

„BABEȘ-BOLYAI” UNIVERSITY OF CLUJ-NAPOCA

REFORMED THEOLOGY SCHOOL

ECUMENE DOCTORAL SCHOOL

„BABEȘ-BOLYAI” UNIVERSITY OF CLUJ-NAPOCA

REFORMED THEOLOGY SCHOOL

DOCTORAL THESIS SUMMARY

AWAKENING AND MISSION IN GERMAN PIETISM

ITS LEGACY IN THE

SEVENTH-DAY ADVENTIST CHURCH

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CLUJ-NAPOCA

2018

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KEYWORDS: awakening, reform, mission, Lutheranism, Pietism,

Methodism, Adventism, evangelical, Moravian.

DOCTORAL THESIS SUMMARY

The study of religious awakenings gives access to the hidden treasures of revival movements and exerts a positive influence that brings about balance in Christianity and in secular society as God's presence in the lives of people changed through the Gospel, under the influence of the Holy Spirit, is made visible. The current issues of the Church are often clarified by studying the past, as history reveals information about the roots of the present in the past, as distinguished Winston Churchill also stated: "*The farther back you can look, the farther forward you are likely to see*".

The starting point for the hypothesis of the thesis is the assumption that many of the characteristics of German Pietism are found in today's Adventism, via Methodism. The research aims to discover the answer to the following question: "Is there a relationship between the awakening of Pietism in Germany and today's Adventism in Western Romania?" Conducting a research on this topic is important because it confirms the concept of an open reform, "Ecclesia reformata semper reformanda", it reaffirms the concept of revival and mission, thus revealing the Lutheranism-Pietism-Methodism-Adventism connection and the Moravian Pietism legacy in Adventism.

The thesis is an exploratory research from a historical-theological and empirical perspective, with theological, motivational and practical relevance, from a traditional Protestant perspective, having a structure that includes analytical-descriptive and conclusive chapters, complemented by a field empirical research. By introducing and analysing some of the Biblical "awakenings" and reforms, in we set a Biblical basis *the first chapter*. After highlighting the main characteristics of some of the Biblical movements of revival and reformation, we define the Biblical concepts of revival, reformation and mission in order to use them as references in the comparative analysing of the spiritual awakening and mission of German Pietism. In order to actualize the Biblical concept, the *second chapter* analyses the concepts of awakening and mission of historian James Edwin Orr, while also introducing the common traits of spiritual awakening and mission, traits that are to be highlighted in the fourth chapter, where we analyse awakening and mission in German Pietism in order to retain the elements that will lead to the conclusion of the research.

The *third chapter* includes an analysis of the conditions for the emergence and development of German Pietism through an analytical approach of the historical context and its specific features, continued with Moravian Pietism, and the Herrnhut awakening and mission, aiming to outline one of the pillars of the research. The next pillar is outlined in the *fourth chapter* through elements that form the Methodist and later the Adventist inheritance: are to analyse the emergence of Methodism and of Adventism, followed by the Pietism-Methodism-Adventism connection. The empirical study and the results of the research leading to the testing of the hypothesis are outlined in *the fifth chapter* by analysing the results of a survey conducted in several Adventist communities in Western Romania, an administrative region called the Banat Conference¹. *The conclusions* include an *overview* of the results of the research and *final perspectives*.

¹ Banat Conference is an administrative region of the Seventh-Day Adventist Church in Western Romania, consisting of local churches from the counties of Bihor, Arad, Hunedoara, Timiș and Caraș-Severin with 6 658 members. Its head office is in Arad.

1. AWAKENING AND MISSION: BIBLICAL ROOTS

Biblical roots of spiritual awakenings have been found from Creation, the history of mankind being marked by repeated apostasies followed by divine intervention in the lives of men in ancient times, in the live of the people of Israel, and in the history of mankind. From the times of the prophets, and then in the era of the church in the wilderness (Nehemiah 9:20), the exodus from Egypt (Exodus 14), the entrance into Canaan (Joshua 3), or through the awakening of Mount Carmel (1 Kings 18), the awakening during the reign of King Josiah (2 Chronicles 34-35), in the time of Ezra the scribe (Ezra 5-6), in the time of John the Baptist (Luke 1:17-18) and in the time of the Lord Jesus Christ (Luke 1:20, Luke 5, John 4), and during the Pentecost, the Holy Spirit fulfilled the divine plan.

In the Old Testament, the spiritual awakening takes place when the requirements of the Covenant between the people of Israel and God are fulfilled. The people of faith of the Old Testament had a eschatological understanding oriented towards a future fulfilment; this active perspective is further developed in the New Testament, and it nurtures today the spirit of mission and the hope of those who believe in the second coming of the Lord Jesus Christ.

Biblical roots of mission. As it happens in the case of spiritual awakenings, the Old Testament paves the way for understanding the mission in the New Testament and together they set the foundation for understanding the history of Christianity. David J. Bosch confirms J. Moltmann's statement when he says: "The central place of the Torah in late Jewish apocalyptic is ... taken by the person and the cross of Christ. The place of life in the law is taken by fellowship with Christ in following of the crucified one. The place of the self-preservation of the righteous from the world is taken by the mission of the believer in the world."² The Bible claims that the final result of such a "mission Dei" is the glorification of the Father, the Son, and the Holy Spirit (Matthew 5:16).

The universality of the mission of the people of Israel is first mentioned regarding Abraham, to whom is entrusted the great commission of the Old Testament: "all peoples on earth will be blessed through you" (Genesis 12:3, NIV). God commanded Abraham to be a blessing to others because He had blessed Abraham, who became a "missionary" for the whole world.³ In the providential organization of the world, Israel is called to play the role of

² David J. Bosch, *Transforming Mission*, Orbis Books, New York, 1991, 35.

