



# anabaptist perspectives

## Transferred from Darkness to His Kingdom

One of the privileges I have is talking to a wide range of guests on the podcast. One that particularly stood out to me was when we recorded in Ireland last year. Susie Coyne's story stuck with me; she was part of the gothic underground in Slovakia, eventually getting involved in the New Age and other forms of darkness. She explained how someone gave her a Bible, and how reading it completely transformed her life. She found Christ, joined the church, and in time became a member of a Mennonite church in Ireland.

The power of Scripture to change a person's life is a great miracle. It reminds me of the verse in Colossians 1:13: "[God] has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son.

Every believer has been translated out of darkness into the glorious light of Christ. This is the power of Christ's redemption. Through our podcasts and essays, we want to continue to point viewers to the power of that Gospel. Christ is very much in the business of changing lives, and it is an honor to be a small part of sharing those stories and teaching. I continue to be inspired by how these podcast interviews have reached and encouraged many around the world. We continue to freely publish podcasts and essays, none of which would be possible without feedback, prayers, and support from listeners around the world. Thank you for making this ministry possible.

– **Reagan Schrock** *Cofounder and Podcast Host*



# OUR GOALS

## Vision & Mission



### Vision

Using **digital media** to encourage allegiance to Jesus' sacrificial kingdom.

### Mission

1. Engage with questions important for faithful living in ways that are biblically, historically, and theologically informed.
2. Share stories and history (especially from the Anabaptist movement) as a source of understanding and inspiration for serving the King.
3. Publish content regularly on major platforms, interact with audience responses, and build an expanding resource library.

Showing the story of

# ANABAPTIST ORIGINS

[AnabaptistOrigins.org](https://AnabaptistOrigins.org)



See location footage and an overview of the 10 episodes by Stephen Russell and Dean Taylor

### Origins Project Funding\*



We need a total of \$161,180 in designated donations for this project. Donate at [AnabaptistOrigins.org](https://AnabaptistOrigins.org) or mark checks for "Origins"  
\*Updated 9/22

- ✓ **Planning**  
2024-2025
- ✓ **Location Scouting**  
April 2025
- ✓ **Filming**  
June 2025
- ✓ **Compiling Footage**  
August 2025
- **Editing Footage**  
*In Progress*
- **Publish Supplementary Content**  
*In Progress*
- **B-roll & Graphics**  
*Future Date*
- **Publish 10-Episode Documentary**  
*Future Date*

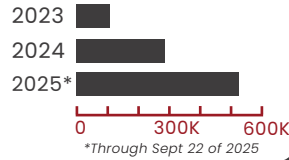


# AUDIENCE

## Various Platforms



ANNUAL  
YouTube  
Views



MULTI  
Platform

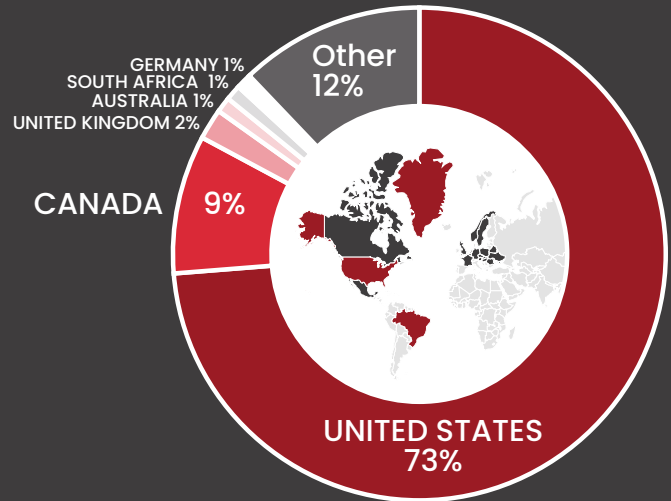
**10+ Platforms**  
To reach our audience  
where they are.  
(See back page)



40K  
Audience

Every month, we  
reach an average of  
40,000 people.

