

XVIII.XIV. COUNT NIKOLAUS LUDWIG VON ZINZENDORF: PREACH THE GOSPEL, DIE, AND BE FORGOTTEN - The Eighteenth Century (pt.14)

Two questions and answers:

QUESTION 1. What is Church History?

ANSWER. Church history is the story of how Jesus has built his church for his own glory and his peoples' good. **Matthew 16:18** "I will build my church, and the gates of hell shall not prevail against it."

QUESTION 2. Why should we study Church History?

ANSWER. We should learn church history because it is the amazing story of Jesus conquering the nations through his Gospel. **Revelation 6:2** "[Christ] came out conquering, and to conquer."

Q. ARE YOU READY FOR CHURCH HISTORY?!

Today we are going to look at the Eighteenth Century for the 11th time. But before we do that let's remember what we learned last time.

Q. Who can tell me the name of the person I taught you about last time?

– **Everyone say, "John Gill."**

Q. Who can tell me something about John Gill?

RECAP

In the Eighteenth Century, God used Augustus Toplady to defend the doctrines of grace, exalt Christ, and urge everyone to go to Christ with empty hands.

Who can tell me

EIGHTEENTH CENTURY (pt.13) MEMORY VERSE.

– "[Jesus] must increase, but I must decrease" (**John 3:30**).

EIGHTEENTH CENTURY (pt.13) MEMORY QUOTE.

– "Nothing in my hand I bring,
simply to the cross I cling;
naked, come to thee for dress;
helpless, look to thee for grace;

foul, I to the fountain fly;
wash me, Savior, or I die" (**Augustus Toplady**).

Now, today I am going to teach you about the Eighteenth Century PART 14 (1,700-1,800).

What happened in the Eighteenth Century (1,700-1,800) that shows us how Christ built His church as He continued to conquer the nations?

I. COUNT NIKOLAUS LUDWIG VON ZINZENDORF (1700-1760).

Everyone say, "Count Nikolaus Ludwig von Zinzendorf."

HISTORY

(i) Count Nikolaus Ludwig von Zinzendorf was born on May 26, 1700, in Dresden, Saxony, into one of the noblest and wealthiest families of the Holy Roman Empire, just months after his pious father's sudden death, raised by his devout grandmother Henriette von Gersdorf and aunt Henrietta in a atmosphere saturated with Philipp Jakob Spener's Pietism. ZINZENDORF WAS BORN AN ARISTOCRATIC PIETIST.

- **Everyone say, "Zinzendorf was cradled in piety and privilege." (Weinlick 1956, 12-15)**

(ii) As a child he experienced a vivid personal relationship with Christ, writing love-letters to Jesus from age four, declaring at six, "I want to be a true servant of Jesus Christ," while his grandmother's castle at Hennersdorf became a nursery of radical devotion. ZINZENDORF LOVED JESUS AS A LITTLE CHILD.

- **Everyone say, "Zinzendorf spoke to the Savior like a friend." (Lewis 1962, 18)**

(iii) From 1710-1716 he attended Francke's Paedagogium in Halle, the epicenter of Pietism, where he formed a boys' prayer covenant called "The Order of the Grain of Mustard Seed" with lifelong friends, vowing to spread the gospel worldwide. ZINZENDORF FOUNDED A YOUTH MISSION ORDER.

- **Everyone say, "Zinzendorf pledged his life to missions at twelve." (Hutton 1909, 34)**

(iv) In 1716-1719 he studied law at Wittenberg (a Lutheran bulwark against Halle Pietism) to prepare for court service, yet secretly read missionary reports and maintained his "**Mustard Seed**" vows, outwardly conforming while inwardly burning for Christ. ZINZENDORF STUDIED LAW BUT DREAMED OF MISSIONS.

- **Everyone say, "Zinzendorf learned statecraft for the Kingdom." (Weinlick 1956, 45)**

(v) In 1721, while on his Grand Tour in Paris, he saw Domenico Fetti's painting "Ecce Homo" in Düsseldorf with the inscription *"I have done this for thee; what hast thou done for me?"* The encounter shattered him and reoriented his entire life toward the wounds of Christ. ZINZENDORF'S LIFE-CHANGING ENCOUNTER WITH CHRIST'S SUFFERING.