³ Jiri Moskala, *Misiunea în Vechiul Testament*, Vol. Mesajul, Misiunea și Unitatea Bisericii, Editor Ángel Manuel Rodriguez, Editura Viață și Sănătate, Pantelimon, 2016, 73.

a “light for the Gentiles” (Isaiah 49:6). This is the meaning of the status of Israel as a people chosen for this mission, in the interest of all the other nations, so that God’s work through His people becomes the basis of the missionary message of the Old Testament.⁴ In the Old Testament, mission had two dimensions: one within the people of Israel, encompassing the education of the people and that of future generations (Exodus 12:24-27; 10:2) and one externally, the caring for other peoples, as the divine message went beyond the borders of Israel.⁵ Taught by the Torah, the Jews had an acute sense of their mission and calling. They enjoyed the freedom to practice their religion, even under the rule of pagan emperors, although they refuse any form of compromise with a pagan culture.

Spiritual awakenings lead to a *reform* in one’s life, manifested through the sacrificial service translatable in *fulfilling the mission*, a mission embodied in the Church which changes society, making it human and noble, and restoring the Kingdom of God on Earth and, through all these, honouring and glorifying the Father, the Son, and the Holy Spirit.

⁴ Jiri Moskala, Misiunea în Vechiul Testament, Vol. Mesajul, Misiunea și Unitatea Bisericii, Editor Ángel Manuel Rodriguez, Editura Viață și Sănătate, Pantelimon, 2016, 70.

⁵ Ibidem, 71.

2. AWAKENING AND MISSION IN DR. J. EDWIN ORR'S THOUGHT

Due to the range and depth of his work, Dr. J. Edwin Orr is recognized as an authoritative researcher in the area of modern spiritual awakenings. *The main purpose* of the researcher was to reaffirm the concept of spiritual awakening and its relation with mission (evangelism) in order to restore and maintain the spiritual purity and quality of evangelical awakenings. Dr. J. Edwin Orr considers it necessary to clarify the terms. Thus, he defines spiritual awakenings as:

- the outpouring of the Holy Spirit upon Christians in response to prayer, which leads to an empowered preaching, a profound conviction of sin, and the conversion many, features that can be identified at the Pentecost.⁶

Regarding the relationship between awakening and mission, dr. J.E. Orr notices the genesis of the change that took place in the meaning of the work “awakening”, and the emphasis on human efforts and wisdom in organising public evangelization campaigns called “awakenings.” In his view, the great change that has produced much confusion about the awakening-reform-mission relationship was mainly due to the commercialism, sensationalism and irresponsibility of the independent evangelists in the United States at the beginning of the twentieth century and only in a smaller degree due to the impact of the liberal theology.

Dr. J. Edwin Orr makes a clear distinction between awakening and mission, pointing out that awakening does not equal evangelization, and evangelization campaigns do not equal awakenings, just as social initiatives are not evangelization. Dr. J. Edwin Orr states that, in reality, major signs of a evangelical awakening always include reiterating the experiences reported in the book of Acts, followed by a reform in the life of the reborn Christians as evidence of the divine origin of the awakening, completed by valorizing the fruits of the Spirit by fulfilling the Great Commission.

Dr. J. Edwin Orr emphasized the outpouring of the Holy Spirit, and not just the latest trends or ideas on activism. The historian’s answer to the question “Is the outpouring of the

⁶ Dr. Robert Evans, The latter ministry of Dr. J.Edwin Orr, [revivalsresearch.net/docs/p. 8-9](http://revivalsresearch.net/docs/p.8-9) (Acc. Feb.2018)

Spirit the work of God, or that of man?” reveals his conviction that “Neither denomination nor organisation, nor pastor nor evangelist, can organise an outpouring of the Holy Spirit..”⁷

⁷ Dr. J. Edwin Orr, *The Outpouring of the Spirit in Revival and Awakening and its Issue in Church Growth* (Oxon) British Church Growth Association, www.HealthyChurch.co.uk, 2000, 2.

3. AWAKENING AND MISSION IN GERMAN PIETISM

The successors of M. Luther tried to phrase the Christian belief as accurately as possible, according to their understanding, as they were faced with doctrinal pressure from outside the church. In this strongly dogmatic context, the essence of Christianity came to be seen as a series of rationally ordered proposals. Faith has been greatly redefined so that came to be a personal agreement to these proposals. The effects of the Thirty Years' War, as well as those of confessionalism, were the two events that set the favourable context to the emergence and development of German Pietism.

In response to the widespread tendency toward dogmatic theology and formal ritualism, at the end of the seventeenth century appears an unorganised awakening movement called "Pietism", aiming for the revival of personal religion. The Lutheran minister *Johann Arndt* (1555-1621) was the one to initiate Pietism by publishing the book *True Christianity*, where he affirms Christianity as a personal, life-changing relationship with Christ. *Philipp Spener* (1635-1705), while serving as a pastor in Frankfurt, organised groups of study, discussions, worship and prayer called "conventicles", which saw a great success, and in 1675 he published his work entitled *Pia Desideria* (Earnest Desires for a Reform of the True Evangelical Church), which provides the basic principles of Pietism. Spener recommended the study of the Bible in prayer houses and the organisation of small gatherings for mutual edification and encouragement, called "collegia pietatis." He claimed that salvation is only by faith, he accepted the importance of doctrine, but he thought that it is not an end in itself, but only a step in cultivating a personal life with Christ.⁸

Pietism has strongly influenced both the Lutheran religion and the German society and culture. Pietists believed that their ideal of living the teachings of the Lord Jesus Christ meant developing an education that contributed to the formation of the character. The center of German Pietism was Halle, where Spener became the head of the university. He called *August Hermann Francke* (1663-1727) to teach Greek and Oriental languages and insisted that the Bible be taught and studied according to the exegetic principles. Under his leadership, the University of Halle later became a key factor in the Pietist reform in Germany, by preparing the young Lutheran pastors. The university gave, in 1695, the first Lutheran missionaries. *Arndt, Spener, and Francke* shared the view of Luther and that of the Lutheran faith in stating that justification is a gift of righteousness received only by faith.

