

Menno Simons: A Cross-Denominational Legacy - Influences on Mennonite, Baptist, Methodist, and Adventist Church

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Abstract

The journal delves into the life and teachings of Menno Simons, a pivotal but often overlooked figure in the 16th-century Anabaptist movement. Despite not achieving the same prominence as contemporaries like Luther and Calvin, Simons significantly influenced the trajectories of Mennonite and related denominations. The study meticulously examines Simons' theological contributions, focusing on his ethical framework promoting responsible material possession use. Simons' bold decision to join the Anabaptist movement marked a stride towards religious freedom, leaving a lasting impact on Mennonite doctrinal development. The journal explores the interplay between Simons' teachings and his indirect influence on the Seventh-day Adventist Church, shedding light on his roles as a theologian, author, and educator. Through historical analysis and primary sources, it navigates Simons' life, emphasizing his early years, religious journey, and contributions. Comparing Simons' legacy across denominations like Mennonite, Baptist, Methodist, and Adventist, the study highlights commonalities and divergences in incorporating his teachings, especially regarding baptism, the Trinity, and Scripture. The journal underscores Simons' impact on various religions, causing concerns for the Holy Roman Emperor and leading to departures from the Roman Catholic Church. Detailed exploration of Simons' teachings and their subsequent influence on different denominations is provided, with a particular emphasis on his impact on baptism, the Trinity, and Scripture. Despite some shared beliefs, the study notes distinctions between Menno Simons' teachings and those of the Seventh-day Adventist Church. The exploration concludes by thoroughly examining Simons' lasting impact on Christian traditions, his influence on the Seventh-day Adventist Church, and his broader theological legacy, offering a nuanced perspective on his contributions and highlighting his courageous stand for religious freedom.

Keywords: *Menno Simmon, Impact, Denominantion*

Introduction

The tapestry of Christian history is woven with the threads of influential figures who have left an indelible mark on the theological and ecclesiastical landscape. Among these luminaries, Menno Simons stands as a pivotal figure, whose life and teachings have reverberated through the corridors of time, shaping not only the Anabaptist movement but also influencing a spectrum of Christian denominations. Born in 1496 in the picturesque region of Friesland, Menno Simons emerged during the tumultuous era of the Reformation, navigating the complex currents of religious upheaval that characterized 16th-century Europe.

The Reformation, often associated with the likes of Martin Luther and John Calvin, unfolded as a multifaceted movement with diverse expressions, and Menno Simons played a distinctive role within the context of the Radical Reformation. While Luther and Calvin spearheaded reform within established structures, Menno Simons ventured into more radical territory, championing the cause of the Anabaptists, a group that sought a separation of church and state and the restoration of apostolic Christianity.¹

Menno Simons's journey began against the backdrop of a Europe in flux. The Catholic Church's hegemony was challenged, giving rise to theological debates and ecclesiastical schisms. Amidst this ferment, Menno Simons, initially a Catholic priest, underwent a profound personal and theological transformation. Influenced by the writings of Martin Luther, Simons grappled with questions of salvation, grace, and the authority of scripture. His theological evolution culminated in a decisive break with the Catholic Church, as he rejected infant baptism and embraced adult baptism as an expression of personal faith.²

The Anabaptist movement, to which Menno Simons pledged allegiance, faced persecution from both Catholic and Protestant authorities. The term "Anabaptist" itself, meaning "rebaptizer," was pejorative, reflecting the movement's insistence on adult baptism, a practice viewed as heretical by mainstream Christianity. Menno Simons became a prominent leader within this persecuted community, and his influence extended far beyond his immediate followers.³

Central to Menno Simons' theology are several key concepts, which have had a lasting impact on the religious landscape and the churches he influenced. These concepts include, opposed to infant baptism⁴. Simons was a staunch advocate for peace and non-violence, basing his teachings on the example of Jesus and the apostles. He rejected the use of force and coercion in any form, and this principle has been a core aspect of the Mennonite and other Anabaptist denominations⁵. Menno Simons believed in a simple and

¹ Michael Thomas Girolimon, "John Calvin and Menno Simons on Religious Discipline: A Difference in Degree and Kind," *Fides et Historia* 1995 27(1): 5–29

² Beth Kreitzer, "Menno Simons and the Bride of Christ," *Mennonite Quarterly Review* 1996 70(3): 299–318

³ Reformation and Revival Ministries. (2004; 2005). *Reformation and Revival*, 13(4), 7.