## GLOBAL YOUTUBE AUDIENCE



*YouTube reaches a world-wide audience. Other distribution platforms skew more heavily toward the US.*

Conrad Grebel:  
Son of Zurich



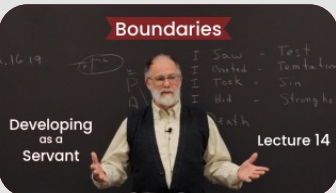
"I loved this. Grebel is calling my heart because he was a channel for Jesus."  
- @paulrimmer391

"Loved this episode! So much wisdom from these two men. I am not anabaptist but share with my local church friends/family that I am non resistant. My husband who is an Iraq veteran also aligns more with it then how he was raised. Our church has a 'security team' which is a man who holds a gun ready for an intruder, being a veteran my husband is always asked to be on the team but it is nice to hear his response and his views on killing." - @momoflittladies

Ex Opere Operato?  
Infant Baptism?  
Killing Heretics?



### Boundaries



"Fantastic teaching!!!! This Should be taught in schools right after English and Basic Mathematics. Deep Gratitude"  
- @danielamircea9944

This video is part of a 44-lecture series by Frank Reed recorded at Sharon Mennonite Bible Institute.  
**Telegram/Cloudveil:** [t.me/DevelopingasaServant](https://t.me/DevelopingasaServant)  
**YouTube:** @DevelopingasaServant  
**Podcasts:** *Developing as a Servant*



## "Noun" Doctrines & "Verb" Doctrines

This essay by Dan Ziegler can be found on our website at:

<https://anabaptistperspectives.org/essays/noun-doctrines-and-verb-doctrines/>

About 15 years ago, while I was president of Rosedale Bible College, I had a conversation with brother John D. Martin, a rather inquisitive and forthright Anabaptist from Shippensburg, PA, who at the time wasn't very familiar with the college. As I described the school's program to him, he asked me, "What does the college stand for in spiritual terms?" I told him that we were committed to being a center for "an engaged and evangelical Anabaptist faith."

"OK," he asked, "what does that really mean?" "Well," I said "that means that we're grounded on an evangelical understanding of the Bible as the authoritative Word of God, and a commitment to an Anabaptist approach to scripture that sees the centrality of the person and teachings of Jesus and the New Testament as the fulfillment of God's plan for the church."

"I don't understand?" he persisted. "You don't?" I replied, a bit surprised, since I knew he was a committed Anabaptist and a church leader. "That's just theology," he went on to say, now with a bit of a twinkle in his eye. "I don't believe in theology (he then paused for effect)...that is, unless it makes a difference in how a person lives his life for the Kingdom."

Well, brother John's comments got me thinking. Actually, in many ways, he spoke like a true Anabaptist. As you are probably aware, the Anabaptist faith tradition has historically been one that places a premium on "faith in action." Mennonite historian Robert Friedmann (1949) summed it up this way:

"Anabaptism was essentially a movement which insisted upon an earnest and uncompromising endeavor to live a life of true discipleship of Christ, that is to give expression in fellowship and love to the deep-

est Christian faith."

Friedmann's peer, Harold Bender (1944), a few years earlier stated something similar in an address before the American Society of Church History, observing:

*"The Anabaptists could not understand a Christianity which made regeneration, holiness and love primarily a matter of intellect, of doctrinal belief, or of subjective "experience," rather than one of the transformation of life. They demanded an outward expression of the inner experience."*

My late friend, Wayne Chesley, an Anabaptist scholar in his own right, brought this idea down to earth in terms of what he called "noun doctrines" and "verb doctrines." "Noun doctrines," he said, are beliefs that are 'descriptive' in nature. While they may be foundational to our understanding of who God is, or how the world was created, or how it will end, they don't necessarily call us to action. "Verb doctrines," on the other hand, change how we live because they are 'prescriptive;' they spur us on to walk in the way of Christ.

A well-rounded Christian faith, of course, consists of both "noun doctrines" and "verb doctrines." In fact, "noun doctrines," like belief in the existence of a holy, eternal, and omnipotent God, and the redemptive work of His only begotten Son, anchor our faith. However, much of Christianity has historically shown what Anabaptists would consider an unbalanced preference for "noun doctrines," often at the expense of "verb doctrines." Look at Christianity's creeds, catechisms, and statements of faith throughout the centuries, like the Apostles' Creed, for example, which consists almost entirely of "noun doctrines" - famously skipping from Christ's birth to his suffering and death, as if his life and teachings were irrelevant.