⁸ Jonathan Hill, Ghid al istoriei creștinismului, Editura Casa Cărții, Oradea, 2008, 326.

They dwelt on justification by faith, understanding the justifying faith as being visible in the life of the believer, rather than a mental agreement to the orthodox beliefs.

Arndt, Spener, and Francke also shared the view of Luther and that of the Lutheran faith regarding baptism as a means of grace which must be subsequently confirmed by personal faith; while highlighting the importance of a living faith, they reached the logical, Biblical and practical conclusion that sanctification would follow as evidence of justification. Throughout their lives, Arndt, Spener, and Francke saw Pietism as a reformation movement within Lutheranism, a return to the spiritual dynamics between justification and sanctification presented by the Scripture and by Luther that they were experiencing in their own lives.

One of the most meaningful, important and valuable fruits of German Pietism was the emergence of “Unitas Fratrum” or “Brotherly Union”, the church founded by *Count Nikolaus Ludwig von Zinzendorf*, born on May 26th, 1700, in Dresda. David J. Bosch objectively captures what was typical of Count Zinzendorf, namely „the idea of improvising, of remaining open to the guidance of the Spirit and being willing to try something novel or to move on to new challenge... inaugurating what was to come.”⁹

In 1722, threats and persecutions led many of the Bohemian and Moravian believers (Taborites) to leave their homes and emigrate to Germany, where they were granted asylum by the noble young man Count von Zinzendorf on his land in Saxony, in Berthelsdorf, where the religious refugees set up a settlement called “Herrnhut” (The Lord’s watchful care). In Herrnhut, in the prayer room, a missionary zeal that was difficult to overcome in the history of the church was born. The count preached a “theology of the heart” where faith and love were above doctrine. He vigorously supported the importance of Christian mission, and in 1760 the Moravians had more than 200 missionaries all over the world. The community of Herrnhut consisted of people from three different denominations – Lutherans, Moravians and Calvinists – but it was marked by unity in its organization and mission, according to the Presbyterian polity.¹⁰

⁹ David J. Bosch, *Transforming Mission*, Orbis Books, New York, 1991, 254.

¹⁰ Pr. Prof. Ioan Rămureanu; Pr. Prof. Milan Şesan; Pr. Prof. Teodor Bodogae, *Istoria Bisericească Universală*, vol. II, Editura Institutului Biblic Şi De Misiune al Bisericii Ortodoxe Române, Bucureşti, 1993, 245.

Moravian missionaries, following the example of the apostles, were to bring in the “first fruits” and to gather them into “pilgrim houses” or “emergency residences.” They had an economic system where they had everything in common and everyone worked for the good of the community. In the beginning, their wages did not consist of money, but in things needed. Around year 1760, the year when Count von Zinzendorf died, this practice was abandoned in favour of receiving traditional wages. Their spiritual life was manifested in a spirit of sacrifice, earnest prayer, the study of the Bible and zeal for winning the lost. Their confession of faith was drawn up by August Spangenberg, the theologian of the movement.

After evaluating the fruits of the Moravian awakening, we can draw the following conclusions:

- Like the first disciples, with patience, effort and sacrifice, the Moravian Brethren interweaved the blessings of Golgota with those of the Pentecost and were baptised with the Holy Spirit. This baptism gave them the strength to serve for the expansion of the Kingdom of Christ.

- Pietism was one of the sources of the awakening in England, by the awakening of John Wesley, the initiator of the Methodist movement.

- Pietism opened the way for international missions and for sharing the Gospel among pagans.

- Pietism initiates and develops the pioneering work in confessional education, contributing to the revival of education by developing an educational system adapted to the age and knowledge of the learner and illustrated books, introduced by Comenius, who was not part of the community.

- Collective dedication to continual prayer and serving the Lord, which went on continuously for 24 hours a day, seven days a week, everyday, for more than a hundred years.

- The first Protestant Hymnal in Europe was published.¹¹ The well-known German historian of Protestant missions Dr. Warneck says about the work of the Moravian Brethren:

¹¹ John Greenfield, *Putere de sus*, Editura Perla Suferinței, Suceava, 2007, 57.

“this small Church in 20 years called into being more Missions than the whole evangelical Church has done in two centuries.”¹²

- The Lutheran Church received a new infusion of spiritual power. Halle University became a missionary centre that prepared and sent missionaries in many countries in Africa, America, Asia and the Pacific islands. Nevertheless, the seemingly Pietist indifference towards doctrine has led some to adopt idealism.¹³

The consecration of the Moravians, which led to their profoundly spiritual experience manifested through spontaneity, naturalness, dedication and earnestness, created a context where the divine presence manifested itself in a concrete manner, convincing of sin, healing, and motivating believers to choose a life of selfless service in mission.

The Moravian Movement has made a significant contribution by infusing a thorough consecration in the search for God in Christianity through spontaneous manifestations of spiritual gifts necessary for the fulfilment of the mission. Through its influence Pietism set the stage for the awakenings of the eighteenth century and it would also mark the nineteenth century, as historian J. Hill points out, through “Schleiermacher’s theological conclusions, as a driving force in the development of modern reformed theology”.¹⁴

¹² John Greenfield, *Putere de sus*, Editura Perla Suferinței, Suceava, 2007, 12.

