of baptism.” “Protestantism in Wittenburg and Zürich, and later also in Geneva, England, and Scotland, developed variations of the traditional view.... each country had an official faith of which all citizens were assumed to be adherents.” “Anabaptism broke completely with this pattern after initial uncertainty. By 1527 the vision in Switzerland was clear. The church was now identified as the gathered congregation of believers who have voluntarily entered it by baptism upon confession of faith.... Only those can be members who are obedient to Christ.”³⁶ Believer's baptism forming a believer's church was central to this paradigm. This concept of a “free church” is based first on the notion of a “free will” and is developed here in subsequent sections such as Discipleship and Baptism.

Bernhard Rothmann (1533): “The church of Christ is a gathering of the believing children of God who praise the name of God. No one else belongs in it.... Therefore the first thing which all people and each one in particular who are to be brought into the knowledge of God and the holy church of God... must encounter is the preaching and the hearing of the divine Word. It is the source of faith.”³⁷

Michael Sattler (1527): “Further, dear fellow members in Christ, you should be admonished not to forget love, without which it is not possible that you be a Christian congregation.”³⁸

Ellen White (1902): “The kingdom of Christ does not and cannot bear any resemblance to the kingdoms of the world. In the kingdom of Christ there is no instrument of coercion. In it force has no place. The gospel of Him who gave His life for the life of the world is a gospel of peace. It is the Saviour's grace, His love, His tender compassion, that breaks every barrier down. The gospel is a power of itself, above all and encompassing all. It is a divine, immutable principle, as well-spring fed by the stream that flows from the throne of God.”³⁹

Discipleship: Repentance, yieldedness and holiness

Both movements expect repentance and a changed life to characterize the experience of believers. Anabaptists believed fearing “the Lord lies at the beginning of the way to salvation because it requires a genuine humility, and results in unceasing prayer to God for grace. It will

³⁶ Walter Klaassen, ed., *Anabaptism in Outline*, 101.

³⁷ *Ibid.*, 105.

³⁸ *Ibid.*, 103.

³⁹ Ellen White, “Christ's Method of Imparting Truth,” in *Manuscript Releases*, Vol. 21, No. 1531 (Washington D.C.: E. G. White Estate, 1993), 152.

bear visible fruit; namely, a people who have experienced a genuine repentance and give evidence of a holy walk—a ‘God fearing’ people.”⁴⁰ “All Anabaptists, without exception, were convinced that Scripture...demanded repentance and a new birth, by the power of God. It is this new birth by God’s power...that stands at the very heart of Anabaptist spirituality. The new birth depends upon a prior preparation: genuine repentance...and yieldedness to God. And the new birth will likewise have a concrete result: a life of discipleship and ‘following after’ Christ.”⁴¹

This notion of discipleship—following after Jesus—has been central to both movements. Anabaptists understood Christians as “disciples who have committed themselves to following Christ on that path, yielding to God’s will in all things as Jesus did, not claiming possessions for themselves, speaking the truth in all circumstances, humbly giving way in the face of evil power, living non-coercively, willing to suffer rather than inflict suffering on others. The visible ‘shape’ of Anabaptist spirituality is discipleship, the ‘following after Christ’ (*Nachfolge Christi*) in life.”⁴² “Discipleship, or ‘following after’ Christ, calls for self-renunciation, self-sacrifice, a dying to self and the world, a ‘yielded’ state of being that is willing to accept God’s will in all things, an embracing of the cross, even at the expense of all that one holds dear in this life.”⁴³

“Discipleship in early Anabaptism meant taking the words of Jesus literally, particularly *the Sermon on the Mount* (Matt. 5-7), to the point that Anabaptists were accused of making the Sermon into a new law. Discipleship included sharing material goods as well as the gospel with others, peacemaking, suffering love, and in everything keeping faith and works together, combining true faith (*ortho-doxo*) with true Christian living (*ortho-praxis*).”⁴⁴

Hans Hut (~1527): “Whoever wants to do God’s will must set aside his own.”⁴⁵

Peter Riedeman (1542): “Therefore faith is a real divine power, which renews man and makes him like God in nature, makes him living in his righteousness, and ardent in love, and in keeping his commandments.”⁴⁶

Dirk Philips (1556): “In the beginning God desired to have people who are made in his image, and still does.... Hence [Jesus’] disciples also must keep his teaching, do his will and finish his work, that Christ may be glorified in them.”⁴⁷

Ellen White (1888): “Before the final visitation of God’s judgments upon the earth there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times.”⁴⁸

Ellen White (1889): “Your will is the spring of all your actions. This will, that forms so important a factor in the character of man, was at the Fall given into the control of Satan; and he has ever since been working in man to will and to do of his own pleasure, but to the utter ruin and misery of man. But the infinite sacrifice of God in giving Jesus, His beloved Son, to become a sacrifice for sin, enables Him to say, without violating one principle of His government: ‘Yield

⁴⁰ C. Arnold Snyder, *Following in the Footsteps of Christ*, 33.

⁴¹ *Ibid.*, 51.

⁴² *Ibid.*, 138-139.

⁴³ *Ibid.*, 47.

⁴⁴ Cornelius J. Dyck, ed., *Spiritual Life in Anabaptism: Classic Devotional Resources* (Scottsdale, PA: Herald Press, 1995), 16.

⁴⁵ C. Arnold Snyder, *Following in the Footsteps of Christ*, 41.

⁴⁶ Walter Klaassen, ed., *Anabaptism in Outline*, 64.

⁴⁷ *Ibid.*, 67-68.

⁴⁸ Robert J. Wieland, *The 1888 Message*, 21.

yourself up to Me; give Me that will; take it from the control of Satan, and I will take possession of it; then I can work in you to will and to do of My good pleasure.’ When He gives you the mind of Christ, your will becomes as His will, and your character is transformed to be like Christ’s character.”⁴⁹

Ellen White (1890): “Repentance is associated with faith, and is urged in the gospel as essential to salvation. Paul preached repentance.... There is no salvation without repentance.... This repentance has in it nothing of the nature of merit, but it prepares the heart for the acceptance of Christ as the only Saviour, the only hope of the lost sinner.... But while God can be just, and yet justify the sinner through the merits of Christ, no man can cover his soul with the garments of Christ’s righteousness while practicing known sins, or neglecting known duties. God requires the entire surrender of the heart, before justification can take place; and in order for man to retain justification, there must be continual obedience, through active, living faith that works by love and purifies the soul.”⁵⁰

Ellen White (1892): “In the heart renewed by divine grace, love is the principle of action. It modifies the character, governs the impulses, controls the passions, subdues enmity, and ennoble the affections.”⁵¹

Ellen White (1892): “Many are inquiring, ‘How am I to make the surrender of myself to God?’ You desire to give yourself to Him, but you are weak in moral power, in slavery to doubt, and controlled by the habits of your life of sin. Your promises and resolutions are like ropes of sand. You cannot control your thoughts, your impulses, your affections. The knowledge of your broken promises and forfeited pledges weakens your confidence in your own sincerity, and causes you to feel that God cannot accept you; but you need not despair. What you need to understand is the true force of the will. This is the governing power in the nature of man, the power of decision, or of choice. Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise. You cannot change your heart, you cannot of yourself give to God its affections; but you can *choose* to serve Him. You can give Him your will; He will then work in you to will and to do according to His good pleasure. Thus your whole nature will be brought under the control of the Spirit of Christ; your affections will be centered upon Him, your thoughts will be in harmony with Him.

Desires for goodness and holiness are right as far as they go; but if you stop here, they will avail nothing. Many will be lost while hoping and desiring to be Christians. They do not come to the point of yielding the will to God. They do not now *choose* to be Christians.

Through the right exercise of the will, an entire change may be made in your life. By yielding up your will to Christ, you ally yourself with the power that is above all principalities and powers. You will have strength from above to hold you steadfast, and thus through constant surrender to God you will be enabled to live the new life, even the life of faith.”⁵²

Ellen White (1905): “The whole heart must be yielded to God...” “The yielding of self, surrendering all to the will of God, requires a struggle; but the soul must submit to God before it can be renewed in holiness.” “The tempted one needs to understand the true force of the will. This is the governing power in the nature of man—the power of decision, of choice. Everything

⁴⁹ Ellen White, *Testimonies for the Church*, Vol. 5 (Mountain View, CA: Pacific Press, 1889), 515)

⁵⁰ Ellen White, *Selected Messages: Book One*, 365-366.