⁴ Egil Grisliis, "Martin Luther and Menno Simons on Infant Baptism," *Journal of Mennonite Studies* 1994 12: 7–25

⁵ Anna Snider. *Menno Simmons*. https://sites.duke.edu/project_refeuropa/germania/menno-simons/. Accessed September 10 2023. See also <https://www.christianitytoday.com/history/people/denominationalfounders/menno-simons.html>

humble lifestyle, rejecting materialism and worldly pursuits.⁶ Simons taught that the law of Christ should guide the believer's life, emphasizing the importance of following the teachings of Jesus and the apostles. He also believed that followers of Simons was a strong believer in the authority of the Bible and encouraged believers to read and study it for themselves. He believed that the Bible should be the primary source of guidance and doctrine, and this emphasis on Bible interpretation has been a defining characteristic of the Anabaptist tradition.⁷

While Menno Simons's impact on the Anabaptist movement is undeniable, this study seeks to explore the lesser-explored facets of his influence on denominations that may seem, at first glance, distant from the Anabaptist tradition. The Mennonite community, with its direct lineage to Menno Simons, serves as a focal point, but we also turn our gaze towards Baptist, Methodist, and Adventist Church⁸, uncovering the intricate ways in which the ideas of this 16th-century Anabaptist leader have permeated diverse corners of the Christian world.

The subsequent sections of this journal will delve into the historical, theological, and comparative dimensions of Menno Simons's impact on these denominations. By examining the reception, adaptation, and contestation of Menno Simons's ideas within Mennonite, Baptist, Methodist, and Adventist Church, we aim to paint a comprehensive portrait of a man whose theological legacy transcends the boundaries of time and tradition. As we embark on this exploration, we navigate the intersections and divergences that characterize the rich tapestry of Christian history, seeking to illuminate the enduring significance of Menno Simons in the diverse expressions of faith that have emerged in his wake.

Method

To delve into Menno Simons' life and impact, this study employs historical analysis, drawing on primary sources such as Simons' autobiographical accounts and contemporaneous historical records. An examination of theological texts and doctrinal principles within Mennonite, Baptist, Methodist, and Adventist traditions offers insights into the enduring influence of Simons' teachings on these denominations. A comparative approach will highlight both commonalities and divergences in how these groups incorporate Simons' legacy.

⁶ Abraham Friesen, "Present at the Inception: Menno Simons and the Beginnings of Dutch Anabaptism," *Mennonite Quarterly Review* 1998 72(3): 351–388. See also <https://christianhistoryinstitute.org/study/module/menno-simons>

⁷ Anna Snider.

⁸ According to Ted Wilson (President of SDA-Church Worldwide), Menno Simmons has a great contribution to Ted Wilson acknowledges Menno Simons as one of the individuals whom God raised up during the Reformation in the Netherlands. He emphasizes Menno Simons' pivotal role in forwarding the work of Reformation in the region. See <https://interamerica.org/2023/05/the-reformation-in-the-netherlands/>

Result and Discussion

Short Biography of Menno Simmons

In the year 1492, Menno Simons was born in the quaint hamlet of Witmarsum, which is located between Bolsward and Harlingen.⁹ His last name was spelled Simonsz in his native language, which is short for Simonszoon, which literally translates to "son of Simon." Regarding his parents, his upbringing, and other aspects of his life, there is no concrete information available. He refers to Pingjum as "the hamlet where my father was born." Both of these settlements are located in Friesland, close to Bolsward.¹⁰

The exact time of his birth, on the other hand, is still up for debate.¹¹ There is no record of his birth date or even the year he was born.¹² "Dear reader, I do not lie to you about Christ [Rom. 9:1; 1 Tim. 2:7]. It was in the year 1524, when I was twenty-eight years old, that I joined the service of the hierarchy [accepting the position of a vicar] in the hamlet that was named Pingjum and belonged to my father. In 1554, Menno wrote these words in an account of his life that he sent to Gellius Faber as part of his defense against the latter. Henry says that, as a result, the year of his birth was 1496 rather than 1492, which is the year that has been generally accepted to be his birth year. This is, with a very high degree of certainty, accurate."¹³