- Everyone say, *"The bleeding Savior captured Zinzendorf forever."* (Zinzendorf 1749 memoir)

(vi) On September 7, 1722, at age 22, Zinzendorf married the equally pious Countess Erdmuthe Dorothea von Reuss; together they agreed their estates would serve Christ's kingdom rather than worldly glory, and he purchased Berthelsdorf from his grandmother to begin a deliberate Christian community. ZINZENDORF MARRIED A PARTNER FOR MISSION.

- Everyone say, *"Erdmuthe and Nikolaus covenanted for the Lamb."* (Lewis 1962, 67)

(vii) In 1722, Moravian refugees led by carpenter Christian David arrived fleeing persecution in Bohemia; Zinzendorf impulsively granted them asylum on his estate, founding the settlement of Herrnhut ("The Lord's Watch"), the spark that would become the 24/7 prayer movement and the Moravian missionary explosion. ZINZENDORF WELCOMED THE MORAVIAN EXILES.

- Everyone say, *"Herrnhut began with nine refugees and a count's yes."* (Hutton 1909, 112)

(viii) By 1727, Herrnhut had grown to 300 quarrelsome refugees from various sects; on August 13, 1727, after Zinzendorf moved into the community and imposed a *"Brotherly Agreement,"* an outpouring of the Holy Spirit, so they claimed, occurred during Communion, launching the famous 100-year, 24-hour prayer chain. ZINZENDORF LED THE MORAVIAN PENTECOST.

- Everyone say, *"August 13, 1727 changed church history."* (Weinlick 1956, 145–156)

(ix) In 1731, at the Danish court in Copenhagen, Zinzendorf met two Inuit converts and a Caribbean slave named Anthony Ulrich, whose story of lost family on St. Thomas convicted him; soon after, the first two Moravian missionaries, Leonard Dober and David Nitschmann, were sent to St. Thomas. This was the beginning of Protestant foreign missions, even 60 years before William Carey. ZINZENDORF IGNITED PROTESTANT MISSIONS.

- Everyone say, *"Zinzendorf sent the first Protestant missionaries in 1732."* (Lewis 1962, 189)

(x) In 1735 Zinzendorf was ordained a Lutheran minister; in 1737 he was consecrated a Moravian bishop in Berlin, though he always insisted he was simply *"a poor sinner"* serving the Savior whose blood and wounds were his theology's center. ZINZENDORF BECAME A BISHOP FOR THE PERSECUTED.

- Everyone say, *"Zinzendorf's only doctorate was in the wounds of Christ."* (Zinzendorf hymn 1739)

(xi) Banished from Saxony in 1736 for *"dangerous religious activities,"* Zinzendorf

spent ten years in exile, founding communities in the Netherlands, England (Fetter Lane Society), and America (Pennsylvania, Bethlehem), while personally preaching to Jews, soldiers, and nobles across Europe. ZINZENDORF LIVED AS A PILGRIM EXILE.

- Everyone say, "Exile only widened Zinzendorf's mission field." (Hutton 1909, 245)

(xii) In 1738 he visited St. Thomas himself, was briefly imprisoned, and wrote the famous hymn line "The Savior, whose blood has ransomed the nations." His "blood-and-wounds" theology, though often caricatured, emphasized the passionate, almost bridal love of the soul for the suffering Lamb. ZINZENDORF PREACHED THE WOUNDS OF JESUS.

- Everyone say, "Zinzendorf's heart beat with the side-hole of Christ." (Litany of the Wounds, 1744)

(xiii) In 1741-1742 Zinzendorf settled in London, reorganized the Fetter Lane Society, deeply influenced the Wesleys (John Wesley translated Moravian hymns and was present at Herrnhut's spirit), yet later parted amicably over perfectionism. ZINZENDORF SHAPED EARLY METHODISM.

- Everyone say, "Wesley learned heart-religion from the Moravians." (John Wesley Journal, 1738)

(xiv) In 1741 he founded Bethlehem and Nazareth in Pennsylvania; by his death the Moravians had established missions in the Caribbean, Greenland, South Africa, Suriname, among North American Indians, in Lapland, and among the Hottentots. 226 missionaries were sent in his lifetime, an unheard-of ratio of 1 missionary per 58 members. ZINZENDORF BUILT THE GREATEST MISSIONARY CHURCH OF THE 18TH CENTURY.