⁵¹ Ellen White, *Steps to Christ* (Hagerstown, MD: Review and Herald, 1892), 40/59-60.

⁵² *Ibid.*, 42, 47-48.

depends on the right action of the will. Desires for goodness and purity are right, as far as they go; but if we stop here, they avail nothing. Many will go down to ruin while hoping and desiring to overcome their evil propensities. They do not yield the will to God. They do not *choose* to serve Him.”⁵³

Baptism

Both Anabaptism and Adventism view sacraments as outward symbols of inner convictions and commitments. These actions are important for the believing individual and the community, but the actions in themselves are not believed to mediate grace or forgiveness. For Anabaptists, “baptism was viewed as a sign that the old life of sin had been abandoned and a new life of following Christ begun. This was done voluntarily and after careful consideration. It was assumed by all that man had the capacity to respond to God’s call. Also universal was the view that baptism was the rite by which one entered the church. Most Anabaptists regarded the Christian life as a communal life; all Christians were members of one body. Therefore baptism also involved the acceptance of the process of discipline, of mutual aid both spiritually and materially. Commitment to the ‘rule of Christ’ (Mat. 18:15-18) was necessary since the reality of sin even in the church was taken for granted.”⁵⁴

Conrad Grebel (1524): “The Scripture describes baptism for us thus, that it signifies that, by faith and the blood of Christ, sins have been washed away for him who is baptized, changes his mind, and believes before and after; that it signifies that a man is dead and ought to be dead to sin and walks in newness of life and spirit, and that he shall certainly be saved if, according to this meaning, by inner baptism he lives his faith...”⁵⁵

Balthasar Hubmaier (1525): The person who is to be baptized “indicates to the Christian church...that he has been so taught inwardly in the Word of Christ and that he is so minded, that he has already surrendered himself according to the Word, will, and rule of Christ to live henceforth for him, to regulate all his actions according to him, to fight under his flag unto death, and to allow himself to be baptized with external water in which he publicly confesses his faith and intention: namely, that he believes that he has a gracious, good and merciful God and Father in heaven through Jesus Christ, and that in this he is well satisfied. He has also decided and already inwardly given his intention that from this time on he will change and improve his life, and that he confess this openly in the reception of the water.” “Since however a man knows and confesses that by nature he is a bad and poisonous tree and that in himself he cannot produce any good fruit, this commitment, consent and open witness does not take place in human power or ability, for that would be human presumption, but in the name of God, Father, Son, and Holy Spirit, or in the name of our Lord Jesus Christ, that is in the grace and power of God. From all of this follows that the external baptism of Christ is nothing other than an open witness of the inward commitment with which man publicly testifies before everyone that he is a sinner and that he regards himself as guilty. But he also believes fully that Christ has forgiven him his sin through his death and that through his resurrection he has made him just before the face of God, our heavenly Father. Therefore he has also become willing from now on openly to confess faith in the name of Jesus Christ before everyone and has committed himself and decided to live from now on according to the word and commandment of Christ, not from human ability in order that

⁵³ Ellen White, *The Ministry of Healing* (Mountain View, CA: Pacific Press, 1905), 176.

⁵⁴ Walter Klaassen, ed., *Anabaptism in Outline*, 162.

⁵⁵ *Ibid.*, 164.

he be not like Peter, for without me you can do nothing, says Christ, but in the power of God, the Father and Son and Holy Spirit.”⁵⁶

Balthasar Hubmaier (1526): “I confess three types of baptism: that of the Spirit given internally in faith; that of water given externally through the oral confession of faith before the church; and that of blood in martyrdom or on the deathbed.”⁵⁷

Michael Sattler (1527): “Baptism shall be given to all those who have been taught repentance and the amendment of life and [who] believe truly that their sins are taken away through Christ, and to all those who desire to walk in the resurrection of Jesus Christ and be buried with him in death, so that they might rise with him; to all those who with such an understanding themselves desire and request it from us; hereby is excluded all infant baptism...”⁵⁸

Hans Hut (?): “The [outer] baptism which follows preaching and faith is not the true reality (*wesen*) by which man is made righteous, but is only a sign, a covenant, a likeness, and a memorial of one’s dedication, which [sign] reminds one daily to expect the true baptism, called by Christ ‘the water of all tribulation.’”⁵⁹

Menno Simons (1539): “Here Peter teaches us how the inward baptism saves us, by which the inner man is washed, and not the outward baptism by which the flesh is washed. For only this inward baptism...is of value in the sight of God, while outward baptism follows as an evidence of obedience which is of faith.”⁶⁰

Peter Riedeman (1542): “Now because it is a testament of the recognition, knowledge and grace of God, baptism is also, according to the words of Peter, the bond of a good conscience with God, that is, of those who have recognized God. The recognition of God, however, comes...from hearing the word of the gospel. Therefore we teach that those who have heard the word, believed the same, and have recognized God, should be baptized—and not children.”⁶¹

Pilgram Marpeck (1542): “Baptism is received and accepted as a sign and co-witness that he has died to his sins and has been buried with Christ; henceforth, he may arise into a new life, to walk, not according to the lusts of the flesh, but obediently, according to the will of God.”⁶²

Dirk Philips (1564): “From all of this it is now evident that the apostles first taught the people and preached the gospel. Those who amended their life and believed the gospel (Mk. 16:15) were, upon confession of their faith, baptized by them. Hence it is incontrovertible, both according to the ordinance and institution of the Lord, and the custom of the apostles, that teaching the gospel must precede baptism. From the teaching come repentance and faith. The true, penitent faith must be confessed, proved, and sealed, so to speak, in Christian baptism. Moreover after Christian baptism must follow a consistent, good, and pious Christian life. This is the true order of the Lord Jesus Christ and the custom of the apostles.” “Inasmuch as infants know, understand and possess nothing of all that baptism signifies or that belongs to it, baptism is not for them, nor is it necessary for them, because faith, a right understanding, and essence of

⁵⁶ Ibid., 165-166.

⁵⁷ Ibid., 166.

⁵⁸ Ibid., 168.

⁵⁹ Ibid., 170.

⁶⁰ Ibid., 187.

⁶¹ Ibid., 181.

⁶² Ibid., 182.

the sacrament are lacking. Therefore the sign does not follow.” “That the kingdom of heaven belongs to the children we believe without a doubt, as we have already declared. But that the salvation of children lies in their baptism and is bound to it we do not believe...”⁶³

Ellen White (?): “The vows which we take upon ourselves in baptism embrace much. In the name of the Father, the Son, and the Holy Spirit we are buried in the likeness of Christ’s death and raised in the likeness of His resurrection, and we are to live a new life. Our life is to be bound up with the life of Christ. Henceforth the believer is to bear in mind that he is dedicated to God, to Christ, and to the Holy Spirit. He is to make all worldly considerations secondary to this new relation. Publicly he has declared that he will no longer live in pride and self-indulgence. He is no longer to live a careless, indifferent life. He has made a covenant with God. He has died to the world. He is to live to the Lord, to use for Him all his entrusted capabilities, never losing the realization that he bears God’s signature, that he is a subject of Christ’s kingdom, a partaker of the divine nature. He is to surrender to God all that he is and all that he has, employing all his gifts to His name’s glory.”⁶⁴

Ellen White (?): “Take up your work with earnest prayer and faithful endeavor. Teach your children that it is their privilege to receive every day the baptism of the Holy Spirit. Let Christ find you His helping hand to carry out His purposes. By prayer you may gain an experience that will make your ministry for your children a perfect success.”⁶⁵

Ellen White (?): “Never allow your children to suppose that they are not children of God until they are old enough to be baptized. Baptism does not make children Christians; neither does it convert them; it is but an outward sign, showing that they are sensible that they should be children of God by acknowledging that they believe in Jesus Christ as their Saviour and will henceforth live for Christ.