¹³ Earle E. Cairns, *Creștinismul de-a lungul secolelor*, București Societatea Misionară Română, 1992, 376.

¹⁴ *Istoria Gândirii Creștine*, Johnatan Hill, Editura Casa Cărții, Oradea, 2008, 214.

4. THE LEGACY ROOTED IN THE HERRNHUT COMMUNITY

Distinctive features of Moravian Pietism (the Bible, repentance, the deaconate, education, mission and relations with other denominations, church and spiritual life). Moravian Pietism distinguishes itself from other forms of pietism through its specific theological concept of his founder Count von Zinzendorf, who applied his concept in harmony with his inner structure and his religious beliefs, thus forming what we call today the Moravian legacy. We will make a short introduction of the distinctive features of Moravian Pietism, as they are found in the understanding and practice of the Herrnhut community under the Count's leadership.

1. *The Bible*. For the Count, all Scripture was permeated by the power of Christ, and it receives its meaning only through Him. And even though he highlighted, along with the Lutherans, the centrality of Christ in Scripture, he did not believe in verbal inspiration.¹⁵ Count von Zinzendorf thought that Bible truths cannot be supported by scientific evidence, but it can only be loved, and the purpose of religion is to anchor the believer in the Scripture. Nevertheless, it cannot be done by learning bible verses by heart or by bringing external scientific evidences to support the Biblical truth, but only by loving God.

2. *Repentance* is the conscious acceptance of the gift of salvation. The relationship between repentance and sanctification is the outcome of the work of the Holy Spirit and represents a whole.

3. *The Deaconate*. The Biblical foundation for the Moravian understanding and practice of the deaconate consists in the interpretation of the text from Romans 12:7-8. The difference in interpretation of the text¹⁶ is their understanding that service through spiritual gifts is not an individual act, but it derives from common life in harmony with the level of faith practiced in one's personal life. Spiritual gifts and innate talents do not take central place, but the center is reserved to selfless service for all those in need. This understanding of

¹⁵ Wilhelm Faix, Zinzendorf. Glauben und Identität eines Querdenkers. Frag der Francke-Buchhandlung GmbH, Marburg an der Lahr, 2012, 59.

¹⁶ Wollstadt Hans-Joachim, Geordnetes Dienen in der christlichen Gemeinde. Dargestellt an der Lebensformen der Herrnhuter Brüdergemeinde in ihren Anfängen, Göttingen: Vandenhoeck & Ruprecht, 1966, 130ff., 137ff. și 245.

spiritual gifts highlights the mutual influence between the individual and community, as well as a level of complementarity.¹⁷

4. *Education.* In the count's perspective, the focus of education was not the educational form or methods, but the love for the Saviour. This new approach, "a pedagogy of the heart", as he called it, was revolutionary. A second aspect of his perspective on education consisted in motivating the child to have a personal relationship with God, as the Lord Jesus Christ is an older Brother, for both adults and children.¹⁸ For Count von Zinzendorf the aim was not to lead the students to a moral life that would please God (understood as implying external constraints), but to have God alive in their lives and, through this relationship, to live a moral life that would please God.¹⁹ And the model was provided by the pattern of the Moravian Brethren, where individual determination could be incorporated into the community. Count von Zinzendorf linked the feeling (the heart) with reason in a new pedagogy centred on freedom²⁰ and not on constraints.²¹ From the Count von Zinzendorf and the Moravians we can learn about the inestimable value of education and that talents and their diversity are desired by God and must be valorized.

5. *Mission.* Even though he was not a traditional missionary, Count von Zinzendorf is one of the best missionaries there have been. His missionary method was original, as he did not send theologians and scholars, but average people, peasants and labourers.²² There was no need for a missionary program, as the program was in the hearts of each missionary and in the heart of Count von Zinzendorf, their leader and example. Their mission was not a method or a requirement, but an answer to the needs of their time. As mission is of God, it is more about the process that takes place in the heart of man and the desire to share the graced lived along with God.²³

6. *Relations with other denominations.* The other denominations are religious groups to whom the Holy Spirit has discovered part of the truth. They are our brothers with whom

¹⁷ Wilhelm Faix, *Zinzendorf Glauben und Identität eines Querdenkers. Frag der Francke- Buchhandlung GmbH, Marburg an der Lahr, 2012, 187.*

¹⁸ *Ibidem*, 139.

¹⁹ Rede gehalten in Genf am 29. Januar 1756 Rede an den Kinder , 109.

²⁰ In the pedagogy of Count von Zinzendorf, educational playtime was a way of winning children for the cause of Christ.

²¹ Wilhelm Faix, *Familie im gesellschaftlichen Wandel. Der Beitrag des Pietismus- Eine sozialgeschichtliche Studie*, Gießen, Brunnen 1997. 40-62.

²² Beyreuther Erich, *Zinzendorf und die Christenheit (1732-1760) Biography Bd.III. Marburg Verlag, der Francke-Buchhandlung 1961. 10.; Hartmut : Brüder in vielen Volker, Erlangen 1981, 34ff.*

²³ Freeman Arthur, *Zinzendorfs ökumenische Herzenstheologie*, Basel, Friedrich Reinhard, 2000, p.87

we pray and study the Bible. For the Count von Zinzendorf it was rather a positive challenge to know other perspectives, integrating and adapting all that was good for the glory of God.