- Everyone say, "One in fifty-eight Moravians became a missionary." (Weinlick 1956, 312)

(xv) In 1749 Zinzendorf secured British Parliament recognition of the Moravian Church as an "ancient Protestant episcopal church," saving it from persecution in the colonies; that same year he returned triumphantly to Saxony after 13 years of banishment. ZINZENDORF WON LEGAL EXISTENCE FOR HIS CHURCH.

- Everyone say, "Parliament itself defended the Moravians." (Acts of Parliament 1749)

(xvi) After Erdmuthe's death in 1756, Zinzendorf married Anna Nitschmann in 1757, the celebrated Moravian eldress and hymn-writer who had led women's work for decades; their marriage symbolized the church's equality of ministry. ZINZENDORF MARRIED THE MORAVIAN "MOTHER."

- Everyone say, "Anna was Zinzendorf's co-laborer and successor in spirit." (Lewis 1962, 298)

(xvii) Financially ruined by pouring his entire fortune into missions and refugee care, Zinzendorf died deeply in debt on May 9, 1760, at Herrnhut, aged 60, with the words "Now, my dear Savior, I go to Thee" on his lips; his last hymn verse: "Christ's blood and righteousness my beauty are, my glorious dress."

ZINZENDORF DIED A POOR MAN FOR CHRIST.

- Everyone say, "Zinzendorf spent himself and was spent." (Herrnhut records 1760)

(xviii) At his death the Moravian Church numbered over 30,000 members with active missions on four continents and a 100-year prayer meeting still burning; historians credit him with reviving Protestant missions, influencing the Great Awakening, and pioneering ecumenism. ZINZENDORF'S LEGACY IS GLOBAL MISSIONS AND HEART-RELIGION.

- John Wesley wrote: "I was greatly indebted to Count Zinzendorf and the Moravian brethren" (Wesley 1774).
 - Everyone say, "Zinzendorf lit the fire others only warmed their hands at." (A. J. Lewis)

INTERESTING FACTS ABOUT *NIKOLAUS VON ZINZENDORF*

- Nikolaus wrote his first love-letter to Jesus at age four and kept writing passionate devotional letters and poems to Christ throughout his childhood.
- At age six Nikolaus was already climbing onto chairs to preach to the maids and footmen in his grandmother's castle.
- Nikolaus founded a boys' secret missionary society at age twelve called "The Order of the Grain of Mustard Seed." Members included future Archbishop of Canterbury (Potter), the King of Denmark's brother, and a future Cardinal in the Catholic Church.
- The famous 100-year, 24/7 prayer meeting of the Moravians (1727–1827) began under Nikolaus' direct leadership and never missed a single hour in a century.
- Nikolaus sent the very first Protestant overseas missionaries in history (Leonard Dober and David Nitschmann) to the enslaved Africans on St. Thomas in 1732, sixty years before William Carey.
- By Nikolaus' death in 1760, the tiny Moravian church (fewer than 30,000 members total) had sent out 226 foreign missionaries, a ratio of roughly one missionary for every 58 adult members. No other movement in church history has ever matched that percentage.
- Nikolaus personally preached the gospel in 14 countries, to Jews in Amsterdam ghettos, to soldiers on battlefields, to Native Americans in Pennsylvania, and to enslaved people in the Caribbean.
- Nikolaus was banished from his homeland of Saxony for ten years (1736–1746) on charges of "fanaticism" and "dangerous religious innovation."

- Nikolaus spent his entire enormous aristocratic inheritance (equivalent to tens of millions today) on refugees and missions, dying bankrupt and in debt.
- Nikolaus developed a “blood-and-wounds” theology so intense that outsiders accused the Moravians of being morbid; he wrote over 2,000 hymns, many addressed directly to Christ’s wounds (“Side-hole, my heart’s delight”).
- Nikolaus once spent an entire night in prayer with John Wesley in 1738; Wesley later said the Moravians taught him what true heart-religion was.
- Nikolaus allowed common craftsmen and women to preach and lead; Moravian women were ordained as deacons and elders long before any other Protestant group.
- Nikolaus married Anna Nitschmann (the most prominent female leader of the Moravian Church) in 1757 after his first wife’s death; she had already been consecrated a bishop-equivalent in the church.
- Nikolaus gave the name “Protestant” its modern positive meaning, in 1749 he convinced the British Parliament to recognize the Moravian Church as an “ancient Protestant episcopal church,” saving them from persecution throughout the British Empire.
- Nikolaus created the “choir system,” dividing the community not by family but by age, sex, and marital status (e.g., Single Brothers’ House, Widows’ Choir), which produced astonishing spiritual intensity and missionary zeal.
- On his deathbed in 1760, Nikolaus’ last audible words were in English (a language he learned for missions): “Now, my dear Savior, I go to Thee.”
- The motto Nikolaus gave the Moravian missions, “Vivit!” (“He lives!”), referring to the risen Lamb, and their battle cry **“To win for the Lamb that was slain the reward of His suffering!”** became the driving force of 18th-century Protestant missions.
- Historians of missions (e.g., Kenneth Scott Latourette, Stephen Neill, Ruth Rouse) routinely call him “the real father of modern Protestant missions,” because the Moravian example directly inspired William Carey, the Wesleyan revival, and the entire 19th-century missionary movement.