Parents whose children desire to be baptized have a work to do, both in self-examination and in giving faithful instruction to their children. Baptism is a most sacred and important ordinance, and there should be a thorough understanding as to its meaning. It means repentance for sin, and the entrance upon a new life in Christ Jesus. There should be no undue haste to receive the ordinance. Let both parents and children count the cost. In consenting to baptism of their children, parents sacredly pledge themselves to be faithful stewards over these children, to guide them in their character building. They pledge themselves to guard with special interest these lambs of the flock, that they may not dishonor the faith they profess....”⁶⁶

Ellen White (?): “For the daily baptism of the Spirit, every worker should offer his petition to God.”⁶⁷

Ellen White (1899): “You need a daily baptism of the love that in the days of the apostles made them all of one accord. This love will bring health to body, mind, and soul. Surround your soul with an atmosphere that will strengthen spiritual life. Cultivate faith, hope, courage, and love. Let the peace of God rule in your heart.”⁶⁸

⁶³ Ibid., 184-185.

⁶⁴ Ellen White, *Counsels for the Church* (Boise, ID: Pacific Press, 1991), 295.

⁶⁵ Ellen White, *Child Guidance* (Hagerstown, MD: Review and Herald Publishing, 1954), 69.

⁶⁶ Ibid., 499.

⁶⁷ Ellen White, *Acts of the Apostles* (Boise, ID: Pacific Press, 1911), 50.

⁶⁸ Ellen White, *Testimonies for the Church*, Vol. 8 (Mountain View, CA: Pacific Press, 1948), 191.

Footwashing

Both Adventist and Anabaptist members perform the ritual of washing one another's feet. "Here was a visible sign of *Gelassenheit* [or yieldedness], ordained by Christ, in which members visibly submitted one to another, promising to serve one another, thus *following in the footsteps of Christ* by conjoining the outward rite to a genuinely changed nature."⁶⁹

Leonhard Schiemer (1527): "Now you great scholars, doctors, academics, monks and priests, who care nothing for 'external things,' just how would you demonstrate to others that you are true disciples and followers of Christ except by feeding the hungry, giving drink to the thirsty, clothing the naked, sheltering the poor, comforting the sick and imprisoned, washing feet and showing love for one another?"⁷⁰

Dirk Philips (~1560): Jesus commanded footwashing "to give us the knowledge that he himself must cleanse us in the internal person, and we must let the sin which clings to us so closely...be washed away by him." Furthermore, "we should humble ourselves to one another...and hold the companions of our faith in great esteem...[for] they are the saints of God and members of Jesus Christ..."⁷¹

Ellen White (1898): "These ordinances are regarded too much as a form, and not as a sacred thing to call to mind the Lord Jesus.... It is on these, His own appointments, that He meets with and energizes His people by His personal presence. Notwithstanding that there may be hearts and hands that are unsanctified who will administer the ordinance, still Jesus is in the midst of His people to work on human hearts. All who keep before them, in the act of foot-washing, the humiliation of Christ, all who will keep their hearts humble, and keep in view the true tabernacle and service, which the Lord pitched and not man, will never fail to derive benefit from every discourse given, and spiritual strength from every communion. These ordinances are established for a purpose. Christ's followers are to bear in mind the example of Christ in His humility. This ordinance is to encourage humility, but it should never be termed humiliating, in the sense of being degrading to humanity. It is to make tender our hearts toward one another."

"The object of this service is to call to mind the humility of our Lord, and the lessons He has given in washing the feet of His disciples. There is in man a disposition to esteem himself more highly than his brother, to work for himself, to serve himself, to seek the highest place; and often evil-surmisings and bitterness of spirit spring up over mere trifles. This ordinance preceding the Lord's Supper is to clear away these misunderstandings, to bring man out of his selfishness, down from his stilts of self-exaltation, to the humility of spirit that will lead him to wash his brother's feet. It is not in God's plan that this should be deferred because some are considered unworthy to engage in it. The Lord washed the feet of Judas. He did not refuse him a place at the table, although He knew that he would leave that table to act his part in the betrayal of his Lord. It is not possible for human beings to tell who is worthy, and who is not."⁷²

Ellen White (?): "This ordinance is Christ's appointed preparation for the sacramental service. While pride, variance, and strife for supremacy are cherished, the heart cannot enter into fellowship with Christ. We are not prepared to receive the communion of His body and His

⁶⁹ C. Arnold Snyder, *Following in the Footsteps of Christ*, 104.

⁷⁰ *Ibid.*, 105.

⁷¹ *Ibid.*, 107.

⁷² *Ellen White, Pastoral Ministry* (Silver Spring, MD: Ministerial Association, 1995), 170.

blood. Therefore it was that Jesus appointed the memorial of His humiliation to be first observed.”⁷³

Lord’s Supper

“Anabaptists rejected the complex of doctrine and drama which characterized the Roman Mass as a sacrament. Because the Mass was at the very heart of Roman Christianity, this rejection was sufficient to brand Anabaptists as heretics.... Anabaptists equally rejected the Protestant discussion about the nature of the presence of Christ in the bread and wine. They regarded such a discussion as totally beside the point, and switched the discussion to a consideration of the presence of Christ in the ‘body of believers,’ for which there was clear scriptural warrant.” “All strands of Anabaptism give evidence of a twofold interpretation of the Supper. It was, on the one hand, a remembrance of the love of Christ which expressed itself in dying for his own. Jesus and his sacrifice were the foundation of Christian life and of the church. On the other hand, the Supper was seen as a celebration of the oneness and unity of the church brought about by Christ’s death. The body of Christ, understood by Anabaptists in a very literal sense as the visible community of believers, was the presence of God in the world. The new peaceful, reconciling community was reality. The Supper was a joyous recognition of that fact.”⁷⁴

Balthasar Hubmaier (1525): “Here you must see clearly that the bread is bread and the wine wine as other bread and wine, but nevertheless thus instituted by Christ to an admonition and a remembrance that as often as we break the bread with another, distribute it and eat it, that we remember in faith his broken body give for us on the cross. Thus one can see clearly that the bread is not the body of Christ, but only a remembrance of the same. Similarly, the wine is not the blood of Christ, but also a remembrance that he has shed his blood on the cross for the cleansing from sin for all those who have faith.... From this follows and we clearly learn that the Last Supper is nothing else than a remembrance of the suffering of Christ, who has given his body for our sake and shed his red blood on the cross for the cleansing of our sins.... Whoever now observes the Supper of Christ in the fashion described and regards the suffering of Christ in firm faith, the same will also thank God for this grace and goodness and will surrender himself to the will of Christ, which is what he has done for us. We also now should make our life, body, material goods and blood available to the neighbour. That is the will of Christ.”⁷⁵

Michael Sattler (1527): “Concerning the breaking of bread...: all those who desire to break the one bread in remembrance of the broken body of Christ and all those who wish to drink of one drink in remembrance of the shed blood of Christ, they must beforehand be united in the one body of Christ, that is the congregation of God, whose head is Christ, and that by baptism.”⁷⁶

Hans Schlaffer (1527): “The body of Christ is the faithful community of Christ. Whoever eats of this bread in the Supper of the Lord, testifies that he desires to have fellowship with and to participate in all things with the body of Christ. That is, he commits himself to the community in all things, in love and suffering, wealth and poverty, honour and dishonour, sorrow and joy, death and life, indeed, that he is ready to give life and limb for the brothers, as Christ gave

⁷³ Ellen White, *Counsels for the Church*, 300.

⁷⁴ Walter Klaassen, ed., *Anabaptism in Outline*, 190. See also C. Arnold Snyder, *Following in the Footsteps of Christ*, 108-110.

⁷⁵ *Ibid.*, 193.

⁷⁶ *Ibid.*, 195.

himself for him. Similarly with the cup in the blood of Christ: whoever drinks of this cup has first surrendered himself and testifies with it that he is prepared to pour out his blood for the sake of Christ and his church insofar as faith and the test of love demands it.”⁷⁷

Pilgram Marpeck (1532): “Fourthly, in the commemoration of the body of the Lord, a testimony for us to his death, the believers and baptized are to remind one another to be mindful of such love and of his new and eternal commandment. He is the first among them; he died and was given for us for the sake of love in order that we might live eternally. He commanded that we love one another as he loved us, and he goes on to point to death as the culmination of his love: no one has greater love than he that stakes his soul on behalf of his friend.”⁷⁸

Menno Simons (1552): “Similarly we believe and confess concerning the Lord’s holy Supper that it is a holy sacramental sign, instituted of the Lord himself in bread and wine, and left to his disciples in remembrance of him. Mt. 26; Mk. 14; Lk. 22; 1 Cor. 11.... And it also serves as a remembrance how he offered his holy flesh and shed his precious blood for the remission of our sins. Mt. 26.27; Mk. 14:24; Lk. 22:19. Second, it is an emblem of Christian love, of unity, and of peace in the church of Christ.” “Since it is a sign of such force which is left of Christ, that it is to represent and admonish us of his death, the love, peace, and unity of the brethren, and also the communion of his flesh and blood as was said, therefore none can rightly partake of this Supper except he be a disciple of Christ, flesh of his flesh, and bone of his bone, who seeks the forgiveness of sins in no other means than in the merits, sacrifice, death, and blood of Christ alone; who walks in unity, love, and peace with brethren, and who leads a pious, unblamable life in Christ Jesus, according to the Scriptures.”⁷⁹

Ellen White (?): “The Passover was ordained as a commemoration of the deliverance of Israel from Egyptian bondage. God had directed that, year by year, as the children should ask the meaning of this ordinance, the history should be repeated. Thus the wonderful deliverance was to be kept fresh in the minds of all. The ordinance of the Lord’s Supper was given to commemorate the great deliverance wrought out as the result of the death of Christ. Till He shall come the second time in power and glory, this ordinance is to be celebrated. It is the means by which His great work for us is to be kept fresh in our minds.”