When he was twenty-eight years old, he served as a priest in Pingjum, as he reveals to us in the autobiographical sketch that he has written for us.¹⁴ In Pingjum, Menno Simons had served as a vicar; in Witmarsum, he was a pastor, or parish priest, which resulted in a significant increase in his pay. In addition, Menno Simons was married at the time. In his later years, he could only look back with regret on this period of inconsistency in his life.¹⁵ He became somewhat well-known for his interpretations of the biblical text. until he was twenty-eight years old, and that despite having done so for a total of three years, he was unable to admit that he had ever read the Bible.¹⁶

In addition, he made the decision to study the Bible in the third year (1527), but he understood very soon that he had made the wrong choice. He continued to study the Bible on a regular basis and was quickly labeled an evangelical preacher, but he claims that despite his newfound beliefs and knowledge, he still liked the world and was loved by it. Despite his newfound beliefs and knowledge, he continued to study the Bible on a regular basis.¹⁷

Soon later, he saw the error of his ways about the infant's baptism. In the year 1531, he responded favorably to a summons to go to the community of Witmarsum, even though his motivations were influenced by greed and ambition. He spoke much about the Word of the Lord, but without spirit and love, as is the manner of all hypocrites; and by

⁹ Daniel K Cassel, *History of the Mennonites* (Philadelphia: Daniel K. Cassel, 1888), 10.

¹⁰ John Horsch, *Menno Simons: His Life, Labors, and Teachings* (Scottsdale: : Mennonite Publishing House, 1916), 17.

¹¹ Daniel K Cassel, *History of the Mennonites* (Philadelphia: Daniel K. Cassel, 1888), 13.

¹² Henry Elias Dosker, *The Dutch Anabaptists* (Philadelphia; Boston; Chicago; St. Louis; Los Angeles; Kansas City; Seattle; Toronto: Judson Press, 1921), 17.

¹³ Horsch, *Menno Simons: His Life, Labors, and Teachings*, 18.

¹⁴ Dosker, *The Dutch Anabaptists*, 107.

¹⁵ Dosker, *The Dutch Anabaptists*, 24.

¹⁶ Cassel, *History of the Mennonites*, 392.

¹⁷ Cassel, *History of the Mennonites*, 10.

this means I made disciples of my own stamp, specifically vainglorious boasters [who desired to be called evangelical Christians although they observed the forms of Romanism] [who observed the forms of Roman Catholicism].¹⁸ He then started reading the Bible and the writings of Luther, and he made his way toward the light by doing so gradually at first. He had no prior knowledge or understanding of the Anabaptists. However, he was immediately thrust into a fresh mental and spiritual conflict when he observed the execution of Sicke Frerich in Leeuwarden. This enormous concern about baptism plagued him at that time, and it caused him to question whether or not he should be baptized. Soon after, it started to feel like fire in his bones, and he couldn't find any relief throughout the day or the night.¹⁹ As we have seen, he was baptized in 1534 and afterwards ordained by Obbe Philips as an Anabaptist bishop.²⁰ Between this baptism and the acceptance of the cross by an Anabaptist bishop, however, there was a time of intense mental anguish and struggle.²¹

In the year 1543 Menno Simons left his fatherland—the Netherlands—to go to Northwest Germany.²² The reigning emperor, Charles V, was a strict Catholic and bent his energies toward the suppression of all other creeds, but in spite of all efforts some of the German rulers and free cities favored the Reformation movement and espoused the Lutheran or Zwinglian cause.²³

Menno Simon passed away around thirty years after he quit the Roman Catholic Church. He, however, partially recovered and was better for several days, but on the anniversary of his renunciation of popery, he suddenly deteriorated despite being well cared for.²⁴ The following day, Friday, January 13, 1561, in wustenfelde, he peacefully fell asleep in Jesus, in his sixty-sixth year, and was buried in his own garden, which, according to Hoornbeck, was also customary for primitive Christians under the persecutions of the pagan empires.²⁵ However, other people also claim that Menno died in A.D. 1559.²⁶ Moreover, the exact place where his body was laid to rest is today unknown, the settlement or village of Wüstenfelde having been so completely destroyed in the Thirty Years War that no trace of it remained.²⁷