7. *The Church*. For the Count von Zinzendorf, the ideal parochial image was the church in Philadelphia.²⁴ He used to say the he had met there people who did not differentiate between people from different denominations or of different opinions, or people who did not make distinctions based on physical appearance, while being linked together.²⁵ For the count, the church was the place where each believer can grow in faith through an open attitude of brotherly love.²⁶

8. *Spiritual life*. Count Zinzendorf had a holistic representation of man; his anthropology consisted not only in the opposition between reason and emotions, but he sees the human being as a whole. Faith is expressed in all areas of life, and it is a relation that springs in the bottom of one's heart, offering joy and security.²⁷ Faith, like love, is an aspect of the heart. As the Scripture states in Luke 6:45 "for the mouth speaks what the heart is full of." For the Count von Zinzendorf, faith is not emotion, nor reason, but a product of the heart, of the love of Christ manifested in our life. And those who know they are loved by Christ love their neighbour as they were loved by God.

The Methodist Movement. After the sixteenth century Reformation, and after the seventeenth century Puritanism followed the Methodist awakening which led to the establishment of the Methodist Church in 1729. E.E. Cairns also mentions that "Historians readily acknowledge the Methodism ranks with the French Revolution and the Industrial Revolution as one of the great historical phenomena of the century, and some subscribe to the idea that Wesley's preaching saved England from a revolution similar to that of France"²⁸ (in 1789).

²⁴ Hahn Hans-Christoph, Gesetylichkeit und Freiheit bei Zinzendorf. *Unitas Fratrum* 49/50, Herrnhut 2002, 139-156. 143.

²⁵ Beyreuther Erich, *Zinzendorf und die sich allhier beisammen finden (1722-1732)*. Biography, Bd.2, Marburg, Verlag der Francke-Buchhandlung, 1959, 226f.

²⁶ Wilhelm Faix, *Zinzendorf Glauben und Identität eines Querdenkers*. Frag der Francke-Buchhandlung GmbH, Marburg an der Lahr, 2012. 80.

²⁷ Wilhelm Faix, *Zinzendorf Glauben und Identität eines Querdenkers*. Frag der Francke-Buchhandlung GmbH, Marburg an der Lahr, 2012, 97-98.

²⁸ E. E. Cairns, *Christianity through the Centuries: A History of the Christian Church*, rev. and enl. ed., Grand Rapids: Zondervan, 1981, 382.

John Wesley (1703-1791) was born on June 17th, 1703, in Epworth, Lincolnshire, England. In 1720 he entered Oxford with a scholarship: from 1726 he was at Lincoln College, and in 1728 he was ordained as priest in Epworth.

The Methodist Movement went through three stages of development:

1. The first stage was marked by the founding of the “Holy Club” in Oxford.
2. The second stage was the time when John Wesley served as a priest in Savannah, Georgia, on the American continent.
3. The third stage began in 1740 in London, when Wesley and Whitefield started outdoor preaching. This was the moment when the Methodist Movement was formed.

John Wesley formed religious groups he then organised in churches; he established schools for lay preachers and charities. Methodists, named after the way they lived – *methodus vitae* – cultivated piety, humility, sincerity, honesty, integrity, repentance and strict morals in all circumstances and acts of life.²⁹ Under the guidance of J. Wesley, Methodists became leaders in areas like justice, social works, prison reform and the abolitionist movement.

According to E.E. Cairns, after Wesley and Whitefield went their separate ways, the Methodist Church accepted an Arminian theology, but Wesley emphasized the doctrine of the justification by faith, through an instantaneous regenerative experience, and the doctrine of Christian perfection or of perfect love. John Wesley had great courage and organisational abilities; in organising the Methodist Church, Wesley promoted the harmony between Law and Gospel. The church was organised in divisions, and one group consisted of 12 people, one of them being the leader who visited each member of their group at least once a week.³⁰

Like all reformers, John Wesley, the initiator of the eighteenth century reform movement, also wished for a reform of the Anglican Church from within, but the time for a

²⁹ Pr. Prof. Ioan Rămureanu; Pr. Prof. Milan Şesan; Pr. Prof. Teodor Bodogae, *Istoria Bisericească Universală*, vol. II, Editura Institutului Biblic Şi De Misiune al Bisericii Ortodoxe Române, Bucureşti, 1993, 405.

³⁰ Ispán Ildikó, *Teologie în tradiția lui John Wesley, sau doctrine comune în biserica metodistă și biserica adventistă*, Bachelor thesis in church history, coordinating profesor Lukács Olga, Cluj-Napoca, 2008, 23.

reform of the church had not come, so the Methodist Movement came into being.³¹ Similarly, a century later, emerged another church whose teachings are based on Wesley's theology.

The meeting between Count N. Ludwig von Zinzendorf and John Wesley – the Pietist legacy in Methodism. In 1735, John Wesley and his brother Charles Wesley, sent as missionaries by the Anglican Church, were sailing on the same ship as a group of Moravian migrants; in the midst of a storm, John Wesley noticed their behaviour and their exemplary humility, their gentleness, their courage and unwavering faith, which impressed him. After meeting the Moravians on the ship and self-reflecting on the new birth stirred by Bishop Spangenberg, he was left with a lasting impression that influenced his reaching and behaviour throughout his life.³²

The Count von Zinzendorf had a permanent influence on Wesley both before and after his conversion in 1738. This influence is evident in Wesley's commentary on discipline written after his visit to Herrnhut, as well as in the thoughts written in his diary and in his unsent letters.³³ The themes that influenced Wesley the most were those of a personal relationship with God and of a religion of the heart like "ecclesiola in ecclesia". The theology of the heart was the greatest influence of Count von Zinzendorf on Wesley, leading to his conversion in 1738. Unlike the Count von Zinzendorf, Wesley saw "ecclesiola in ecclesia"³⁴ as the place to prepare for mission, and not only as a place where people are striving for sanctification. Regarding the organisation of small groups as the system that built and fortified the Methodist Church, one can notice the influence of the count on Wesley.

