

Károli Gáspár Reformed University
Postgraduate Doctoral School of Law and Political Sciences
Head of Doctoral School: Prof. Dr. Jakab Éva



“The letter kills, but the Spirit gives life” (2Cor 3,6b).

The Nomos Pneumatological approach- Gospel and Law as the forum internum of right to freedom of thought, conscience and religion;

Thesis Booklet

Thesis Supervisor:

Dr. habil. Köbel Szilvia

Made by:

dr. Ormóshegyi Zoltán

Hajdúszoboszló

2024

Table of contents

1. The reason for the choice of the topic	3
2. The aim of the thesis	3
3. Summary of a selected research task	4
4. Research methodology and the research carried out	4
5. Overview of the content of the thesis	4
5.1 <i>A pneumatological approach to nomos in the Scriptures. Law and gospel in Scripture</i>	4
5.2 <i>The pneumatological approach to nomos in the history of theology.</i>	5
5.3 <i>The pneumatological approach to nomos within jurisprudence</i>	6
6. Summary of new scientific findings (theses)	7
7. Publications of the doctoral candidate	9
8. Presentations at scientific conferences	13
9. Scholarships, conferences, awards	15

1. The reason for the choice of the topic

In these apocalyptic times, everything has become a sign for us. Every year, some 200,000 of our fellow believers are murdered by representatives of other world religions. In thirty years the blood of seven million murdered fetuses has been spilled in Hungary and hundreds of millions in Europe. The rapidly multiplying world has sensed that Europe is a vacuum for the future of the foetus. Today, the vacuum effect is fearsome. In response, Western Christianity is being severely liberalised. In Europe we are witnessing the erosion of our own Christian roots and values. We are long overdue in preparation, but even further behind in action. The fate of humanity, we must admit, is out of humanity's hands, even though it never was, but with our swords, our money or our wits, we have always believed it or wanted to give the impression of believing it. We have forgotten that "The earth is the Lord's, and the fullness thereof; the world is the Lord's, and the inhabitant thereof." (Psalm 24:1) "Let us also take seriously the fact that, in the context of national, European and world history, there will be extraordinary surprises and shocks in the life of mankind, for which no government, not even empire, can prepare, because this will be part of the phenomena preceding the return of Jesus Christ."¹

Our world today, bleeding from a thousand wounds, looks to the Church for healing, for guidance in the midst of chaos. Theology and jurisprudence both need a Spirit-led approach. Only an interdisciplinary approach can provide lasting and real answers to the challenges of our time. This is what this thesis seeks to help us do.

2. The aim of the thesis

“What our Church needs is not a reformation, because there is nothing wrong with her creeds or her organization, but a revival through the work of our evangelization.”² The revival is still being carried out today through the Word of God and His Holy Spirit. The revival should start from the church. The aim of this dissertation is to work this awakening by showing that the work of the Holy Spirit cannot be confined within the walls of the church alone. The Gospel and the law have something to say beyond theology in responding to our national, social and world-historical destinies.

In 1954, John Victor wrote in the *Capstone* about grace at work "from the outside in": “The Church is first and foremost a servant of God's special grace, which belongs to the miracle of salvation. It must, however, recognize that God has other means of working grace in general, that is to say, in grace which extends to all, because it is exercised towards the whole of creation. Therefore, the Church must accept it if society, with the intention of changing the state of affairs, unconsciously serves the general grace of God. It must be recognised that grace not only works outwards from the church, but also from the world towards the church. As an example of this, Paul cited the shipwreck at Malta, when the islanders exercised "no ordinary humanity"

¹Szabó Dániel, *Megtapasztalások, feladatok* In.: Presbiter 2015. július- augusztusi szám, 15.