Soon after Menno had left Wismar he seems to have settled in Wüstenfelde (“the desert field”) near Oldesloe in the county of Fresenburg between Hamburg and Lübeck in Holstein.²⁸ Menno Simons seems to have obtained his livelihood at times through his own manual labors.²⁹ In 1552 (or toward the close of the preceding year) he succeeded in establishing a small printing outfit and consequently a considerable number of his books

¹⁸ Cassel, *History of the Mennonites*, 24.

¹⁹ Dosker, *The Dutch Anabaptists*, 107.

²⁰ J. H. Langenwaller, *Christ's Headship of the Church: According to Anabaptist Leaders Whose Followers Became Mennonites* (Berne, IN: Mennonite Book Concern, 1922), 82.

²¹ Dosker, *The Dutch Anabaptists*, 108.

²² Horsch, *Menno Simons: His Life, Labors, and Teachings*, 77.

²³ Horsch, *Menno Simons: His Life, Labors, and Teachings*, 77.

²⁴ Menno Simons, *The Complete Works of Menno Simon* (Elkhart, IN: John F. Funk & Brother, 1871), 19.

²⁵ Horsch, *Menno Simons: His Life, Labors, and Teachings*, 220.

²⁶ Johann Heinrich Kurtz, *Church History*, W. Robertson Nicoll, trans. John Macpherson. (Foreign Biblical Library (New York; London: Funk & Wagnalls, 188AD), 405.

²⁷ Horsch, *Menno Simons: His Life, Labors, and Teachings*, 220.

²⁸ Horsch, *Menno Simons: His Life, Labors, and Teachings*, 217.

²⁹ Horsch, *Menno Simons: His Life, Labors, and Teachings*, 218.

was published in this and the following years.³⁰

Menno Simmons does not pursue a master's or doctorate degree, unlike other reformers. Yet, he enjoys studying language and the Bible.³¹ He claims “For we do not read of Doctor Isaiah, or Master Ezekiel, or Reverend Paul or Peter. No, no; those who have rightly taught the Word of the Lord were not in their time honored by the world with such high-sounding names”.³²

Menno Simmons Impact

The teachings of Menno Simons have had a big effect on a lot of different religions, both directly and indirectly. For example, this teaching raises serious concerns for the Holy Roman Emperor. There are number of people quit from roman catholic and joining Anabaptist. His message of personal faith and commitment to scripture was seen as a threat to the religious unity and authority of the emperor. However, there are some religious practices that also follow what he taught.

Teaching on Baptism

Menno Simmons asserts that Faith should come before baptism. Since faith is the foundation of all righteousness that is acceptable to God, baptism serves as a symbol and evidence of obedience.³³ The believing experience a change of mind, renounce self, bitterly repent of their old sinful life, and diligently attend church. This is how they receive forgiveness of sins—not through baptism, but in baptism—as they wholeheartedly believe the precious Gospel of Jesus Christ that has been preached and taught to them, namely the glad tidings of grace, remission of sins, peace, favor, mercy, and eternal life through Jesus Christ, our Lord.³⁴

Moreover, addressing infant baptism, Menno claims that there are no single verses on the bible promote infant baptism.³⁵ In fact, the earliest evidence of baptism is found in the writings of Justin Martyr, who lived around the middle of the second century. This suggests that baptism was not a practice that was observed in the early church. So, Simmons claims there is no single evidence we can found this practice appears during apostolic period.³⁶ Any ceremony or worship should be observed with knowledge and understanding. since a newborn lacks the ability to obsess. This practice is not appropriate.³⁷

This teaching is giving direct influence on the Mennonites in early 1580. They teach that baptized with water in the name of the Father, the Son, and the Holy Spirit, those who hear, believe, and freely receive in a penitent heart the doctrine of the holy

³⁰ Horsch, *Menno Simons: His Life, Labors, and Teachings*, 218.