“In partaking with His disciples of the bread and wine, Christ pledged Himself to them as their Redeemer. He committed to them the new covenant, by which all who receive Him become children of God, and joint heirs with Christ. By this covenant every blessing that heaven could bestow for this life and the life to come was theirs. This covenant deed was to be ratified with the blood of Christ. And the administration of the Sacrament was to keep before the disciples the infinite sacrifice made for each of them individually as a part of the great whole of fallen humanity.”⁸⁰

Ellen White (1898): “But the Communion service was not to be a season of sorrowing. This was not its purpose. As the Lord’s disciples gather about His table, they are not to remember and lament their shortcomings. They are not to dwell upon their past religious experience, whether that experience has been elevating or depressing. They are not to recall the differences between them and their brethren. The preparatory service has embraced all this. The self-examination, the confession of sin, the reconciling of differences, has all been done. Now

⁷⁷ Ibid., 196.

⁷⁸ Ibid., 199.

⁷⁹ Ibid., 208-209.

⁸⁰ Ellen White, *Counsels for the Church*, 298.

they come to meet with Christ. They are not to stand in the shadow of the cross, but in its saving light. They are to open the soul to the bright beams of the Sun of Righteousness. With hearts cleansed by Christ's most precious blood, in full consciousness of His presence, although unseen, they are to hear His words, 'Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you.' John 14:27."⁸¹

Congregational holiness

"The medieval church had claimed that the Body of Christ was made physically present to humankind in the elements of the Mass. This the Anabaptists denied. They argued that Christ had 'ascended into heaven and sitteth at the right hand of God the Father.' But all the same, many Anabaptists insisted that there *was* a physical presence of Christ on earth, and that was the true church itself, present in Christ's members."⁸² "Historically speaking, it was the conception of the church without spot or wrinkle that became the consensus view in the surviving Anabaptist groups, and that was passed on to succeeding generations as the ecclesial tradition."⁸³

Peter Riedeman (1542): "We confess also that God has, through Christ, chosen, accepted and sought a people for himself, not having spot, blemish, wrinkle, or any such thing, but pure and holy, as he, himself, is holy. Therefore is such a people, community, assembly or church gathered and led together by the Holy Spirit, which from henceforth rules, controls and orders everything in her..."⁸⁴

Dirk Philips (1562): "Therefore, the church of God is a church of holy beings, namely, of the angels of heaven and of the believing reborn men on earth, who have been renewed in the image of God. These are all united in Jesus Christ (Eph. 3:6; Col. 1:27)..."⁸⁵

Menno Simons (?): Menno listed seven characteristics for knowing the church of Christ. "By an unadulterated, pure doctrine." "By a scriptural use of the sacramental signs." "By obedience to the Word." "By unfeigned, brotherly love." "By a bold confession of God and Christ." "By oppression and tribulation for the sake of the Lord's Word."⁸⁶

Ellen White (1900): "By the wedding garment in the parable is represented the pure, spotless character which Christ's true followers will possess. To the church it is given 'that she should be arrayed in fine linen, clean and white,' 'not having spot, or wrinkle, or any such thing.' Revelation 19:8; Ephesians 5:27. The fine linen, says the Scripture, 'is the righteousness of saints.' Revelation 19:8. It is the righteousness of Christ, His own unblemished character, that through faith is imparted to all who receive Him as their personal Saviour."⁸⁷

Ellen White (1900): "Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own."⁸⁸

Ellen White (1911): "He encouraged the believers to look forward to the time when Christ, who 'loved the church, and gave Himself for it,' would 'present it to Himself a glorious

⁸¹ Ellen White, *The Desire of Ages*, 659.

⁸² C. Arnold Snyder, *Anabaptist History and Theology*, 355.

⁸³ *Ibid.*, 363.

⁸⁴ Walter Klaassen, ed., *Anabaptism in Outline*, 111.

⁸⁵ *Ibid.*, 113.

⁸⁶ *Ibid.*, 116.

⁸⁷ Ellen White, *Christ's Object Lessons*, 310.

⁸⁸ *Ibid.*, 69.

church, not having spot, or wrinkle, or any such thing’ — a church ‘holy and without blemish.’ Ephesians 5:25, 27.”⁸⁹

The Bible

Both Adventists and Anabaptists expect members to study their Bibles diligently. Both are committed to knowing and following the Bible, as guided by the Holy Spirit, though there was significant diversity in Anabaptists approaches to this topic. “Anabaptists joined Protestants in rejecting the authorities of popes and councils and elevating the Scriptures into the vacancy.”⁹⁰ “*Small group Bible study* was the heart of their *communal life*. The persecution which made large group meetings impossible during the early decades was thus a blessing forced on them which helped shape their ethos. Former priests and clergy were part of many of these groups, but basically they were lay study groups which believed that Scripture, Spirit, and believers prayerful study would lead them to know the will of God step by step.”⁹¹ Both groups also advocated the reality of the outer Word (the Bible) needing to be enlightened and enervated by the inner Word (the Holy Spirit; see Session 1), though Anabaptists arguably emphasized the latter, while Adventists stressed the former. “The Anabaptist emphasis on the active working of the Spirit of God meant that Anabaptist “biblicism” always was mediated by the expectation that the Spirit would illuminate and provide the proper understanding of Scripture.”⁹²

Bernhard Rothmann (1534): “The divine, unquestionably Holy Scriptures which are called the Bible alone have the fame that they are needful and sufficient for teaching, reproof, correction, and for instruction in righteousness, for which purpose also almighty God has given them, in order that the man of God be without error and equipped for every good work.... We are minded, by the grace of God to hold to this, since God’s actual will is sufficiently expressed in them. It is God’s earnest command that we should not stray from them to the right nor the left in word and action. Christ himself points to the Scriptures that we should search them.” “However, since God’s kingdom does not consist in words but in power, I will never achieve the power of the knowledge of God unless God’s Spirit drives me with power, teaches me, and leads me into the Scriptures.”⁹³

Menno Simons (1539): “We certainly hope no one of a rational mind will be so foolish a man as to deny that the whole Scriptures, both the Old and New Testament, were written for our instruction, admonition, and correction, and that they are the true scepter and rule by which the Lord’s kingdom, house, church, and congregation must be ruled and governed. Everything contrary to Scripture, therefore, whether it be in doctrines, beliefs, sacraments, worship, or life, should be measured by this infallible rule and demolished by this just and divine scepter, and destroyed without any respect of persons.”⁹⁴

Ellen White (1888): “The word of God is like a treasure-house, containing everything that is essential to perfect the man of God. We do not appreciate the Bible as we should. We do not have a proper estimate of the richness of its stores, nor do we realize the great necessity of searching the Scriptures for ourselves. Men neglect the study of the word of God in order to

⁸⁹ Ellen White, *Acts of the Apostles*, 470.

⁹⁰ Walter Klaassen, ed., *Anabaptism in Outline*, 140.

⁹¹ Cornelius J. Dyck, ed., *Spiritual Life in Anabaptism*, 14.

⁹² C. Arnold Snyder, *Anabaptist History and Theology*, 88.

⁹³ Walter Klaassen, ed., *Anabaptism in Outline*, 149-150.