RECAP

In the Eighteenth Century, God used Count Nikolaus Von Zinzendorf to proclaim the gospel and show us how to live all of life for Christ.

THEOLOGY

I) Christ must be exalted, not me.

- **Everyone say, "The gospel must be preached." Now say, "Christ must be exalted, not me."**
 - **ZINZENDORF:**
"Preach the gospel, die, and be forgotten."
— Nikolaus Ludwig von Zinzendorf. *Nine Publick Lectures on Important Subjects in Religion*. London: J. Hutton, 1746.
 - ♦ **John 12:32** "I, when I am lifted up from the earth, will draw all people to myself."
 - ◇ **Colossians 1:18** "[Jesus] is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent."

II) Everyone needs to hear the gospel.

- **Everyone say, "Everyone needs to hear the gospel."**
 - **ZINZENDORF:**
"Missions, after all, is simply this: Every heart with Christ is a missionary, every heart without Christ is a mission field."
— Nikolaus Ludwig von Zinzendorf. *Bericht von den Brüder-Gemeinen*. London: J. Hutton, 1753.
 - ♦ **Romans 10:14** "How are [sinners] to believe in him of whom they have never heard? And how are they to hear without someone preaching?"

III) All of life must be lived for Christ.

- **Everyone say, "All of Christ for all of life."**
 - **ZINZENDORF:**
"These wounds were meant to purchase me. These drops of blood were shed to obtain me. I am not my own today. I belong to another. I have been bought with a price."
— Nikolaus Ludwig von Zinzendorf. *Sammlung geistlicher und lieblicher Lieder*. Herrnhut: David Zander, 1725.
 - ♦ **1 Corinthians 6:19-20** "You are not your own, for you were bought with a price. So glorify God in your body."

RECAP

In the Eighteenth Century, God used Count Nikolaus Ludwig Von Zinzendorf to proclaim the gospel and show us how to live all of life for Christ.

EIGHTEENTH CENTURY (pt.14) MEMORY VERSE.

- “You are not your own, for you were bought with a price. So glorify God in your body” (**1 Corinthians 6:19-20**).

EIGHTEENTH CENTURY (pt.14) MEMORY QUOTE.

- “Preach the gospel, die, and be forgotten” (**Count Nikolaus Von Zinzendorf**).
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FOR FURTHER STUDY

- **Count Zinzendorf: The Rich Young Ruler Who Said Yes | Full Movie | Rev. Dr. Albert Frank** — <https://youtu.be/uf0chykooqY?si=LqybWtRP1vbinklq>
- **Who Was Count Zinzendorf?** — <https://zinzendorf.com/content/who-was-count-zinzendorf/>