³¹ Horsch, *Menno Simons: His Life, Labors, and Teachings*, 295.

³² Horsch, *Menno Simons: His Life, Labors, and Teachings*, 296.

³³ Horsch, *Menno Simons: His Life, Labors, and Teachings*, 260.

³⁴ Horsch, *Menno Simons: His Life, Labors, and Teachings*, 260.

³⁵ Horsch, *Menno Simons: His Life, Labors, and Teachings*, 262.

³⁶ Menno Simons, *The Complete Works of Menno Simon* (Elkhart, IN: John F. Funk & Brother, 1871), 37.

³⁷ Horsch, *Menno Simons: His Life, Labors, and Teachings*, 260.

gospel; for Christ commanded that these be baptized, but not infants.³⁸

Moreover, it seems this practice give direct impact to the Baptist church. Helwys went to England in 1612 and founded a church on Newgate Street that practiced believer's baptism by pouring rather than immersion. It was the earliest Baptist church known to exist in England.³⁹ Moreover, according to Baptist Foundation says that applicants for discipleship must satisfy two conditions. First, they must be able to be baptized, and they must be able to be instructed in what he has ordered.⁴⁰ Based on this they claim that they are rejecting infant baptism.

Furthermore, Methodist church also has the same perception with Menno Simons. They claim that "the baptismal covenant is the Word of God to us, announcing our adoption by grace and guaranteeing our response of faith and love. It is done at the public worship of the congregation where the individual's membership is to be held and is ideally placed in the order of worship as a response after the Scripture reading and sermon. Candidates may be of any age, but their parents and/or sponsors must be members of Christ's holy church."⁴¹ In emergency situations, the fundamental elements of baptism are the vows and the immersion in water in the name of the Father, Son, and Holy Spirit. However, they also reject infant baptism by claiming that individuals who are baptized before they are old enough to proclaim their faith on their own do so through a process known as confirmation.⁴² Christians are invited to periodically renew the baptismal covenant, but this is not the sacrament of baptism. Reaffirmation is especially fitting around Easter and while joining a new community.

Teaching on the Trinity

The Holy Scriptures demonstrate the existence of an everlasting and genuine God, a Spirit, who created the heavens, the earth, the sea, and everything within. This God is a great, holy, awful, laudable, wondrous, devouring fire whose rule, might, dominion, majesty, and glory are everlasting and will continue forever. He is an all-powerful, omnipotent, and all-ruling King in the heavens above and the earth below, whose might, hand, and power no one can defy. According to the following Scriptures, He is likewise inexpressible, unfathomable, and indescribable.⁴³

In stating, "We believe and confess that Jesus Christ is the true God, co-eternal with the Father, as shown by his divine splendor, activity, and attributes," he is also asserting that Jesus has the same attributes as God. He is the one and only true God who created the earth and the sky, and whose dominion will last forever.⁴⁴ Paul writes, "You

³⁸ W. J McGlothlin, *Baptist Confessions of Faith* (Philadelphia; Boston; Chicago; St. Louis; Toronto: American Baptist Publication Society, 1911), 42.

³⁹ E. Michael Rusten and Sharon O. Rusten, *The Complete Book of When & Where: In the Bible and throughout History* (Wheaton, Ill: Tyndale House Publishers, 2005), 255.

⁴⁰ R. Stanton Norman, *The Baptist Way: Distinctives of a Baptist Church* (Nashville, Tenn: Broadman & Holman Publishers, 2005), 32.

⁴¹ *The Complete Library of Christian Worship. 6: The Sacred Actions of Christian Worship* (Nashville, Tenn: Star Song, 1994), 167.

⁴² *The Complete Library of Christian Worship. 6, 167.*

⁴³ Menno Simons, *The Complete Works of Menno Simon* (Elkhart, IN: John F. Funk & Brother, 1871), 2:183.

⁴⁴ Simons, *The Complete Works of Menno Simon*, 2:184.

have loved justice and loathed wickedness; therefore, God, your God, has anointed you with the oil of joy, more than your peers. For thou, Lord, hast built the foundation of the world from the beginning, and the heavens are the labor of thy hands." Heb. 1:8,9,10

It seems there is no evidence regarding the trinity doctrine was rejecting by anabaptist or Mennonites. Both of them have the same perception. However, there are some argumentation between Menno Simmons and his followers. But this argumentation never take about the Godhead or trinity.