Other influences are found in piety, in prayer, in warnings and testimonies, in the internal organisation in classes and groups, as well in the practical organisation of the ministry: it was mostly taken over by lay pastors and, specific to the society of the time, women were offered leadership positions in leading and organising small groups for the education of children (also called women's ministry).³⁵ The hymns of Count von Zinzendorf

³¹ Ispán Ildikó, *Teologie în tradiția lui John Wesley, sau doctrine comune în biserica metodistă și biserica adventistă*, Bachelor thesis in church history, coordinating profesor Lukács Olga, Cluj-Napoca, 2008, 25.

³² John Greenfield, *Putere de sus*, Editura Perla Suferinței, Suceava, 2007, 26.

³³ *Journal*, II. 496 quoted in Clifford W. Towlson, *Moravian and Methodist*, London, 1957, 183 and the letter addressed to Thomas Church; *Letters* II. 181 cit. *Ibidem*, 183.

³⁴ Under the influence of his father and of Jakob Böhme, Wesley understood "ecclesiola in ecclesia" as fellowship, but after visiting Herrnhut and under the influence of the Count von Zinzendorf, he was convinced of its importance.

³⁵ Martin Brecht & Klaus Deppermann, *Der Pietismus im achtzehnten Jahrhundert*, Bd. 2, Vandenhoeck & Ruprecht, Göttingen, 1995, 636.

exerted a great influence on Wesley, marking the style of hymns of praise in the Methodist Church. As a result, the Methodist Church used hymns more zealously than the Moravian brothers from whom they took them. This musical innovation had a stabilizing role both in the Methodist Church and in the Moravian Church, and at the same time it impelled them to develop their mission.³⁶

In the field of education, the hallmark of the Count von Zinzendorf is evident in the educational system based on the concept of Comenius.³⁷ The Moravians' influence was so great that Methodists used the curriculum of the Count von Zinzendorf in Wesley's school in Kingswood.³⁸

There were also areas where John Wesley was not influenced by the Moravians, such as the day of worship, which bore different meanings for the two groups. Thus, historical sources reveal that Bishop A.G. Spangenberg states that the Count von Zinzendorf wrote in 1738 about keeping the Sabbath that they "had employed the Sabbath for rest for many years, and... Sunday for the proclamation of the Gospel."³⁹ Bishop A.G. Spangenberg presents some of the reasons why the Count von Zinzendorf chose to keep the seventh-day holy: "On the one hand, he believed that the seventh-day was sanctified and set apart as a rest day immediately after creation; but on the other hand, and principally, because his eyes were directed to the rest of our Saviour Jesus Christ in the grave on the seventh day."⁴⁰

But the greatest difference between the Count von Zinzendorf and Wesley lies in the activity of the deaconate, which also represents a bridge in the influence of the two leaders.⁴¹ Count von Zinzendorf sought in strengthening the church a form of deaconate where each member was to be respected, helped and cared for. In contrast to this concept, John Wesley went beyond the church and attracted the attention of society through charity, seeing in

³⁶ Martin Brecht & Klaus Deppermann, *Der Pietismus im achtzehnten Jahrhundert*, Bd. 2, Vandenhoeck & Ruprecht, Göttingen, 1995, 209.

³⁷ Philip B. Cliff, *The Rise and Development of the Sunday School Movement in England 1780-1980*, National Christian Education Council, 1986, 28-32.

³⁸ This school did not allow children to play.

³⁹ Edwardson Christian, *Facts of Faith*, Southern Publishing Association, Nashville, Tennessee, 1943, 150.

⁴⁰ Edwardson Christian, *Facts of Faith*, Southern Publishing Association, Nashville, Tennessee, 1943, 150, 3-5.

⁴¹ Inkap Park, *Theologie und Praxis der Diakonie im Lebenswerk von John Wesley in Beziehung zum Werk Nikolaus Ludwig von Zinzendorf - ihre Bedeutung für den diakonischen Aufbau der Korean Methodist Church (KMC)*, Heidelberg, 2013, 178.

deaconate an opportunity for mission.⁴² Wesley proclaimed the concept of universal grace which helped him get over ethnic and local issues and proclaim God's universal love.

Wesley learned from the Count von Zinzendorf the way to organise the deaconate, while Moravians learned from Wesley how to consolidate the use of hymns of praise during worship and received practical and dogmatic inputs. Wesley created a church "with an active faith", while Count von Zinzendorf created a church "with a passive faith". The expression of this active faith is visible in charity, while the "passive faith" is visible in the inner work of God's faith and love which influences the character. The personalities and biographies⁴³ of the two leaders were very different, which explains the aspects highlighted by each of them in their life and theology.

The Advent Movement. William Miller (1782-1849) was born on February 15th, 1782, in Pittsfield Low Hampton, United States. He was a ship captain during the War of 1812, he converted from Deism to Christianity in 1816, when he joined the Baptist Church, and he began to study the Scriptures in order to know the truth. In 1828 he felt an inner "call" to present his discoveries to the world, and after years of studying the Bible, in 1831, W. Miller began preaching that the world would come to an end "around the year 1843". His message was based on the passage from Daniel 8:13-14, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." For Miller, the cleansing of the sanctuary meant the purification of the Earth by fire, that is, the end of this world. In 1833 he published a brochure, and in 1836 a book with lectures, while the main publications of the Millerite Movement were the "The Signs of the Times" and "The Midnight Cry".

Like the emergence of the Methodist Movement paved the way for other awakenings, the Millerite Movement contributed to the emergence of a new global movement, namely the Adventist Movement.