⁹⁴ *Ibid.*, 151.

pursue some worldly interest, or to engage in the pleasures of the time. Some trivial affair is made an excuse for ignorance of the Scriptures given by inspiration of God. But anything of an earthly character might better be put off, than this all-important study, that is to make us wise unto eternal life.”⁹⁵

Ellen White (?): “God desires man to exercise his reasoning powers; and the study of the Bible will strengthen and elevate the mind as no other study can.... A sense of the power and wisdom of God, and of our inability to comprehend His greatness, should inspire us with humility, and we should open His Word, as we would enter His presence, with holy awe....”⁹⁶

Ellen White (?): “Let the youth be taught to love the study of the Bible. Let the first place in our thoughts and affections be given to the Book of books, for it contains knowledge which we need above all other.”⁹⁷

Ellen White (?): “If we would study the Bible diligently and prayerfully every day, we should every day see some beautiful truth in a new, clear, and forcible light.”⁹⁸

Compassion

Both movements emphasized compassion and mercy, though many early Anabaptists embodied this in communal economic solidarity that was not generally matched in Adventism.

Menno Simons (1539): “You say, we are inexpert, unlearned, and know not the Scriptures. I reply: The Word is plain and needs no interpretation: namely, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and thy neighbor as thyself. Mt. 22:37, 39. Again, You shall give bread to the hungry and entertain the needy. Is. 58:7.”⁹⁹

Menno Simons (1552): “Is it not sad and intolerable hypocrisy that these poor people boast of having the Word of God, of being the true, Christian church, never remembering that they have entirely lost their sign of true Christianity? For although many of them have plenty of everything, go about in silk and velvet, gold and silver, and in all manner of pomp and splendor; ornament their houses with all manner of costly furniture; have their coffers filled, and live in luxury and splendor, yet they suffer many of their own poor, afflicted members...to ask alms; and poor, hungry, suffering, old, lame, blind, and sick people to beg their bread at their doors.” “O preachers...where is the power of the gospel you preach? Shame on you for the easygoing gospel and barren bread-breaking, you who have in so many years been unable to effect enough with your gospel and sacraments so as to remove your needy and distressed members from the streets, even though the Scripture plainly teaches and says, “Whoso hath this world’s goods, and seeth his brother have need, and shutteth up his bowels of compassion for him, how dwelleth the love of God in him?”¹⁰⁰

Balthasar Hubmaier (1526-1527): “Always and everywhere I have said as follows about the community of goods: that each man should have regard for his neighbor, so that the hungry might be fed, the thirsty refreshed, the naked clothed, etc. For we are not lords of our own property, but stewards and dispensers. Assuredly no one could say that we claim that one should

⁹⁵ Ellen White, “The Value of Bible Study,” *The Review and Herald* (July 17, 1888).

⁹⁶ Ellen White, *A Call to Stand Apart* (Hagerstown, MD: Review and Herald, 2002), 47.

⁹⁷ Ellen White, *Child Guidance*, 513.

⁹⁸ Ellen White, *Counsels for the Church*, 87.

⁹⁹ Walter Klaassen, ed., *Anabaptism in Outline*, 151.

¹⁰⁰ *Ibid.*, 241.

take his own from anybody and make it common property; rather we would say: if anyone would take your cloak, give him your coat also.”¹⁰¹

Pilgram Marpeck (1542): “Even though they control their possessions, such true believers do not say in their hearts that these are theirs; rather, their possessions belong to God and the needy. For this reason, among true Christians who display the freedom of love, all things are communal and are as if they had been offered, since they have been offered by the heart.”¹⁰²

Menno Simons (1539): “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.”¹⁰³

Menno Simons (1552): Those who follow the Spirit “show mercy and love, as much as they can.... They entertain those in distress. They take the stranger into their houses. They comfort the afflicted; assist the needy; clothe the naked; feed the hungry; do not turn their face from the poor; do not despise their own flesh. Isaiah 59:7, 8. Behold, such a community we teach.”¹⁰⁴

Ellen White (1892): ““Those who have acquired riches have acquired them through the exercise of the talents that were given them of God, but these talents for the acquiring of property were given to them that they might relieve those who are in poverty. These gifts were bestowed upon men by Him who maketh His sun to shine and His rain to fall upon the just and the unjust, that by the fruitfulness of the earth men might have abundant supplies for all their need.”¹⁰⁵

Ellen White (1894): “Christ identifies His interest with that of suffering humanity. He reproved His own nation for their wrong treatment of their fellow man. The neglect or abuse of the weakest, the most erring believers He speaks of as rendered to Himself. The favors shown them are accredited as bestowed upon Himself.... Will the church arouse? Will its members come into sympathy with Christ, so they will have His tenderness for all the sheep and lambs of His fold?”¹⁰⁶

Ellen White (1902): “It is only by an unselfish interest in those in need of help that we can give a practical demonstration of the truths of the gospel.... Much more than mere sermonizing is included in preaching the gospel.... The union of Christlike work for the body and Christlike work for the soul is the true interpretation of the gospel.”¹⁰⁷

Ellen White (?): “God has placed among us the poor, the unfortunate, the sick, and the suffering. They are Christ’s legacy to His church, and they are to be cared for as He would care for them. In this way God takes away the dross and purifies the gold, giving us that culture of heart and character which we need.”¹⁰⁸

Ellen White (?): “In the great cities there are multitudes living in poverty and wretchedness, well-nigh destitute of food, shelter, and clothing; while in the same cities are those who have more than heart could wish, who live luxuriously, spending their money on richly

¹⁰¹ *Ibid.*, 233.

¹⁰² C. Arnold Snyder, *Anabaptist History and Theology*, 245.

¹⁰³ Menno Simons, *Why I Do Not Cease Teaching and Writing* (1539).

¹⁰⁴ C. Arnold Snyder, *Anabaptist History and Theology*, 245.

¹⁰⁵ Ellen White, *Welfare Ministry* (Washington D.C.: Review and Herald, 1952), 15.

¹⁰⁶ *Ibid.*, 23-24.

¹⁰⁷ *Ibid.*, 32-33.

¹⁰⁸ Ellen White, *Testimonies for the Church*, Vol. 6, 261.

furnished houses, on personal adornment, or worse still, upon the gratification of sensual appetites, upon liquor, tobacco, and other things that destroy the powers of the brain, unbalance the mind, and debase the soul. The cries of starving humanity are coming up before God, while by every species of oppression and extortion men are piling up colossal fortunes.”¹⁰⁹

Ellen White (?): “Please read Isaiah 58.... This is the special work now before us. All our praying and abstinence from food will avail nothing unless we resolutely lay hold of this work.... The fast which God can accept is described. It is to deal thy bread to the hungry and to bring the poor which are cast out to thy house. Wait not for them to come to you.”¹¹⁰

Pacifism/Nonresistance

While certain strains of Anabaptism did not advocate pacifism or nonresistance, most groups did reject the sword. Because I have only selected statements against the sword, which I believe represent the majority of the movement, it can well be argued that I am glossing over the diversity of thought.

Early Adventism did not allow members to join the military, and two members were disfellowshipped for joining northern forces in the U.S. Civil War. Over time, however, this noncombatant stance has softened and is no longer a requirement of being a member in good standing. The Adventist material here reflects these earlier commitments.¹¹¹

Conrad Grebel (1524): “Moreover, the gospel and its adherents are not to be protected by the sword, nor are they thus to protect themselves.... Neither do they use worldly sword or war, since all killing has ceased with them...”¹¹²

Michael Sattler (1527): “The sword is an ordering outside the perfection of Christ.”¹¹³

Hans Denck (1527): “No Christian, who wishes to boast in his Lord may use power to coerce and rule.”¹¹⁴

Jacob Hutter (1535): “Rather than wrong any man of a single penny, we would suffer the loss of a hundred gulden; and sooner than strike our enemy with the hand, much less the spear, or word, or halbert, as the world does, we would die and surrender life. We carry no weapon, neither spear nor gun...”¹¹⁵

Menno Simons (1535): “All of you who would fight with the sword of David, and also be the servants of the Lord, consider these words, which show how a servant should be minded. If he is not to strive, and quarrel, how then can he fight? If he is to be gentle to all men, how can he then hate and harm them? If he is to be ready to learn, how can he lay aside the apostolic weapons? He will need them. If he is to instruct in meekness those that oppose, how can he destroy them?”¹¹⁶

¹⁰⁹ Ellen White, *Testimonies for the Church*, Vol. 9, 12.

¹¹⁰ Ellen White, *Testimonies for the Church*, Vol. 2, 33-35.