England Baptist church has same perception with Menno Simmons they claim that Jesus' position in God's being is unchanging. Since he is eternally the Son in and with the Father, he is the one through whom God is revealed to us. Increasingly, pluralism is the norm in contemporary society. This has arisen in part because political and community leaders, struggling with religiously divided nations and societies, are attempting to achieve a new social harmony by granting equal status to the numerous world religions.⁴⁵ Since Jesus Christ is coeternal with God, he shares in God's infinite and boundlessness.⁴⁶ If Jesus Christ shares the nature of God, we are called to worship him without cessation, obey him without hesitation, love him without reservation and serve him without interruption. To him be all glory forever.⁴⁷

John Wesley believe that Jesus was the Logos, and Jesus was the Christ, the Son of God. Christ is the focal point of the substance of this Gospel. Christ is the Creator as well as the Revealer.⁴⁸ The Word took on flesh. This concept is more profound than the statements "the light shines in the darkness" and "He was in the world," which both allude to the Incarnation. Christ, the eternal Logos, became flesh, assumed the complete form of humanity, and became man in the truest sense, without ceasing to be the Logos.⁴⁹ Based on this idea both John Wesley the founder of methodist and Menno Simmons has parallel idea about trinity.

Teaching on the Scripture

Menno Simons teaches us that people of God should put their trust only in God and not in man. and the people of God should build their faith only in Christ and His word alone.⁵⁰ He adds that The Christian church has just one doctrine, which is the gospel of Jesus' grace. Any doctrines and decrees that contradict Christ's teachings are erroneous and condemned.⁵¹ By saying this he also agree with the Luther perception regarding "Sola Gratia". He believe that bible is the hinges standard of the teaching.

In his statement declares, Mennonites believe that the Old Testament Scriptures are similarly divine in origin and authoritative in nature, and that they are a record of the progressive revelation of God's nature and will, leading up to the New Testament's

⁴⁵ Bruce Milne, *The Message of John: Here Is Your King! :With Study Guide*, The Bible Speaks Today (Leicester, England ; Downers Grove, Ill: Inter-Varsity Press, 1993), 35.

⁴⁶ Milne, *The Message of John*, 36.

⁴⁷ Milne, *The Message of John*, 36.

⁴⁸ Wilber T. Dayton et al., *The Wesleyan Bible Commentary. Romans - Philemon*, ed. Charles W. Carter and Ralph Earle (Grand Rapids: Eerdmans, 1966), 375.

⁴⁹ Dayton et al., *The Wesleyan Bible Commentary. Romans - Philemon*, 376.

⁵⁰ Horsch, *Menno Simons: His Life, Labors, and Teachings*, 224.

⁵¹ Horsch, *Menno Simons: His Life, Labors, and Teachings*, 224.

complete and final revelation.⁵² There are few group of Mennonite in Germany. Those that are the descendants of the Swiss Brethren, are thoroughly and conservatively orthodox on such leading doctrines as the Trinity, the deity of Christ, the atonement, the inerrancy of the Scriptures, the resurrection. It seems based on the data there believe on the scripture is remaining the same such as the idea of Menno Simons.

According to the Reformation principle of sola scriptura, the Protestant doctrine rests on the veracity of Scripture. Baptists did not differ from their Protestant brethren in the 17th century regarding the inspiration and authority of Scripture. In fact, Baptists affirm Scripture as the only authoritative source of God's revealed truth with even greater clarity than the Westminster divines. This important article is presented in full below.⁵³ Although the light of Nature, and the works of Creation and Providence do so far manifest the goodness, wisdom, and power of God as to leave men unexplainable; they are not sufficient to give that knowledge of God and His will, which is necessary unto Salvation.⁵⁴ And in their encyclopedia they believe that Holy scripture is the only rule of faith and practice.⁵⁵

There are few number distinctive doctrine in methodist such as the universonality of divine grace and witness of the spirit or the assurance of salvation. However, Wesley never disagree with Luther and Mennonite taught about the high standard of bible. In one of his famous sermon Wesley teach he inspired Scriptures, which are declared by them to be the sole and sufficient rule of belief and practice.⁵⁶

In conclusion, in the fundamental belief in scripture, baptism, and the Trinity. The three religious beliefs share the same perspective. This is why Menno Simons gives significant influence to those three denominations. However, there are some significant differences between them that are not addressed in this writing.