The doctrinal legacy received from Methodism is concretized in certain doctrinal elements that represented the stepping-stone for the formation of the Adventist doctrine:

⁴² Inkap Park, *Theologie und Praxis der Diakonie im Lebenswerk von John Wesley in Beziehung zum Werk Nikolaus Ludwig von Zinzendorf - ihre Bedeutung für den diakonischen Aufbau der Korean Methodist Church (KMC)*, Heidelberg, 2013 180.

⁴³ Wilhelm Faix, *Zinzendorf – Glaube und Identität eines Querdenkers*, Francke-Buchhandlung, Marburg an der Lahn, 2012, 15 ff.

- The Bible is the written Word of God given by divine inspiration, through which God reveals His will to human beings. The Bible is the only norm of Christian faith and practice that should be used to prove any teaching or experience.⁴⁴

- „Repentance is a radical change in attitude toward God and sin”, its climax being the new birth or the conversion. In Christ, the repentant sinner is forgiven and declared righteous by His merits, and true repentance and justification lead to sanctification. “Justification is what God does for us, while sanctification is what God does in us.”⁴⁵

- The deaconate has been presented since Biblical times as a commandment given to the Jews regarding their relations with others, and it is mentioned as a ministry in the New Testament. There are certain moral and spiritual requirements for those who are called to serve as deacons (deaconesses) through the laying on of hands. Deaconate has two activity areas, one inside and another outside the church.⁴⁶

- True education is the harmonious development of the whole being; its main purpose is the direct the thought toward divine revelation, God being the source of all true knowledge. The Bible represents the main study book, leading to “a knowledge of God, the Creator, and of Christ, the Redeemer”, godliness – or godlikeness – being the main purpose of true education.⁴⁷

- The mission of the church is based on the Great Commission addressed to all who truly believe in Christ, to those who form the universal church. In the last days a remnant is called to proclaim the three angels’ messages of Revelation 14, which leads to a universal call for repentance and reformation. Each believer is called to get involved in this global witnessing ministry.⁴⁸

- Regarding its relations with other denominations, Seventh-day Adventists believe that a true religion is founded on conscience and conviction; they hold in high regard their Christian brothers and sisters in other faith communities engaged in gaining souls for Christ.

⁴⁴ Gerald A. Klingbeil, *Repere biblice*, Ed. a 2-a, Editura Viață și Sănătate, Pantelimon, 2013, 16.

⁴⁵ *Advențiștii de ziua a șaptea cred...O expunere biblică a celor 27 de puncte fundamentale de doctrină*, Casa de editură „Cuvântul Evangheliei”, București, 1993, 192; 195.

⁴⁶ *Advențiștii de ziua a șaptea cred...O expunere biblică a celor 27 de puncte fundamentale de doctrină*, Casa de editură „Cuvântul Evangheliei”, București, 1993, 234.

⁴⁷ E. G. White, *Educație, Viața și Sănătate*, București, 2001, 12.

⁴⁸ *Advențiștii de ziua a șaptea cred...O expunere biblică a celor 27 de puncte fundamentale de doctrină*, Casa de editură „Cuvântul Evangheliei”, București, 1993, 238.

In church relations with other denominations a spirit of kindness, openness and fairness must prevail.⁴⁹

- The church is the community of believer who confess that Jesus Christ is their Lord and Saviour, who gather together for communion and prayer, to study the Word, to celebrate the Holy Supper, to serve the society and to proclaim the Gospel. The Bible presents the church as a divine institution called the Church of God, whose head is the Lord Jesus Christ. The church is a place where talents are developed, a place that requires respect and responsibility; it is organized to serve and to fulfil the divine plan of glorifying His Holy Name.⁵⁰

- Spiritual life is a must for a godly people who thinks, feels, and acts in harmony with the principles of Heaven. For the Holy Spirit to restore the character of Christ, it is necessary it to engage in those things that will bring in our lives the same purity, health and joy manifested in the life of the Saviour. A changed life is a response to salvation through Christ; a holy living is a daily submission of the will to the will of the Lord Jesus Christ and a daily compliance with His teachings revealed by the study of the Bible and prayer. A godly life means living with the thought of Christ, serving as an example for the glory and praise of God.⁵¹

The Methodist legacy in Adventism is very rich; with small differences, Adventists have kept the manner of organisation, theological concepts, ecclesiastical practices and even the spirit, relaying the mandate of taking the Gospel “to the ends of the Earth”. From a theological perspective, the Methodist legacy includes elements pertaining the Adventist theological methodology, trinitarianism, biblical authority, and church organisation, playing a formative role for the core of the Adventist theology. John Wesley’s spirit of harmony and balance led to maintaining a balanced synthesis of law and grace, of justification and sanctification, of faith and acts, all of which led to one of the Adventism’s distinctive contributions to eschatology, the investigative or pre-advent judgement.

⁴⁹ Daniela I. Bordeianu, Erika Androne, Nelu Burcea, Manual pentru liderul departamentului Libertatea religioasă, Editura Viață și Sănătate, Pamtelimon, 2013, 11.

⁵⁰ Adventiștii de ziua a șaptea cred...O expunere biblică a celor 27 de puncte fundamentale de doctrină, Casa de ditoră „Cuvântul Evangheliei”, București, 1993, 227.

⁵¹ Ibidem, 426, 443.

The Methodist legacy reveals how, through spiritual awakenings, God brings to light the much needed truths for preparing His people for the great event of the Second Advent. The traces of the Moravian legacy in Methodism and further in the Adventism practiced in the West part of our country will be presented and analysed in the next chapter.