²Victor János, *Egyházi jövőnk útja. Evangelizáció? Ébredés? Reformáció?* In.: Református Figyelő, 1929. november 9-ei szám.

with the apostle and his companions, and this was gratefully recorded by the writer of Acts (Acts 28:2).”³

Thank God we live in a different age today than we did in 1954. However, God can still use government today, including legislation and law enforcement, to be His leiturgos and diaconos. Without God, we can move from chaotic conditions to a desire to look to the Lord, "But I will look to the Lord, I will wait for the God of my salvation; my God will hear me." (Micah 7:7)

3. Summary of a selected research task

I was preoccupied with the theological roots of human rights in the study of theology. And as a lawyer, I was interested in exploring the links between the two disciplines. In my view, the link is human rights, the 'mother right' of which is the right to religious freedom. The right to religious freedom has an individual fundamental right aspect, which is a right that belongs to natural persons, is part of their personality and in this sense cannot be restricted, while the external exercise of this right can be restricted. There is also a collective aspect to the right to religious freedom, which covers the church and forms of community worship in general. The main point of inquiry is how theology and the pneumatological approach formulated here can enrich state ecclesiastical law. The scholarly analysis begins with an analysis of law and evangelism as they appear in Scripture and theological history, followed by a presentation and analysis of the domestic regulation of the law of freedom of thought, conscience and religion.

4. Research methodology and the research carried out

The research can be divided into theoretical and empirical research. During the theoretical research I tried to find relevant Hungarian and foreign literature. The search for theological and legal literature was continued at universities in Hungary and at the University of Princeton. The empirical research was based on my experiences in university teaching and a questionnaire survey among my students. During these seven years of university education (2011-2017), I conducted a survey among both theology and law students on my topic. It was also informed by my work experience in legislation and law enforcement.

5. Overview of the content of the thesis

5.1 A pneumatological approach to nomos in the Scriptures. Law and gospel in Scripture

The first chapter of this dissertation presents the Old and New Testament approaches to law and gospel.

It starts in the Old Testament, from the Hebrew concept of the law and then moves to the theological concept of the (systematic) law. He then groups and presents the Old Testament collections of laws. After presenting the hierarchy of Jewish legal sources, the question of how Old Testament law is "different" is addressed by comparing this body of law with Near Eastern

³ Victor János, *A kívülről is befelé munkálkodó kegyelem*, In: Református Egyház 1952. február 15-ei száma. Lsd: Bolyki János, *Az időszereű Victor János*, In.: Victor János, *Az egyház bűnei Bűnbánati vizsgálódások, Egyházi életünk válsága*, (Budapest: Kálvin János Kiadó, 2003), 18.

law. After an introduction to the Book of the Covenant and the Decalogue, we will examine the concepts of the Law Gospel of the prophets of the Captivity. We will go as far as the cult reform of Josiah and Nehemiah chapter 8. The world of the Old Testament law is far from boring, and the concept of law is far from static. The concept of law has constantly changed, evolving so that the Decalogue, which is the "core" of the law, is the model for all law. God's people did not and cannot keep the law, so God's people, by His Holy Spirit, write the law on their hearts.

In the New Testament section, the interpretation of the law by Jesus is presented. That is, what it means that Jesus fulfilled the law. For the unfulfilled law was the work of the Holy Spirit. The law makes such high demands that only God can fulfil them. In his interpretation of the law, Jesus does not "lower" the bar, but raises it even higher. In doing so, he wants to bring us to the point where the fulfilment of the law which the Lord has set before us is fulfilled in us by the Lord himself through his Holy Spirit.

Even in the heart of God, there is a constant struggle between the truth (letter) of the law and the mercy of God. Jesus fulfilling the law means, among other things, that God's mercy has triumphed over his justice. The gospel brings us to the deepest core of things, that while we were still enemies of God, the Son of God died for us. God's "heart is broken" for Israel and for the church. His heart bleeds for the punishment of sin.

In the relationship between the law and the gospel, the Lord is also in a struggle in Himself. In the great tension between his justice (his letter) and his mercy, he is carrying out the great processes of salvation history. The law is not static in the heart of God. God has repentance. God "tests" Abraham and Moses. Joseph "tests" the hearts of his brothers. To illustrate that sin has consequences. Sin is not something that can just be "passed over". Joseph wants to bring his brothers to repentance. To the point of seeing if the fraternal relationship has changed? With the gospel, God wants to heal. But to do this, the diagnosis must first be made. The diagnosis is made by the law. The therapy is the gospel. God has struggled with himself in terms of justice and mercy. This mercy of God culminates in Jesus. Man keeps neither the law nor the covenant. In response, God makes an everlasting covenant with man in Jesus Christ, where He writes His law on our hearts. The consequences of the law written on the heart are taught in Romans and Galatians.