Perhaps “noun doctrines” are popular because they are easier to claim, often at little personal cost. All they require is intellectual assent, or at least an affirmation in faith. In many Christian circles there seems to be an inordinate amount of energy (and strife) focused almost exclusively on parsing and defending “noun doctrines.” One wonders how the witness of the Church would be different if even a portion of the time, effort, and emotional energy that has been focused on doctrines like when the Lord is returning, or the mechanisms of atonement, or the age of the earth, or if God has pre-selected each of his followers, would instead have been given to simply putting the self-denying teachings of Jesus into practice.

When we Christians get out of balance, concentrating on the “noun doctrines” to the detriment of the “verb doctrines,” we can end up with a Christianity of the mind; a faith that can be explained intellectually, debated vigorously, perhaps even confessed, but yet a faith that lacks the qualities of either salt or light. If you wonder what Jesus thinks about this type of faith, just ask the goats. The difference between the sheep and the goats in Jesus’ parable (Matthew 25) had little to do with belief, since both sheep and goat alike confessed Jesus as ‘Lord.’ No, the difference was found in how each particular species lived out the guiding principles of Jesus’ Kingdom.

While some core “noun doctrines” are certainly important in laying the often unseen foundation of our faith, the Anabaptist witness has always understood that our life as Christ-followers finds its expression in “verb doctrines.” It is through the “verb doctrines” that the poor are fed, the naked are clothed, the cheek is turned, the extra mile is walked, the good news is preached. It is the “verb doctrines” that call us to meet together with glad and sincere hearts, to enter his gates with thanksgiving and his courts with praise, to confess our sins one to another, to forgive seventy times seven, to flee from the

lusts of the flesh. Through the “verb doctrines” love takes flight; for our neighbor, for our enemy, for the brotherhood of believers, for the Lord our God. It is the “verb doctrines” that, through the power of the Spirit, transform our lives into the image and likeness of Christ, for the glory of God the Father. “Verb doctrines” provide the blueprint for how the Kingdom of God is being built.

So, when it comes right down to it, if what students at any of our Anabaptist bible schools experience and learn about faith doesn’t seriously impact the way they live their lives, then I have to ask with my brother from Shippensburg, “What does all this really mean then?” This question is one we as a broader church community must ask as well, as we think through what we spend time focusing on, and how we invest in the spiritual lives of those within our fellowships. Is the influence of our congregations in the faith formation of members one that brings about changed lives in addition to changed minds?

In Romans 12, Paul tells us that the renewing of our minds will result in lives that are no longer conformed to the patterns of this world. Rather than producing people who can say the right things and argue finer points of doctrine, may our churches, in true Anabaptist fashion, inspire people to actively live out their obedience to Jesus, bearing witness to the life-changing power of the Kingdom of God! May our lives reflect the sentiment expressed by early Christian, Mark Felix, who lived only a few decades after the apostles; “We don’t speak great things – we live them!”

## References

- Bender, H. S. (1944) *The Anabaptist Vision*. Scottdale, PA: Herald Press
- Friedmann, R. (1949) *Mennonite Piety Through the Centuries: Its Genius and Its Literature*. Goshen, IN: Mennonite Historical Society





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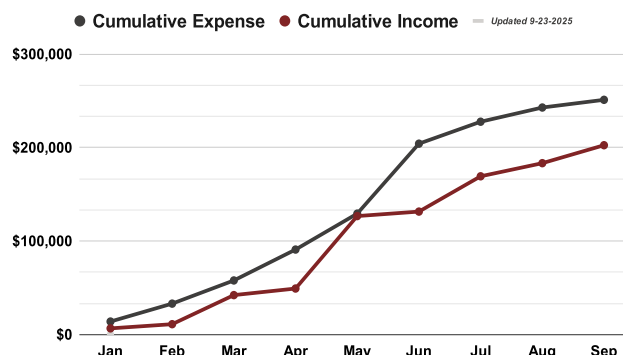