QUOTES ABOUT COUNT NIKOLAUS

- “I would gladly have spent my life here... Oh, when shall this Christianity cover the earth as the waters cover the sea?” — John Wesley. *The Journal of the Rev. John Wesley*, vol. 1. Edited by Nehemiah Curnock. London: Epworth Press, 1909.
- “I was greatly indebted to Count Zinzendorf and the Moravian brethren.” — John Wesley. *The Works of the Rev. John Wesley*, vol. 13. London: Wesleyan Methodist Book Room, 1872.
- “John Wesley is said to have been under obligation to Zinzendorf for some ideas on singing, organization of classes, and Church government.” — John Julian. *A Dictionary of Hymnology*. London: John Murray, 1892.
- “From that moment I was freed from all self-seeking.” — Nikolaus Ludwig von Zinzendorf, as recounted to Charles Wesley. Thomas Jackson. *The Life of the Rev. Charles Wesley*, vol. 1. London: John Mason, 1841.
- “See how we love one another!” — Charles Wesley, upon visiting Herrnhut under Zinzendorf's influence. Thomas Jackson. *The Life of the Rev. Charles Wesley*, vol. 1. London: John Mason, 1841.
- “The Moravians... are the gentlest, bravest folk I have ever met.” — John Wesley. *The Journal of the Rev. John Wesley*, vol. 1. Edited by Nehemiah Curnock. London: Epworth Press, 1909.
- “Count Zinzendorf, the instrument in God's hand for the resuscitation of the almost extinct evangelical Church of the Bohemian and Moravian Brethren.” — J. Taylor Hamilton. *A History of the Church Known as the Moravian Church*. Bethlehem, PA: Times Publishing Company, 1895.

- "The birthday of Moravian Missions now arrived [referring to the sending of the first missionaries under Zinzendorf's leadership]." — J. E. Hutton. *A History of Moravian Missions*. London: Moravian Publication Office, 1922.
- "I first endeavoured to guard such as are simple of heart against being taken by those cunning hunters [the Moravians under Count Zinzendorf]... [they] are the most plausible, and therefore far the most dangerous, of all the Antinomians now in England." — John Wesley. *A Short History of the People Called Methodists*. London: Printed at the Foundery, 1749.
- "Count Zinzendorf... Many of the hymns sung by the Moravians were composed by Zinzendorf." — Frederick C. Johnson. *Count Zinzendorf and the Moravian and Indian Occupancy of the Wyoming Valley (Pa.), 1742-1763*. Wilkes-Barre, PA: Wyoming Historical and Geological Society, 1904.
- "See what the Moravians have done! Cannot we follow their example and in obedience to our Heavenly Master go out into the world, and preach the Gospel to the heathen?" — William Carey. John Greenfield. *Power from on High: The Story of the Herrnhut Moravian Revival of 1727 and Its Subsequent Effects*. London: Marshall, Morgan & Scott, 1928.
- "The zeal of those early Moravian missionaries was unquenchable. And I think the reason is that they never forgot the blood of Jesus. They never stopped thinking: my life, my holiness, my zeal for the good of souls was purchased at the price of his blood." — John Piper. John Piper. *At the Price of God's Own Blood*. Minneapolis: Desiring God Ministries, 1995.
- "Zinzendorf was a man who had one passion: it is He, it is He alone. The world is the field and the field is the world; and henceforth that country shall be my home where I can be most used in winning souls for Christ." — John Piper. John Piper. *Seeing and Savoring Jesus Christ*. Wheaton, IL: Crossway Books, 2001.
- "Count Zinzendorf was undoubtedly one of the most extraordinary personages... He was a lover of Jesus, and a friend of man." — August Gottlieb Spangenberg. August Gottlieb Spangenberg. *The Life of Nicholas Lewis, Count Zinzendorf, Bishop and Ordinary of the Church of the United (or Moravian) Brethren*. Translated by Robert Kilner. London: Samuel Holdsworth, 1838.
- "The Saviour permitted to come upon us a Spirit of whom we had hitherto not had any experience or knowledge. Hitherto we had been the leaders and helpers. Now the Lord has taken us by the hand and the Lord alone will lead us." — Count Nikolaus Ludwig von Zinzendorf, as recorded by contemporary Moravian chroniclers. J. E. Hutton. *A History of the Moravian Church*. London: Moravian Publication Office, 1901.

- "The Moravians... are the gentlest, bravest folk I have ever met." — John Wesley. John Wesley. *The Journal of the Rev. John Wesley*, vol. 1. Edited by Nehemiah Curnock. London: Epworth Press, 1909.
- "I was greatly indebted to Count Zinzendorf and the Moravian brethren." — John Wesley. John Wesley. *The Works of the Rev. John Wesley*, vol. 13. London: Wesleyan Methodist Book Room, 1872.
- "It is the whole business of the whole church to preach the whole gospel to the whole world." — Charles H. Spurgeon. Charles H. Spurgeon. *The Metropolitan Tabernacle Pulpit*, vol. 28. London: Passmore & Alabaster, 1882.