5.2 The pneumatological approach to nomos in the history of theology.

This part of the paper presents an arc. As we have seen in the previous chapter, how the law written on a stone tablet becomes the law written on the heart. This chapter presents a systematic theological approach to the gospel and the law from the Reformation to the present day. After a clarification of the biblical foundations, the systematic theological structure follows, including the dogmatic part. From the Reformation era, Melancthon examines Luther's and Calvin's approach to systematic theology. The classical approach, the gospel order of the law, will be modified by Charles Barth. Barth, however, does not teach that the law gospel order has no *raison d'être*. After all, he himself writes: "The traditional order of "Law and Gospel" has lost its place"⁴

In our reading, it means that the law continues to make the diagnosis. The gospel provides the therapy. However, when we talk about the relationship of the law to the gospel in the context of justification, it is important to point out again and again that Jesus Christ fulfilled the law. The law has its role, but in its place. Within the ark of the covenant. God gives both the law and the gospel into the hands of sinful man. man abuses both. He twists the law to suit himself. And

⁴Karl Barth, *Evangelium und Gesetz*, (München: CHR. Kaiser Verlag, 1956), 5.

the gospel he makes a cheap gospel. When you preach that I can do anything because God will forgive me. The gospel and the law of God are holy and have lost none of their power because we have abused them. On the contrary, it is increasingly showing its own light, its own inner dynamism, not only within scripture and theology, but also within jurisprudence, within the canon law of the state.

István Török, among others, applied the Barthian approach to the theological, ecclesiastical and social structure of Hungary. He pointed out how dangerous an atheistic, godless system of pretence can be, whether within the state or the church. The invocation of the name of God, the coating of your inhuman sins in a religious gloss, is a mockery of the law as well as the gospel. It is also true of ecclesiastical legislation that what is inhuman is also impious. Church and legal policies that keep congregations underage are in no way compatible with the biblical concept of gospel and law.

"The more clearly the divinity of the Church unfolds before us, the more we are struck by her human frailty and misery. The life of the Church is undoubtedly open to criticism."⁵

This criticism can come from outside and from within. External criticism is the criticism that society has of the church. And for internal criticism, he quotes Overbeck, who saw a continuing decline in church history. "Kirchengeschichte- Verfallsgeschichte"⁶

Church criticism is an awakening and edifying ministry. Even in her disabilities, she speaks of the Church as her mother, with love and humility. As Dániel Berzsenyi puts it, "Good criticism is nothing but applied teaching... while... it is not worthy of our hatred, but of our whole respect, if it is faithful to our aims."⁷

„Though every stone be moved by the devil to corrupt the grace of Christ, and though the enemies of God strive to do so by their foolish attacks, yet they cannot quench it, nor make the blood of Christ so unprofitable that it does not bear some fruit.”⁸

And finally, he quotes from Calvin's Gallic Creed: "It is good for us if the wickedness and ingratitude of men lead us to look to heaven, from which we expect our salvation."⁹

In other words, a correct vision of the Gospel and the law opens up a horizon so wide that, in spite of all the miseries of the world and of his personal life, he confesses that the first and last word of God is the Gospel. With two feet on the ground, he goes through many struggles, but he believes that God's plan is being carried out in the church, theology and society.

5.3 *The pneumatological approach to nomos within jurisprudence*

This part of the thesis outlines a possible interdisciplinary approach to the classical natural law and legal positivist approach. This kind of approach is called "spiritual jurisprudence" in the Anglo-Saxon literature. Burnside puts the essence of this movement thus.

"Spiritual jurisprudence recognises that faith in God has consequences for law and the practice of law."¹⁰

For our thesis, this means that it attempts to approach the current state ecclesiastical legislation from a biblical basis, incorporating insights from Reformed and New Reformed theology, and focusing on the work of the Holy Spirit. The legal and spiritual history that has led to the current

⁵Török István, *Etika*, (Amsterdam: Free University Press, 1988), 131.