¹¹¹ For more on Adventist history relating to military participation, see the list of resources I have posted here: <http://pacificador99.wordpress.com/2011/12/24/adventists-and-the-military/>.

¹¹² Walter Klaassen, ed., *Anabaptism in Outline*, 267.

¹¹³ *Ibid.*, 268.

¹¹⁴ *Ibid.*, 270.

¹¹⁵ *Ibid.*, 275.

¹¹⁶ *Ibid.*, 275.

Menno Simons (1539): “We teach and acknowledge no other sword, nor tumult in the kingdom or church of Christ than the sharp sword of the Spirit, God’s Word.... But the civil sword we leave to those to whom it is committed. Let everyone be careful lest he transgress in the matter of the sword, lest he perish with the sword. Mt. 26:52.”¹¹⁷

Peter Riedeman (1542): “Now if vengeance is God’s and not ours, it ought to be left to him and not practised or exercised by ourselves. For, since we are Christ’s disciples, we must show forth the nature of him who, though he could, indeed, have done so, repaid not evil with evil.” “[O]ne ought neither to avenge oneself nor to go to war, but rather offer his back to the strikers and his cheeks to them that pluck off the hear—that is, suffer with patience and wait upon God, who is righteous, and who will repay it.”¹¹⁸

Menno Simons (1552): “The Scriptures teach that there are two opposing princes and two opposing kingdoms: the one is the Prince of peace; the other the prince of strife. Each of these princes has his particular kingdom and as the prince is so is also the kingdom. The Prince of peace is Christ Jesus; his kingdom is the kingdom of peace, which is his church; his messengers are the messengers of peace; his Word is the word of peace; his body is the body of peace; his children are the seed of peace; and his inheritance and reward are the inheritance and reward of peace. In short, with this King, and in his kingdom and reign, it is nothing but peace.... O beloved reader, our weapons are not swords and spears, but patience, silence, and hope, and the Word of God.”¹¹⁹

Pilgram Marpeck (?): “With gentle patience, love, and truth He overcame evil with all goodness, love, faithfulness, truth, and mercy, and [for evil] returned passionate intercession for His enemies... This is the universally hallowed cross of Christ—and no cross of guilt—by which in the innocence of Christ all the followers of Christ overcome, and through which they have free access in and to God, provided their hearts do not accuse them in guilt.”¹²⁰

Ellen White (~1860s): White called for Seventh-day Adventists to not enter the Civil War even though she and most others supported the cause of the North. She also gave advice to those who would refuse military service despite the state’s call, even in the threat of capital punishment.

“Those who would be best prepared to sacrifice even life, if required, rather than place themselves in a position where they could not obey God, would have the least to say. They would make no boast. They would feel deeply and meditate much, and their earnest prayers would go up to heaven for wisdom to act and grace to endure. Those who feel that in the fear of God they cannot conscientiously engage in this war will be very quiet, and when interrogated will simply state what they are obliged to say in order to answer the inquirer, and then let it be understood that they have no sympathy with the Rebellion.”¹²¹

“I was shown that God’s people, who are His peculiar treasure, cannot engage in this perplexing war, for it is opposed to every principle of their faith. In the army they cannot obey the truth and at the same time obey the requirements of their officers. There would be a continual

¹¹⁷ *Ibid.*, 276.

¹¹⁸ *Ibid.*, 277-278.

¹¹⁹ *Ibid.*, 280.

¹²⁰ C. Arnold Snyder, *Anabaptist History and Theology*, 190.

¹²¹ Ellen White, *Testimonies for the Church*, Vol. 1, 357.

violation of conscience. Worldly men are governed by worldly principles.... But God's people cannot be governed by these motives."¹²²

Ellen White (1888): "Satan delights in war, for it excites the worst passions of the soul and then sweeps into eternity its victims steeped in vice and blood. It is his object to incite the nations to war against one another, for he can thus divert the minds of the people from the work of preparation to stand in the day of God."¹²³

Ellen White (1911): "Earthly kingdoms rule by the ascendancy of physical power; but from Christ's kingdom every carnal weapon, every instrument of coercion, is banished. This kingdom is to uplift and ennoble humanity. God's church is the court of holy life, filled with varied gifts and endowed with the Holy Spirit. The members are to find their happiness in the happiness of those whom they help and bless."¹²⁴

Discussion Questions

1. What similarities or differences between the groups stand out to you the most?
2. Do you find the zeal for holiness to be encouraging or discouraging? How do you relate to this?
3. What was your baptism like? How did you understand it theologically? Why did you choose to be baptized?
4. Have you had a special experience in footwashing that prepared you for the Communion or the Lord's Supper?
5. What role has the study or memorization of Scripture played in your spiritual development?
6. How do you and your local congregation live out the call to be compassionate to those in need? When has service, generosity, hospitality or advocacy been especially meaningful to you?
7. What do you think about pacifism or nonresistance today? How do you understand these words, and how do they relate to the teachings of Jesus?
8. Besides violence, what others ways or methods can Christians use to promote peace and justice in society?

¹²² *Ibid.*, Vol. 1, 361.

¹²³ *Ellen White, The Great Controversy* (Boise, ID: Pacific Press, 1888), 589.

¹²⁴ *Ellen White, Acts of the Apostles*, 12.

Session 3—Expectations of the World

In this world both Adventists and Anabaptists expect (a) suffering and persecution to follow true discipleship, and (b) separation of church and state.

Persecution

Both Anabaptism and Adventism had much to say about persecution and suffering; however, the experience of the suffering was quite different. Whereas Anabaptism was birthed in violence and martyrdom at the hands of both Catholics and other Protestants, Adventism's "end time" focus had a future-orientation to persecution that foresaw diminishing religious freedom before the return of Jesus. White also connected Sabbath observance to this persecution, a link that is probably not as universally accepted by Adventists today as then. This remains a controversial topic for Adventists.

For Anabaptists, the willingness to suffer the baptism in blood—amply documented in *The Martyr's Mirror*—is tied closely with two factors: yieldedness to God and a desire to follow after Christ. "Taking on the 'mind of Christ' was for Anabaptists a biblical way of speaking about the process of self-denial, denial of the flesh, denial of the world, and an affirmation of the life of the spirit that comes in and with Christ. We return here to...the centrality of a spirit of *Gelassenheit*, to the yielding of one's will to God, in the same manner as Jesus Christ did before us.... If the key to the nature and character of Christ was his willingness to suffer and to yield up his will to God, 'following after' Christ will be a painful experience (at least initially), and not a triumphant one."¹²⁵ "Roman Catholic bishop Johannes Fabri, a staunch opponent of the Anabaptists" described how the Anabaptists went to their deaths: "They dance and jump in the fire, view the glistening sword with fearless hearts, speak and preach to the people with smiles on their faces; they sing psalms and other songs until their souls have departed, they die with joy, as if they were in happy company, they remain strong, assured, and steadfast to the point of death."¹²⁶

Balthasar Hubmaier (1526-1527): "Leon: What is the nearest way by which one can go to eternal life? Hans: Through anguish, distress, suffering, persecution and death, for the sake of the name Christ Jesus. He himself had to suffer, and thus enter into his glory (Lk. 24). St. Paul also says: all who will live Godly in Christ must endure persecution (2 Tim. 3). Where Christ is and lives, he bears his cross upon his shoulders, and gives to each Christian his own little cross to bear, and with it to follow him. We should wait for the little cross, and when it comes receive it willingly, with joy and patience, and not choose our own chips and scraps of wood in imagined spirituality..."¹²⁷

Hans Hut (1527): "If a man is to come to the knowledge of the living Son of God he must await the work of God through the cross of Christ which we must carry and follow in the footsteps of Christ.... The Word must be born in us too. That can happen only through pain, poverty, and distress inside and out, etc. And where the Word has been born and become flesh in us so that we praise God for such a favour, our heart has found peace and we become Christ's mother, brother, and sister."¹²⁸

¹²⁵ C. Arnold Snyder, *Following in the Footsteps of Christ*, 45.

¹²⁶ *Ibid.*, 159.

¹²⁷ Walter Klaassen, ed., *Anabaptism in Outline*, 87-88.

¹²⁸ *Ibid.*, 89-90.