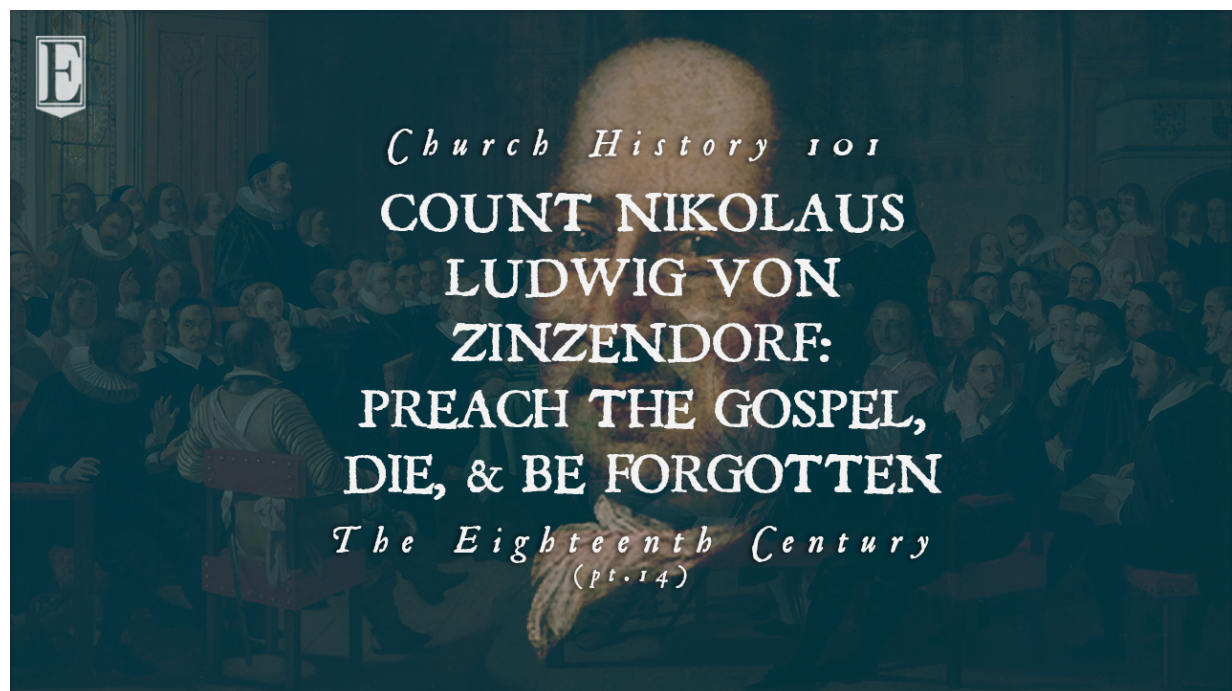
QUOTES BY COUNT NIKOLAUS

- "Preach the gospel, die, and be forgotten." — Nikolaus Ludwig von Zinzendorf. *Nine Publick Lectures on Important Subjects in Religion*. London: J. Hutton, 1746.
- "I have but one passion: It is He, it is He alone. The world is the field and the field is the world; and henceforth that country shall be my home where I can be most used in winning souls for Christ." — Nikolaus Ludwig von Zinzendorf. *Teutsche Gedichte*. Herrnhut: Selbstverlag des Grafen, 1735.
- "I am destined to proclaim the message, unmindful of personal consequences to myself." Nikolaus Ludwig von Zinzendorf. *Erzählung der Brüder von der Gnadenzeit*. Barby: Brüdergemeinde, 1756.
- "These wounds were meant to purchase me. These drops of blood were shed to obtain me. I am not my own today. I belong to another. I have been bought with a price." — Nikolaus Ludwig von Zinzendorf. *Sammlung geistlicher und lieblicher Lieder*. Herrnhut: David Zander, 1725.
- "Our method of proclaiming salvation is this: to point out to every heart the loving Lamb, who died for us... by the preaching of His blood, and of His love unto death, even the death of the cross." — Nikolaus Ludwig von Zinzendorf. *Zwey und dreyßig Reden*. Barby: Brüdergemeinde, 1755.
- "Only atheists attempt to comprehend God with their mind." — Nikolaus Ludwig von Zinzendorf. *Der Socrates von Dresden*. Leipzig: Johann Friedrich Hekel, 1725.
- "Missions, after all, is simply this: Every heart with Christ is a missionary, every heart without Christ is a mission field." — Nikolaus Ludwig von Zinzendorf. *Bericht von den Brüder-Gemeinen*. London: J. Hutton, 1753.
- "Jesus, still lead on, Till our rest be won; And although the way be cheerless, We will follow fearless." — Nikolaus Ludwig von Zinzendorf. A

Collection of Hymns of the Children of God. London: J. Hutton, 1754.