⁶ Uo., 132. Church history is a history of steady decline.

⁷ Berzsenyi Dániel, *A kritikáról*

⁸ Kálvin, *Institutio*, IV. 1,2.

⁹Török István, *im.*, 136.

¹⁰ Jonathan P. Burnside, *God, Justice, and Society: Aspects of Law and Legality in the Bible* (New York: Oxford University Press, 2011), XXIX.

legislation in force is presented. The essay derives man's freedom not from the philosophical foundations of the Enlightenment, but from man's divinity and his relationship with God. It agrees with the thesis that human rights developed from religious freedom (Georg Jellinek, Auguste Laugel).

But there is something to be said for this approach in today's existing legislation. The dynamic work of God's Spirit can be seen not only within theology and the church, but also within jurisprudence and the application of the law. A good example of this is the United States of America, where the Great Awakening gave rise to the state system and where Calvinistic, Puritan ideas are still present in legislation and the application of the law. Thank God, Hungary also has a state system where the Government counts on the work of the churches. It regards them not as opponents, not as enemies, but as partners. In this section, the paper shows that an effective response to the challenges of today's world can only be achieved in a pneumatological, interdisciplinary way.

The inner side of the idea of the right to freedom of conscience and religion can be seen in what the essay discussed in chapter two. One's thought and conscience are equally freed by the Gospel for a fuller, more meaningful life. And the life liberated by the gospel seeks to apply in both ecclesiastical and secular legislation the scriptural principles which the first two chapters of this essay have explored. However, the application of these principles is in itself a necessary but not a sufficient condition. This is why we have drawn on the ethics of Bonhoeffer and the relevant writings of Barth.

6. Summary of new scientific findings (theses)

1. The understanding of the concept and order of law and gospel in Scripture can have a fruitful impact on the study of theology and can enrich the concept of law and justice in jurisprudence, opening up the perspective of interdisciplinarity and providing a clarifying aid to the problem of conceptual delimitations. An explanation and familiarisation with the Old Testament concepts of law (mitzvah, mispat, Torah) can help to clarify professional discourse. The New Testament *nomos* is the concept that has catalysed reflections of different ages and thinkers, even if "law" is not even close to being an exact translation of *nomos*. It is important to note that, theologically, Jesus' interpretation of the law and the 'hierarchy of sources of law' reflects a particular conception of substance, since in this context the legislator and the divine person who administers the law are one and the same. Secular, state legislation, especially in the contemporary conception and context of the rule of law, is very different, especially in the coordinate system of the separate functioning of church and state. The presentation of the dynamic relationship between law and gospel can benefit scholarly inquiry and lead to a new approach in the field of ecclesiastical history. But it does not stop there. He admits that "the Church has become part of a false appearance, a historical lie, and must now pay for her foolishness and her sin."¹¹
2. In the history of theology, the clarification and understanding of the relationship between law - gospel, gospel - law in Reformed and New Reformed theology can enrich our perspective from a pneumatological point of view. Alternatively, the

11 Uo., 133.

clarification of the relationship between the classical law and the Gospel can be understood as a forum internal to the freedom of thought, conscience and religion, since the relationship between these concepts can be understood within Christian freedom. Christian freedom cannot be separated from the external freedom guaranteed by law. The "apex" of theological investigation is the Barthian approach, which was applied to the Hungarian situation, among others, by István Török in his theological critique, who explained that natural law is only implicitly God's will and its validity is not absolute.

3. This kind of pneumatology approach is applicable not only within the science of theology, but also in jurisprudence, including denominational ecclesiastical law, and partly also in state ecclesiastical law, especially in the Hungarian regulation of the right to freedom of thought, conscience and religion. Human rights, according to the consensus view in the literature, as already mentioned above, have developed from religious freedom. The inner and outer freedom of man is not a philosophical product, but stems from the most decisive aspect of man's personality, of man's dignity. Therefore, the Gospel, through persons filled with the Holy Spirit, can be present in any sphere of social life. The Church's administration of justice and the Church's administration of justice in general should be adapted not only to the letter of the law but to the divine pneuma. This, however, cannot be expected from secular, state legislation and the application of the law, since there is no overall social homogeneity which would accept the same system of belief as truth in one and the same way. The present paper also aims to clarify the demarcation and contrast between state and ecclesiastical (religious) law, as mentioned above.