Leonhard Schiemer (1527): “It is true, Christ’s suffering destroys sin but only if he suffers in man. For as the water does not quench my thirst unless I drink it, and as the bread does not drive away my hunger unless I eat it, even so Christ’s suffering does not prevent me from sinning until he suffers in me.”¹²⁹

Hans Schlaffer (1528): “The Third Witness is Christ, who has himself said that his life is an example for us according to which we are to live and walk, everyone according to his measure, as Peter said: ‘Christ has suffered for us and left us a likeness or an example that we should follow in his steps’ (1 Peter 2[:21]). He continues: since Christ has suffered in the flesh for us, arm yourselves with the same mind, for whoever has suffered in the flesh has finished with sin so as to live for the rest of your earthly life no longer by human desires but by the will of God.”¹³⁰

Hans Hut (?): “Yes, we would all gladly find Christ and boast about it. But no one wants to suffer with him. Yes, if God’s spirit were given to the world through pleasure and splendor, the world would be full of Christians. But Christ conceals himself beneath flesh. And he only allows himself to be seen so that we notice him in the suffering of the greatest resignation (*Gelassenheit*), in which he shows himself to all his brothers... Then the person becomes conformed to Christ, the crucified son of God... Then the person lives no longer, but Christ.”¹³¹

Jacob Hutter (1535): “Do not be ashamed of the bonds and suffering of Christ, but rejoice greatly in your hearts, for you know that nothing else has been promised you for your life on earth except suffering and death, tribulation, anxiety, distress and great persecution, pain, torture, insult and shame at the hands of godless men. That is the true sign and seal of all the pious children of God...”¹³²

Menno Simons (1554): “We know very well dear brethren, how that this cross seems to be to the flesh grievous, harsh, and severe, and in the present is not considered a matter of joy, but rather of sorrow, even as Paul says. But since it contains within itself so much of profit and delight, in that it constantly adds to the piety of the pious, turns them away from the world and the flesh, makes them revere God and his Word...and since it is also the Father’s holy will that by it the saints should be approved, and the pretender exposed in his hypocrisy, therefore all the true children of God are prepared to love, to do the will of the Father, rejoicing in it.”¹³³

Ralphel van den Velde (1576): He wrote to his wife from jail before being burned at the stake, saying “no one knows what bonds are, except he that tries them, this I may well say, for which I thank and praise the Lord with a joyful heart. I hope that I am over the worst and my heart is much resigned in suffering and affliction, and in death, but when I begin to think of parting from my love, and my dear son, then I cannot compose my heart so easily. But this comforts me much, that my child can keep his mother. And be not over-careful, my love; the Most High cares for you and also for your child; and our dear Lord has shown us much grace, that He has permitted us to live together so long. Yea, be not too careful, this I pray you, my love; but cast your care entirely and gladly upon the Lord; He will provide for you, and give you another husband in my place, if it be for your good. Ps. 55:22; I Pet. 5:7; Phil. 4:6.”¹³⁴

¹²⁹ *Ibid.*, 90-91.

¹³⁰ C. Arnold Snyder, *Following in the Footsteps of Christ*, 43.

¹³¹ *Ibid.*, 46.

¹³² Walter Klaassen, ed., *Anabaptism in Outline*, 91-92.

¹³³ *Ibid.*, 98.

¹³⁴ C. Arnold Snyder, *Following in the Footsteps of Christ*, 165.

Ellen White (1911): “Through centuries of persecution, conflict, and darkness, God has sustained His church. Not one cloud has fallen upon it that He has not prepared for; not one opposing force has risen to counterwork His work, that He has not foreseen. All has taken place as He predicted. He has not left His church forsaken, but has traced in prophetic declarations what would occur, and that which His Spirit inspired the prophets to foretell has been brought about. All His purposes will be fulfilled. His law is linked with His throne, and no power of evil can destroy it. Truth is inspired and guarded by God; and it will triumph over all opposition.”¹³⁵

Ellen White (1911): “The persecution that came upon the church in Jerusalem resulted in giving a great impetus to the work of the gospel. Success had attended the ministry of the word in that place, and there was danger that the disciples would linger there too long, unmindful of the Saviour’s commission to go to all the world.”¹³⁶

Ellen White (1888): “The apostle Paul declares that ‘all that will live godly in Christ Jesus shall suffer persecution.’ Why is it, then, that persecution seems in a great degree to slumber? The only reason is, that the church has conformed to the world’s standard, and therefore awakens no opposition. The religion which is current in our day is not of the pure and holy character that marked the Christian faith in the days of Christ and His apostles. It is only because of the spirit of compromise with sin, because the great truths of the Word of God are so indifferently regarded, because there is so little vital godliness in the church, that Christianity is apparently so popular with the world. Let there be a revival of faith and power of the early church, and the spirit of persecution will be revived, and the fires of persecution will be rekindled.”¹³⁷

Ellen White (1911): “Jesus does not present to His followers the hope of attaining earthly glory and riches, of living a life free from trial. Instead He calls upon them to follow Him in the path of self-denial and reproach. He who came to redeem the world was opposed by the united forces of evil. In an unpitying confederacy, evil men and evil angels arrayed themselves against the Prince of Peace. His every word and act revealed divine compassion, and His unlikeness to the world provoked the bitterest hostility.

So it will be with all who will live godly in Christ Jesus. Persecution and reproach await all who are imbued with the Spirit of Christ. The character of the persecution changes with the times, but the principle—the spirit that underlies it—is the same that has slain the chosen of the Lord ever since the days of Abel.”¹³⁸

Ellen White (1900): “The word of God often comes in collision with man’s hereditary and cultivated traits of character and his habits of life. But the good-ground hearer, in receiving the word, accepts all its conditions and requirements. His habits, customs, and practices are brought into submission to God’s word. In his view the commands of finite, erring man sink into insignificance beside the word of the infinite God. With the whole heart, with undivided purpose, he is seeking the life eternal, and at the cost of loss, persecution, or death itself, he will obey the truth.”¹³⁹

Ellen White (1900): “Often those who suffer reproach or persecution for their faith are tempted to think themselves forsaken by God. In the eyes of men they are in the minority. To all

¹³⁵ *Ellen White, Acts of the Apostles*, 11.

¹³⁶ *Ibid.*, 105.

¹³⁷ *Ellen White, The Great Controversy*, 48.

¹³⁸ *Ellen White, Acts of the Apostles*, 576.

¹³⁹ *Ellen White, Christ’s Object Lessons*, 60.

appearance their enemies triumph over them. But let them not violate their conscience. He who has suffered in their behalf, and has borne their sorrows and afflictions, has not forsaken them.”¹⁴⁰

Ellen White (?): “Religious powers, allied to heaven by profession, and claiming to have the characteristics of a lamb, will show by their acts that they have the heart of a dragon, and that they are instigated and controlled by Satan. The time is coming when God’s people will feel the hand of persecution because they keep holy the seventh day.... But God’s people are to stand firm for Him. And the Lord will work in their behalf, showing plainly that He is the God of gods.”¹⁴¹

Ellen White (1911): “Every indignity, reproach, and cruelty that Satan could instigate human hearts to devise, has been visited upon the followers of Jesus. And it will be again fulfilled in a marked manner; for the carnal heart is still at enmity with the law of God, and will not be subject to its commands. The world is no more in harmony with the principles of Christ today than it was in the days of the apostles. The same hatred that prompted the cry, “Crucify Him! crucify Him!” the same hatred that led to the persecution of the disciples, still works in the children of disobedience. The same spirit which in the Dark Ages consigned men and women to prison, to exile, and to death, which conceived the exquisite torture of the Inquisition, which planned and executed the massacre of St. Bartholomew, and which kindled the fires of Smithfield, is still at work with malignant energy in unregenerate hearts. The history of truth has ever been the record of a struggle between right and wrong. The proclamation of the gospel has ever been carried forward in this world in the face of opposition, peril, loss, and suffering.”¹⁴²

Ellen White (?): “The remnant church will be brought into great trial and distress. Those who keep the commandments of God and the faith of Jesus, will feel the ire of the dragon and his hosts. Satan numbers the world as his subjects; he has gained control of the apostate churches; but here is a little company that are resisting his supremacy. If he could blot them from the earth, his triumph would be complete. As he influenced the heathen nations to destroy Israel, so in the near future he will stir up the wicked powers of earth to destroy the people of God. All will be required to render obedience to human edicts in violation of the divine law. Those who will be true to God and to duty will be betrayed “both by parents, and brethren, and kinsfolks, and friends.”¹⁴³

Ellen White (1905): “The time is hastening on when who stand in defense of the truth will know by experience what it means to be partakers in Christ’s sufferings. The great oppressor sees that he has but a short time in which to work, that soon he will lose his hold upon man and his power be taken from him, and he is working with all deceivableness of unrighteousness in them that perish. Superstition and error are trampling upon truth, justice, and equity. Every power that is antagonistic to truth is strengthening.”¹⁴⁴

Ellen White (?): “This small remnant, unable to defend themselves in the deadly conflict with the powers of earth that are marshaled by the dragon host, make God their defense. The decree has been passed by the highest earthly authority that they shall worship the beast and

¹⁴⁰ *Ibid.*, 172.