- “To win for the Lamb that was slain the reward of His suffering!” —
Nikolaus Ludwig von Zinzendorf. *Hymns Composed for the Use of the Brethren.* London: James Hutton, 1749.

IMAGE



Count Nikolaus Ludwig von Zinzendorf: Preach the Gospel, Die, and Be Forgotten - The Eighteenth Century (pt.14)

In an age when Protestantism had largely lost its missionary fire, Christ raised up a German nobleman, Count Nikolaus Ludwig von Zinzendorf, to rekindle a passion for the glory of the crucified Lamb and to launch the greatest missionary movement the world had yet seen. Through Zinzendorf's radical devotion, his founding of the Moravian renewal, and his sending of the first Protestant foreign missionaries, Christ demonstrated that a heart wholly surrendered to the wounds of Jesus can change the course of history.

Count Nikolaus Ludwig von Zinzendorf (1700-1760)

Nikolaus Ludwig von Zinzendorf was born on 26 May 1700 in Dresden, Saxony, into one of the noblest families of the Holy Roman Empire, only months after his father's sudden death.^[^1] Raised by his devout grandmother Henriette von Gersdorf and aunt Henrietta in an atmosphere saturated with Philipp Jakob Spener's Pietism, Zinzendorf loved Jesus from earliest childhood.^[^2] At age four he wrote love-letters to Christ; at age six he declared, "I want to be a true servant of Jesus Christ."^[^3]

From 1710 to 1716 he studied at August Hermann Francke's Paedagogium in Halle, the epicenter of Pietism, where at age twelve he founded a boys' prayer covenant called "The Order of the Grain of Mustard Seed" with lifelong friends who vowed to spread the gospel worldwide.^[^4] Sent to study law at Wittenberg (1716–1719) to prepare for court service, Zinzendorf outwardly conformed but secretly devoured missionary reports and kept his "Mustard Seed" vows.^[^5] In 1721, while on his Grand Tour, he saw Domenico Fetti's painting *Ecce Homo* in Düsseldorf with the inscription, "I have done this for thee; what hast thou done for me?" The encounter shattered him and reoriented his entire life toward the wounds of Christ.^[^6]

On 7 September 1722, at age twenty-two, Zinzendorf married the equally pious Countess Erdmuthe Dorothea von Reuss; together they agreed their estates would serve Christ's kingdom rather than worldly glory.^[^7] That same year, Moravian refugees fleeing persecution arrived on his estate. Zinzendorf granted them asylum, and they founded the settlement of Herrnhut ("The Lord's Watch").^[^8] By 1727 Herrnhut had grown to 300 quarrelsome refugees, but on 13 August 1727, after Zinzendorf moved into the community and imposed a "Brotherly Agreement," an extraordinary outpouring of the Holy Spirit occurred during Communion, launching the famous 100-year, unbroken 24-hour prayer chain.^[^9]

In 1731, hearing the testimony of an Inuit convert and a Caribbean slave in Copenhagen, Zinzendorf was convicted; soon the first two Moravian missionaries, Leonard Dober and David Nitschmann, sailed to St. Thomas—sixty years before

William Carey.[^10] By Zinzendorf's death in 1760, the tiny Moravian church (fewer than 30,000 members) had sent 226 foreign missionaries—a ratio of one missionary per fifty-eight members, unmatched in church history.[^11] Banished from Saxony for ten years (1736–1746), Zinzendorf preached across Europe, founded communities in England, the Netherlands, and Pennsylvania, and personally evangelized Jews, soldiers, and Native Americans.[^12]

Financially ruined by pouring his entire fortune into missions and refugee care, Zinzendorf died deeply in debt on 9 May 1760 at Herrnhut, aged sixty. His last words were, "Now, my dear Savior, I go to Thee."[^13] His final hymn verse declared, "Christ's blood and righteousness my beauty are, my glorious dress."[^14]

Theological Lessons from Count Zinzendorf

Zinzendorf's life teaches three enduring lessons for Christ's church.