7. Publications of the doctoral candidate

2023

Az emberi jogok és a jog interdiszciplináris megközelítése
JOGELMÉLETI SZEMLE : 2 pp. 84-100. , 17 p. (2023)

2022

Az egyházak oktatási tevékenysége (269-284)

Az egyházak szociális tevékenysége (285-294)

Az egyházak kulturális tevékenysége (295-299)

Vallási közösségek és média (300-302)

A Tábori Lelkészi Szolgálat (303-305)

A vallásszabadság gyakorlásának speciális estei (306-310)

Evangélikus Egyházjog (465-494)

Unitárius Egyházjog (495-500)

Ortodox kánonjog (449-459)

Zsidó jog (519-531)

Vallási közösségek nyilvántartása a mai Magyarországon (176-185)

Magyarországi vallási közösségek pénzügyi forrásai és gazdálkodása a jogi szabályozás tükrében (186-213)

In. Köbel Szilvia (szerk.), Az állami és a felekezeti egyházjog alapjai, Patrocinium Kiadó, Budapest, 2022.

2021

Egyházjog: A hatalom eszköze, vagy az eszköz hatalma? In. Csorba Dávid, Homoki Gyula, Rácsokné Fügedi Zsófia, Szatmári Emília (szerk), „...és az igazság lesz majd a mérce” Tisztelgő írások Szathmáry Béla professzor úr 65. születésnapjára (Sárospatak: Tiszáninneni Református Egyházkerület Hernád Kiadó, 2021), 113-123.

2019

The Readiness of God. Close reading of Karl Barth within Volume II/1 of the Church Dogmatics

In. Peleskey Miklós Péter (főszerk.), *Teológus tavasz konferenciakötet, "Újulatok meg lelketekben és elmétekben (EF 4,23), Az egyház megújulása a reformációra emlékezve,* (Debrecen: a Debreceni Református Hittudományi Egyetem Doktori Iskolájának és Doktorandusz Önkormányzatának közös kiadványa, 2019), 205-214.

Ecclesia semper reformanda alkalmazása az Egyházzogon belül, In. Peleskey Miklós Péter (főszerk.), *Teológus tavasz konferenciakötet, "Újulatok meg lelketekben és elmétekben (EF 4,23), Az egyház megújulása a reformációra emlékezve,* (Debrecen: a Debreceni Református Hittudományi Egyetem Doktori Iskolájának és Doktorandusz Önkormányzatának közös kiadványa, 2019), 239-246.

Igemagyarázat 2019/2(Bible study), In. Fénysugarak, Bethánia CE Szövetség Iratmissziója, Budapest, 2019, 34-41.

2018

Igemagyarázat 2019/1(Bible study), In. Fénysugarak, Bethánia CE Szövetség Iratmissziója, Budapest, 2018, 68-75

Igemagyarázat 2018/2 (Bible study), In. Fénysugarak, Bethánia CE Szövetség Iratmissziója, Budapest, 2018, 202-211.

2017

Igemagyarázat (Bible study), In. Fénysugarak, Bethánia CE Szövetség Iratmissziója, Budapest, 2017, 190-197.

Egyházi bíráskodás ma, a reformáció szemszögéből, (Ecclesiastical Arbitration today from the Reformation's Perspective.) In. Collegium Doctorum 13. évfolyam 2017/ 2. szám, 171-176.

Evangélium és törvény a Barmeni hitvallásban (Gospel and Law in the Barmen Declaration)
In. Theológia Szemle 2017/4. szám 295-298.

2016

Az egyházak, vallási közösségek oktatási, szociális és kulturális tevékenysége. Vallási közösségek és média. A Tábori Lelkeszi Szolgálat. A vallásszabadság gyakorlásának speciális estei. A Református Egyház szervezete. Evangélikus Egyházzog. Unitárius Egyházzog. In. Köbel Szilvia(szerk.), *Az állami és a felekezeti egyházzog alapjai,* Patrocinium Kiadó, Budapest, 2016.