¹⁴¹ *Ellen White, Testimonies for the Church*, Vol. 9, 229-230.

¹⁴² *Ellen White, Acts of the Apostles*, 84-85.

¹⁴³ *Ellen White, Testimonies for the Church*, Vol. 9, 231.

¹⁴⁴ *Ellen White, Christian Service* (1922), 157.

receive his mark under pain of persecution and death. May God help His people now, for what can they then do in such a fearful conflict without His assistance!”¹⁴⁵

Ellen white (1900): “Whatever crosses they have been called to bear, whatever losses they have sustained, whatever persecution they have suffered, even to the loss of their temporal life, the children of God are amply recompensed. ‘They shall see His face; and His name shall be in their foreheads.’ Revelation 22:4.”¹⁴⁶

Separation of church and state/Religious freedom

Religious freedom brought about by the separation of church and state has been an important theme for both movements. Despite expecting to be persecuted for their beliefs and practices, at some level they both expected society to make a measure of space for them, and to this end they called for change rather than merely accept as given the pressures of society.

The Anabaptist two-kingdom theology (which was not unanimously held) also contributed to their sense for a need to separate church and state rather than accept the unity expected by Catholics, Lutherans and Reformed (Zwingli and Calvin). “The kingdom of Christ was characterized by peace, forgiveness, nonviolence, and patience. The kingdom of the world, or Satan, was strife, vengeance, anger, and the sword which kills. Government belonged to this kingdom of the world.”¹⁴⁷ Although they did believe government “was appointed by God and performed a divine function whether it was benevolent or tyrannous,” they “frequently called on governments to exercise their function justly. Where they saw abuses they were not slow to threaten governments with God’s judgments.”¹⁴⁸ Furthermore, they held that “governmental activity should be strictly limited to its proper sphere. In particular, it should have no role in the life of the church.”¹⁴⁹

Balthasar Hubmaier (1526): “I implore you, admonish and warn, in the name of Jesus Christ and of his last judgment, all those whom God has girded with the sword, not to use it against innocent blood with persecution, imprisonment, hanging, drowning, or burning. Verily, verily, I say to them, that the shed and martyred blood will cry out against them to heaven with the innocent blood of pious Abel...to God.... Take heed, take heed, O you in power, lest you defile and wash your hands in the blood of the innocent.... It will not help you to say: I was forced to do so; my master bade me do it; he would have it thus. Nay, not so. One must obey God rather than man.... In short, to come to the point, God will excuse us for nothing on account of unjust superiors...”¹⁵⁰

Bernhard Rothmann (1534): Commenting on Romans 13: “But a government that oppresses the innocent and the righteousness and supports the godless, has not been ordained by God to do so, but by the devil whom it serves when it supports unrighteousness, even though it has received its power from God.”¹⁵¹

¹⁴⁵ Ellen White, *Christian Teachings and Experience of Ellen White* (Mountain View, CA: Pacific Press, 1922), 188.

¹⁴⁶ Ellen White, *Christ’s Object Lessons*, 180.

¹⁴⁷ Walter Klaassen, ed., *Anabaptism in Outline*, 244.

¹⁴⁸ *Ibid.*, 244, 246.

¹⁴⁹ *Ibid.*, 245.

¹⁵⁰ *Ibid.*, 246-247.

¹⁵¹ *Ibid.*, 253.

Jacob Hutter (1535): “Woe, woe unto you, O ye Moravian rulers, who have sworn to that cruel tyrant and enemy of God’s truth, Ferdinand, to drive away his pious and faithful servants! Woe, we say to you! who fear more that frail and mortal man than the living, omnipotent and eternal God, and chase from you, suddenly and inhumanely, the children of God, the afflicted widow, the desolate orphan, and scatter them abroad. Not with impunity will you do this; your oaths will not excuse you, or afford you any subterfuge. The same punishment and torments that Pilate endured will overtake you.... The Most High will lift his hand against you, now and eternally.”¹⁵²

Menno Simons (1539): “O highly renowned, noble lords, believe Christ’s Word, fear God’s wrath, love righteousness, do justice to widows and orphans, judge rightly between a man and his neighbor, fear no man’s highness, despise no man’s littleness, hate all avarice, punish with reason, allow the Word of God to be taught freely, hinder no one from walking in the truth, bow to the scepter of him who called you to this high service. Then shall your throne stand firm forever.”¹⁵³

Menno Simons (1539): “Do not usurp the judgment and kingdom of Christ, for he alone is the Ruler of the conscience, and besides him there is none other.”¹⁵⁴

Ellen White (?): “The government of Israel was a theocracy, that is, government by God directly. When Israel and Judah repeatedly violated God’s law and rejected His rulership, the Lord finally withdrew from them His direct government and left them to what they desired—subjection to man. Thus they came under the successive dominion of Babylon, Medo-Persia, the Greek Empire, and finally Rome.

Since then, there has been no government anywhere to which God has delegated the authority that He gave to the king of Israel in the days of the theocracy. The Bible teaches a separation of church and state (Matthew 22:17-22), and therefore religious liberty for all. Earthly governments may not force the conscience or usurp the place reserved to God alone in the theocracy of Israel. Not until the second coming of Christ will God again establish His theocracy. Until then, men must not arrogate to themselves authority over the human conscience that God has not entrusted to them.”¹⁵⁵

Ellen White (?): “God never forces the will or the conscience; but Satan’s constant resort—to gain control of those whom he cannot otherwise seduce—is compulsion by cruelty. Through fear or force he endeavors to rule the conscience and to secure homage to himself. To accomplish this, he works through both religious and secular authorities, moving them to the enforcement of human laws in defiance of the law of God.”¹⁵⁶

Ellen White (1875): White taught that a major area where religious freedom would be ended regarded the Sabbath. “I have been shown that Satan is stealing a march upon us. The law of God, through the agency of Satan, is to be made void. In our land of boasted freedom, religious liberty will come to an end. The contest will be decided over the Sabbath question, which will agitate the whole world.”¹⁵⁷

¹⁵² *Ibid.*, 254.

¹⁵³ *Ibid.*, 256.

¹⁵⁴ *Ibid.*, 257.

¹⁵⁵ *Ellen White, From Eternity Past* (Mountain View, CA: Pacific Press, 1983), 551.

¹⁵⁶ *Ellen White, Darkness before Dawn* (Nampa, ID: Pacific Press, 1997), 35.

¹⁵⁷ *Ellen White, Evangelism* (Hagerstown, MD: Review and Herald Publishing, 1946), 236.

Ellen White (?): “America’s precious freedom of religious belief and practice is in danger of being destroyed by those who would force the conscience of the minority to conform to the wishes of the majority.”¹⁵⁸

Discussion Questions

1. What similarities or differences between the groups stand out to you the most?
2. How do you respond to the stories and teachings about suffering and persecution? Do they sound scary, encouraging, overwhelming, unsettling, or something else?
3. How did God prepare the early Anabaptists to face persecution? What resources were available to them?
4. What do you think about the Adventist view that there will be increased religious persecution in the United States in the future?
5. In what regions are Christians being persecuted today? How can we support them?
6. What beliefs, values or practices would you consider dying for?
7. Do you think religious freedom should have limits? Is there any religious activity that you would vote to outlaw or control (e.g., smoking peyote, punishments in Sharia Law, etc.)?
8. What does the separation of church and state mean to you? Are there appropriate ways for religious leaders to speak about politically charged topics? Should they criticize political leaders or policies? If there are limits to religious groups getting involved with politics or the government controlling religious groups (e.g., taxation, free speech, etc.), where is the line to be drawn in a pluralistic society?

¹⁵⁸ Ellen White, *Darkness before Dawn*, 24.