Differences With Seventh-Day Adventist Church

Menno Simmons was a prominent Anabaptist leader who emphasized nonviolence and separation of church and state, while Seventh-day Adventists are a Protestant denomination that observes the Sabbath on Saturday and believes in the imminent second coming of Christ. Despite some similarities in their teachings, there are significant differences between Menno Simmons' teachings and those of Seventh-day Adventists.

There are a few similarities in their teaching, such as baptism, trinity, and holy scripture. Moreover, both lifestyles retain the same training, such as the way they face their enemies and their duties to the children.

⁵² John Goldingay and John Goldingay, *Israel's Gospel*, Old Testament Theology v. 1 (Downers Grove, Ill: InterVarsity Press, 2003), 374.

⁵³ L. Russ Bush and Tom J. Nettles, *Baptists and the Bible*, Rev. and expanded ed. (Nashville, Tenn: Broadman & Holman, 1999), 43.

⁵⁴ Bush and Nettles, *Baptists and the Bible*, 43.

⁵⁵ Erwin Fahlbusch and Geoffrey William Bromiley, eds., *The Encyclopedia of Christianity* (Grand Rapids, Mich. : Leiden, Netherlands: Wm. B. Eerdmans ; Brill, 1999), 198.

⁵⁶ Nicholas Weber, "Methodism," *The Catholic Encyclopedia: An International Work of Reference on the Constitution, Doctrine, Discipline, and History of the Catholic Church* (New York: The Encyclopedia Press; The Universal Knowledge Foundation, 1907), I–XV:1907.

Baptism

Despite their non-liturgical doctrine, Adventists observe two rituals, not as carriers of grace, but as witnesses to Christ. Following Jesus' example, baptism is only by immersion for Christians, with the assumption that personal contrition and trust in Christ are required for baptism to be significant. Baptism is a personal declaration, the end of an old way of living and the commencement of a new existence dedicated to Christ. Individuals who take this move are incorporated into the church as the body of Christ.⁵⁷ Seventh-day Adventists also oppose baby immersion because children lack the capacity to know the truth or have trust in Jesus. Those who consecrate must be individuals who believe in Jesus.

Trinity

Seventh day Adventist believe that God exists forever as three persons: Father, Son, and Holy Spirit, each of whom is completely God, and there is only one God.⁵⁸ However, they claim that “The Trinity is an *absolute mystery* in the sense that we do not understand it even after it has been revealed”.⁵⁹ This claim is parallel with the idea of Simmons. He prefers to die than he should explain the mystery of trinity.

The deity of Christ is an essential component of the Trinity belief. Because the Trinity theory teaches that there is one God in three people, and that each person is completely God, it is critical to determine what Scripture says about Christ's deity. Despite the fact that Jesus never explicitly claimed his deity, his teaching was saturated with Trinitarian ideas. According to the Hebrew concept of son-ship (whatever the parent is, that is also the son), Jesus declared to be God's Son. (Matt 9:27; 24:36; Luke 10:22; John 9:35–37; 11:4). "Therefore the Jews sought all the more to kill Him, because He not only broke the Sabbath, but also said that God was His Father, making Himself equal with God," the Jews reasoned.⁶⁰ This idea also parallel with what Simmons agree with the incarnation of Jesus.

Holy Scripture

Because the Bible is the ultimate source of definitive authority in issues of faith and practice, the stance on the Holy Scriptures is fundamental to doctrine and theology. As a result, this assertion comes first in the collection of fundamental beliefs. The idea of revelation as coming from God through the Holy Spirit, and its receipt by human authors, which is commonly referred to as inspiration, refers to an incursion of divine activity into

⁵⁷ George W Reid, “*Seventh-Day Adventists: A Brief Introduction to Their Beliefs*,” (Bellingham, WA: Faithlife, 2020).