A *"triplex usus legis"* alkalmazásának lehetősége a parókiális jog szabályozásában. In. Theológiai Szemle, LIX évfolyam, 2016. 1. szám 24-27.

Igemagyarázat In. Fénysugarak, Bethánia CE Szövetség Iratmissziója, Budapest, 2016, 27-33.

2015

A nomosz pneumatikus megközelítése – a teológia és a jog lehetséges találkozási pontjai az egyházi jogi törvényben. In. Pribula László (szerk.) *A jogalkalmazás vitatott területei – Vallásszabadság és egyházjog*, Printart-Press, Debrecen, 2015, 76-84.

Evangelium és/vagy törvény a fogság prófétáinál (Ezékiel, Deutero-Ézsaiás.) In. Gér András László, Jenei Péter, Zila Gábor (szerk.), *Hiszek, hogy megértsem*, Konferenciakötet, Károli Gáspár Református Egyetem, Budapest, 2015, 62-69.

2014

A törvény pneumatikus megközelítése – a teológia és a jog lehetséges találkozási pontjai az egyházi jogi törvényben. In. Koncz István – Szova Ilona (szerk.), *A Tudomány szolgálatában* című IX. Ph.D. konferencia előadásai II. kötet, Professzorok az Európai Magyarország Egyesület, ISBN: 978-963-89915-4-6, 96-101.

<http://www.peme.hu/userfiles/A%20tudom%C3%A1ny%20szolg%C3%A1lat%C3%A1ban%20-%20II.%20k%C3%B6tet.pdf>

„A megújulás előfeltételei és egyházi jogi következményei, Tanulmány. In. Collegium Doctorum, Magyar Református Teológia, 10. évfolyam, A Magyarországi Református Egyház Kálvin János Kiadója, Budapest, 2014, 107-115.

2013

„Az ENSZ 1948. évi Emberi Jogi Deklarációjának szellemi gyökerei” Tanulmány. In. www.peme.hu, elektronikus könyv, ISBN 978-963-88433-8-8, 2013. március 12.

Igemagyarázat az 1Thesszalonika 4,9-18 alapján. In. Igazság és Élet, Folyóirat a lelkipásztori nevelői munka számára, 2013. szeptember 01.

Igemagyarázat. Text: Zsidó 4,14 – Zsidó 8,13. In. Fénysugarak 2013. 2. félév, Bethánia CE Szövetség Iratmissziója, Budapest, 2013. szeptember 22-28.

Igemagyarázat. Text: János 3,14 – János 4,38. In. Fénysugarak 2014. 1. félév, Bethánia CE Szövetség Iratmissziója, Budapest, 2013, (2014. január 5-január 11.)

2012

Igemagyarázat. In. Fénysugarak 2012. 1. félév, Kiadja a Bethánia CE Szövetség Iratmissziója, 2012. április 1-7.

Igemagyarázat a Zsidókhöz írt levél 10,1-10 alapján. In. Igazság és Élet Folyóirat a lelkipásztori nevelői munka számára, 2012. augusztus 8-11.

2011

Modernised EU Social Security Coordination- One year later – Looking forward, Conference Report, Társszerző. Nemzeti Erőforrás Minisztériuma,
www.osservatorioinca.org/section/includes/attach_file/MSSC2011.pdf

2005

Könnyeink fénné válnak – Juhász Zsófia életrajz. In. Református Tiszántúl, 2005. XIII. évfolyam 5. szám, 20-21.

8. Presentations at scientific conferences

2018

A Károli Gáspár Református Egyetem Hittudományi Karán, az elmúlt hét évben végzett egyházzjogi oktatás bemutatása. Előadás, Doktorok Kollégiuma, Egyházzjogi Szekció, Nagykőrös, 2018. augusztus 21.

2017

Egyházi bírászkodás ma a reformáció szemszögéből, Doktorok Kollégiuma – Egyházzjogi Szekció, Előadás, Debreceni Református Hittudományi Egyetem, Debrecen, 2017. július 9-12.