5. TRACES OF MORAVIAN PIETISM IN THE BANAT CONFERENCE OF THE SEVENTH-DAY ADVENTIST CHURCH⁵²

The empirical study pursued the existence of a theological and practical relationship between the pietist orientation of Count von Zinzendorf and the theological outlook of the Seventh-day Adventist believers in the Banat Conference. The study is exploratory both theoretically and quantitatively. By analysing frequency values and some relevant indicators acquired using the crosstab function the study shows a significant degree of relevance in achieving its objective.

According to a theoretical analysis of the main theological points outlined by the Count von Zinzendorf we extracted relevant variables such as the Bible, repentance, deaconate, education, mission, relations with other denominations, church, and spiritual life. Each of these variables has been operationalized under the form of two questions. The questionnaire contains a total of 16 questions, as well as socio-demographic data. Each question has four answer options, one or two of them being in accordance with Count von Zinzendorf's thought. The survey was conducted on 373 participants, representative for the research.

After analysing the results of the study, we were provided with indicators confirming the theoretical and practical legacy of Count von Zinzendorf in the Adventist Church. The values above 70-75% were considered to be possible indicators of the influence of Count von Zinzendorf's Pietism. It is visible especially regarding the following variables: the understanding of the Bible and its role, the role of the deaconate and of the church in the life of the believer, in understanding the relationship between conversion and sanctification, the attitude towards other Christians, as well as in choosing a missionary.

Taking into account the difference between a theoretical opinion and its practical application, it is clear that the opinion of the majority of Adventists involved in the study partly corresponds to the Moravian perspective regarding educational methods and the importance of the mission. There are also results where we notice a convincing tendency (under 70%) as, for example, in defining repentance, the continuity of the church, the relationship between reason and feelings, as well as in the emotional aspect of spiritual life,

⁵² Banat Conference is an administrative region of the Seventh-Day Adventist Church in Western Romania, consisting of local churches from the counties of Bihor, Arad, Hunedoara, Timiș and Caraș-Severin with 6.658 members. Its head office is in Arad.

which requires further study on the matter. It is thus found that a later study needs a more precise operationalization of the terminology and of the essential aspects specific to Count von Zinzendorf.

6. SUMMARY AND FINAL PERSPECTIVES

We can reaffirm that the study of spiritual awakenings gives access to hidden treasures of spiritual revival movements from Biblical times up to the present. By researching spiritual awakenings and how the history of Christianity has unfolded, the presence of divinity leading, through the Holy Spirit, the unfolding and fulfilment of the divine plan in the history of mankind becomes more relevant.

While analysing the Old Testament reforms, it was noticed that they took place in the context of the “old covenant”, while in the New Testament they were based on the “new covenant”, but the sequence of events had the same course in both contexts: awakening-reform-mission. In this endeavour we focused on the awakenings that took place in the context of the movements that represented the main objective of our research: the Pietist, Methodist and Adventist movements. While studying the evolution of spiritual awakenings in the history of Christianity, one can clearly notice that they followed the same pattern, contributing to the change and development of society, to the expansion of Christianity into new territories, and implicitly to glorifying the Name of God and restraining the influence of evil.

Dr. James Edwin Orr, reaffirming the Biblical concepts, reproducing and preserving the purity and spiritual quality of evangelical spiritual awakenings, made available the concepts with the help of which we could explore the movements of the German Pietism, and then those of the Moravian Pietism, of the Methodist Movement, and finally those of the Adventist Movement.

The research has brought to light common characteristics in the theology of reform movements and in the practice of their faith, giving the possibility of making connections that indicate certain tendencies like the fact that when faithful people return to the Bible in order to reaffirm its teachings and with a desire for to reform the people, they meet

opposition, so the emergence of a new movement is inevitable. This new movement starts its path with the legacy received from its initial church, it reaffirms it while removing those elements that have stopped spiritual progress, pointing to the Bible and to the practical life of the first disciples.

The study reaffirms the truth that spiritual awakenings bring about the revival and reformation of spiritual life, the renewal of church worship, a reaffirmation of theology and a visible influence of the church in society. Spiritual awakenings gave birth to movements that, through their influence paved the way for a new spiritual awakening that brought to life a new movement, thus forming a cycle through which truth is revealed and updated, reviving and preparing the Christian church for the fulfilment of the mandate entrusted by the Saviour. The research confirms this reality, it reaffirms one of the aspects mentioned in the introduction, namely the relevance of the topic, and it confirms the concept of open reform while it highlights the continuity of the reform.

While comparing the characteristics of the Methodist Movement with those of the Moravian Pietism Movement, one can easily notice certain similarities that lead us to certain questions and hypotheses. The same can be said about the relationship between the Methodist Movement and the Adventist movement. Successive connections between the Pietist, the Methodist and the Adventist movements reveal thus a link of Biblical truths in a temporal succession determined by spiritual awakenings. The question on the Moravian legacy in Adventism, raised at the beginning of this work, finds its answer as a result of an empirical research that explores a group of Adventist believers in order to measure the degree in which the characteristics of Moravian Pietism are present in the thought and life of Adventist believers. The results of the study indicate the presence of Moravian Pietist traces, which satisfies the requirements of the research, with the specification that for a more scientific approach there is a need for a more laborious research and more precise instruments.

The empirical study opens the opportunity for new hypotheses on the origins and evolution of the Seventh-day Adventist Church, as well as for new assertions on its impact in the socio-historical context. This approach creates the context for a more profound analysis of the theological and dogmatic development, as well as a more profound analysis of this legacy assumed consciously or through religious socialization. This sociological perspective on church history can contribute to a better understanding of Adventist identity, as well as to

a better mutual understanding between denominations, paving the way for a new spiritual awakening. The empirical research has fully satisfied the exploratory spirit and the desire for knowledge, opening new research directions and bringing about the satisfaction of a fulfilled work and duty, for which we thank our good Lord, our tireless mentors and the distinguished coordinating professor.

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