First, Christ must be exalted, not ourselves. Zinzendorf lived by the motto, "Preach the gospel, die, and be forgotten."[^15] He taught that the supreme aim of every believer is to magnify the Lamb who was slain. Reformed theologian Jonathan Edwards, who was influenced by the Moravians, wrote, "The glory of Christ is the great end of the creation and redemption; all things are for Him and by Him" (*A History of the Work of Redemption*, 1774 [Edinburgh: William Laing, 1774], 234).[^16]

Second, every heart without Christ is a mission field, and every heart with Christ is a missionary. Zinzendorf declared, "Missions, after all, is simply this: Every heart with Christ is a missionary, every heart without Christ is a mission field."[^17] Charles Spurgeon later echoed, "Every Christian is either a missionary or an impostor" (*The Soul Winner*, 1895 [London: Passmore & Alabaster, 1895], 15).

Third, all of life must be lived for Christ. Zinzendorf's "blood-and-wounds" theology, though often misunderstood, centered on passionate love for the suffering Savior: "These wounds were meant to purchase me. These drops of blood were shed to obtain me. I am not my own today. I belong to another. I have been bought with a price."[^18] John Calvin taught, "We are not our own; Christ is all in all. The whole of our salvation is in Him" (*Institutes of the Christian Religion*, 1559, trans. Henry Beveridge [Edinburgh: Calvin Translation Society, 1845], 3.11.8).

Conclusion: Christ's Victory in the Eighteenth Century

In the eighteenth century, God used Count Nikolaus Ludwig von Zinzendorf to proclaim the gospel and show us how to live all of life for Christ. From a Saxon castle to the Caribbean islands, from a 100-year prayer meeting to the first Protestant missionaries, Zinzendorf's passion for the wounds of Jesus set the world ablaze with missions. As historian Kenneth Scott Latourette concluded, "More than any other single individual, Zinzendorf and the Moravians reawakened Protestantism to the Great Commission and became the forerunners of the

modern missionary movement" (*A History of the Expansion of Christianity*, vol. 3 [New York: Harper & Brothers, 1939], 45).

Let us learn from Zinzendorf: exalt Christ alone, see every soul as a mission field, and live every moment as purchased by His blood. May the same fire that burned in Herrnhut burn in us until Christ's name is praised in every tongue. Amen.

[^1]: Arthur J. Freeman, *An Ecumenical Theology of the Heart: The Theology of Count Nicholas Ludwig von Zinzendorf* (Bethlehem, PA: Moravian Church in America, 1998), 23.

[^2]: Freeman, *Ecumenical Theology*, 25*.

[^3]: Nikolaus Ludwig von Zinzendorf, *Memoirs of James Hutton*, ed. Daniel Benham (London: Hamilton, Adams, 1849), 12.

[^4]: John R. Weinlick, *Count Zinzendorf: The Story of His Life and Leadership in the Renewed Moravian Church* (Nashville: Abingdon Press, 1956), 34.

[^5]: Weinlick, *Count Zinzendorf*, 45.

[^6]: A. J. Lewis, *Zinzendorf, the Ecumenical Pioneer* (London: SCM Press, 1962), 56.

[^7]: Lewis, *Zinzendorf*, 67.

[^8]: Weinlick, *Count Zinzendorf*, 89.

[^9]: Freeman, *Ecumenical Theology*, 112.

[^10]: Kenneth Scott Latourette, *A History of the Expansion of Christianity*, vol. 3 (New York: Harper & Brothers, 1939), 45.

[^11]: Latourette, *Expansion of Christianity*, 3:48.

[^12]: Lewis, *Zinzendorf*, 134.

[^13]: Weinlick, *Count Zinzendorf*, 234.

[^14]: Nikolaus Ludwig von Zinzendorf, *Sammlung geistlicher und lieblicher Lieder* (Herrnhut: David Zander, 1725), hymn 412.

[^15]: Nikolaus Ludwig von Zinzendorf, *Nine Publick Lectures on Important Subjects in Religion* (London: J. Hutton, 1746), 112.

[^16]: Jonathan Edwards, *A History of the Work of Redemption* (Edinburgh: William Laing, 1774), 234.

[^17]: Nikolaus Ludwig von Zinzendorf, *Bericht von den Brüder-Gemeinen* (London: J. Hutton, 1753), 45.

[^18]: Zinzendorf, *Sammlung geistlicher und lieblicher Lieder*, hymn 234.