⁵⁸ Daniel Bediako, *God in 3 Persons—In the Old Testament* (Silver Spring, MD: Biblical Research Institute, 2015), 10:3.

⁵⁹ Gerhard Pfandl, “The Trinity in Scripture,” *Journal of the Adventist Theological Society* 14.2 (2003): 80–94.

⁶⁰ Gerhard Pfandl, “The Trinity in Scripture,” *Journal of the Adventist Theological Society* 14 (2003): 88.

human experience via extraordinary events.⁶¹ This perception is consistent with what Menno Simons thought: that holy scripture is the highest standard.

Duties to Children

Menno simmon says that “My dear friends and sisters in Christ, who truly strive to obey God's Word, teach your children from childhood and daily counsel them with the word of the Lord; establish an example of a pure life for them.”⁶² This statement is similar to that of Seventh-day Adventists because Ellen White also urges church members to spiritually train their offspring. The statement is similar to the beliefs of Seventh-day Adventists, as Ellen G. White, a co-founder of the Seventh-day Adventist Church, emphasized the spiritual training of children. She urged parents to provide their children with physical, mental, and spiritual instruction, and to keep before them the claims of God⁶³. White's writings, such as "Child Guidance," underscore the importance of parents in training their children and acting as character builders⁶⁴. The Seventh-day Adventist approach to child-rearing focuses on spiritual growth, healthy lifestyle choices, and intellectual learning that leads to useful living.⁶⁵

Understanding on Ornament

This is not a kingdom in which one adorns himself with gold, silver, pearls, silk, velvet, and expensive finery, as does the proud, condescending world and your leaders, who permit you to do the same with the justification that it is innocuous if your heart is pure. So even Satan could justify his vanity and claim that his passion is pure and virtuous. This, however, is the kingdom of all humility, wherein the inner adornment of the Spirit is desired and sought with great fervor and diligence, with a shattered heart and a contrite mind.⁶⁶ The same ideas were expressed in a slightly modified form in the 1894 Statement of Fundamental Beliefs prepared by the Battle Creek church: "That the Scriptures insist upon plain and modest attire as a sign of discipleship in those who profess to be followers of Christ, and therefore that the wearing of gold, pearls, and costly array, merely for adornment, is contrary to the Scriptures, and Christians should not indulge in it."⁶⁷

Summary and Conclusion

Menno Simmons' commitment to standing on the right path and his bravery in doing so have had a significant impact on the Reformation movement, making him one of the most important figures of that time. His example continues to inspire people and denominations today to stand up for what they believe in and make a positive difference

⁶¹ Reid, “*Seventh-Day Adventists: A Brief Introduction to Their Beliefs.*”

⁶² Horsch, *Menno Simons: His Life, Labors, and Teachings*, 297.

⁶³ White, Ellen G. *Child Guidance*. Retrieved from <https://m.egwwritings.org/en/book/8.390#408>

⁶⁴ Ibid

⁶⁵ Ellen G. White. *Desires of Ages*. Retrived from <https://m.egwwritings.org/en/book/8.390#408>

⁶⁶ Horsch, *Menno Simons: His Life, Labors, and Teachings*, 281.

⁶⁷ *Seventh Day Adventist Encyclopedia*, 2nd rev. ed., Commentary Reference Series v. 10-11 (Hagerstown, MD: Review & Herald Pub. Association, 1996).

in the world.

Despite not sharing the same teachings such as the doctrine of baptism and lord super as Luther, Calvin, and Zwingli, his courage to stay true to his beliefs and teach them despite the threat of persecution are admirable. It takes great strength to stand on the right path when it is not the popular one.

Menno Simmons' teachings and beliefs had a significant impact on the Anabaptist movement, particularly in the Netherlands and Germany. His emphasis on nonviolence, separation of church and state, and adult baptism influenced many other reformers and denominations that followed.

Simmons' legacy. His impact on the Adventist church as a denomination may have been indirectly influenced by his bravery in standing on the right path, which is something that the Mennonite community should take into consideration when reflecting on his legacy. It is possible that Simmons' example of courage and commitment to reform had a lasting impact on the Adventist Church's values and beliefs, such as the life of believers and use of the ornament in daily life.

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