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## Expense vs Income

2025



## Financial Report

2024

### REVENUE

Audio Book Sales	346
Interest Income	3,129
Patreon Income	6,200
Restricted Donations	13,453
Unrestricted Donations	113,969

**Total Revenue** \$ **137,097**

### EXPENDITURES

Payroll Tax	6,190
Subcontractors	5,838
Wages	79,766
Workers' Compensation Insurance	614
Property Coverage (sharing plan)	12
Gear & Equipment	5,672
Advertising & Marketing	3,153
Payment Processing Fees	1,785
Shipping & Postage	581
Software & Online Services	8,575
Team Development	194
Travel/Event Meals	430
Office Supplies	605
Travel	5,588

**Total Expenditures** \$ **119,004**

**Net Revenue** \$ **18,094**

**2024 Beginning Balance** \$ **86,436**

**2024 Ending Balance** \$ **104,530**

### Notes:

1. Gear and equipment we own is not on the books, as all items are below capitalization threshold.
2. Donated use of office space is not shown on the books.
3. \$7,575 is donor restricted for the Anabaptist Origins series.

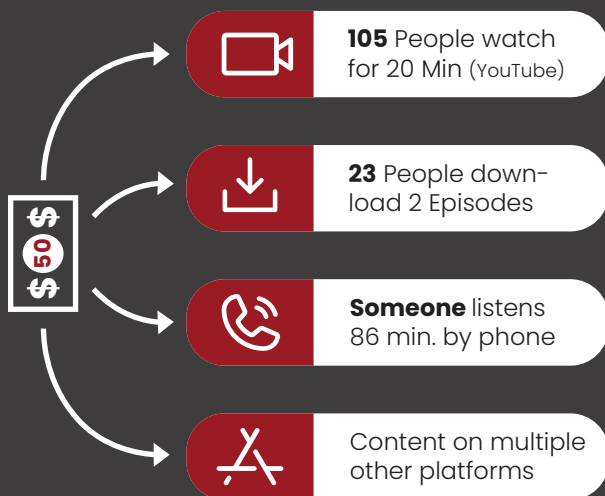


# TO OUR PARTNERS

**Your support** makes this possible!



## A \$50 MONTHLY DONATION MEANS THAT:



\*Impact calculated by total audience and total expenses last 6 months (excluding Anabaptist Origins).

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Supporters are a vital partner that allow us to continue the work! Prayer, encouragement, and financial support are essential. Consider walking alongside us in our journey via a monthly donation.



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*Contributions are Tax Deductible*

## Encourage Believers around the World

- **Fresh Bible teaching:** thoughtful teachers help us see the Word afresh and examine our lives in its light.
- **Clear thinking:** those who have wrestled with life's issues through careful study or intense experiences can help us view the world in light of King Jesus.
- **A sense of history:** we don't live in a historical vacuum, nor are our challenges unique. The Anabaptist story is particularly important in an era when so many Christians are tempted to lean on government power or "Christian nationalism."

*Your gifts support a weekly podcast, monthly essays, and special projects like the Anabaptist Origins series (page 2). These find a wide audience both among Anabaptists from Amish to mainline Mennonite and among many other Christians around the globe.*

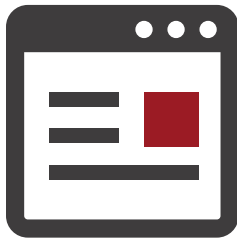


# PLATFORMS & CONTENT

## WEBSITE

**Anabaptistperspectives.org**

*A library and hub for all content and platforms.*



**Email:** Receive essays, content alerts, and updates.

## CONTENT STREAMS



**Episodes:** Recorded interviews available in audio & video



**Essays:** Theological articles that are professionally narrated



**Partner Content:** Bonus content for monthly supporters



**Frank Reed Lectures:** The Developing as a Servant series by Frank Reed



**Origins:** On-location documentary of Anabaptist beginnings  
[AnabaptistOrigins.org](http://AnabaptistOrigins.org)

## PLATFORMS



### YouTube

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@EssaysForKingJesus



### Podcasts

Anabaptist Perspectives  
Essays For King Jesus  
Developing as a Servant



### Telegram/Cloudveil

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### Instagram

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