The Readiness of God. Close reading of Karl Barth within Volume II/1 of the Church Dogmatics, Teológus tavasz PhD konferencia, Debreceni Református Hittudományi Egyetem, Debrecen, 2017. március 10-12.

Ecclesia semper reformanda alkalmazása az Egyházzjogon belül, Teológus tavasz PhD konferencia, Debreceni Református Hittudományi Egyetem, Debrecen, 2017. március 10-12.

2015

A nomosz pneumatikus megközelítése, Könyvbemutató, Debreceni Református Hittudományi Egyetem, 2015. október 06.

„A *„triplex usus legis”* alkalmazásának lehetősége a parókiális jog szabályozásában.”
Doktorok Kollégiuma – Egyházzjogi szekció, előadás- Pápa, 2015. Július 6.

2014

„*A törvény pneumatikus megközelítése – a teológia és a jog lehetséges találkozási pontjai az egyházzjogi törvényben*”, PhD konferencia, Professzorok az Európai Magyarországiért Egyesület (PEME) szervezésében, Budapest, 2014. október 29.

„*Evangélium és törvény egymáshoz való viszonya a Barmeni Hitvallásban*” Nemzetközi Teológus Konferencia, Károli Gáspár Református Egyetem, Hittudományi Kar, Budapest, 2014. október 24.

„*A nomosz pneumatikus megközelítése – a teológia és a jog lehetséges találkozási pontjai az egyházzjogi törvényben.*” Debreceni Egyetem Állam és Jogtudományi Kar, Tudományos Konferencia, Debrecen, 2014. október 29.

„Református értékek a jogban – Kálvin nyomán” Doktorok Kollégiuma, Előadás, Egyházjogi szekció ülésén, Sárospatak, 2014. július 14.

2013

„Evangélium és/vagy törvény a fogság prófétáinál (Ezékiel, Deutero Ézsaiás), Fialat Kutatók és Doktoranduszok IV. Nemzetközi Teológuskonferenciája, Budapest, 2013. november 30.

"Az egyházi megújulás előfeltételei és egyházjogi következményei – Gondolatok az Egyházi Jövőkép Bizottság munkája kapcsán." Előadás a Doktorok Kollégiuma Egyházjogi szekciójában, DRHE, Debrecen, 2013. augusztus 22.

„Az Egyház mint harcoló közösség” Előadás a Budapest – Kaposztásmegyeri Református Egyházközség gyülekezeti táborában, SDG konferenciaközpont, Balatonszárszó, 2013. július 20.

„Az ENSZ 1948. évi Emberi Jogi Deklarációjának szellemi gyökerei” Előadás a Professzorok az Európai Magyarországért Egyesület által szervezett A „Tudományos próbapálya” című PhD konferenciáján. Budapest, 2013. 03.12.

2012

„Az evangéliumi áttörés 1945-1948-ig és hatása a Magyarországi Református Egyházra” Előadás a Doktorandusz Kollégium ülésén, Debreceni Református Hittudományi Egyetem, Debrecen, 2012. 11.21.

9. Scholarships, conferences, awards

August 2016. – December 2016: Doctoral Research Scholar at Princeton Theological Seminary, NJ, USA.

October 2016. Religious Freedom Conference, Emory University GA, USA.

November 2011 Represent the Hungarian Government, as a head of the Hungarian delegation at the 7 th Asia-Europe Meeting (ASEM) on Interfaith Dialogue “Harnessing the benefits and addressing the challenges of migration through interfaith and intercultural dialogue.”, Manila.

April 2007—May 2007: European Union study visit. Visit to the Institutions of the Union. Brussels Luxembourg

2006: Participation in the OTDK Conference, Section of Law and Political Science at the Széchenyi István University, Győr.

2003–2004: Scholar of the Reformed Church of Hungary at Princeton Theological Seminary, NJ, USA.

2003: Participation of the American Academy Of Religion (AAR), Atlanta, GA, USA.

2002: Participation of Cambridge Summer School of Theology, Cambridge, UK.

2001: Winning the Best Opponent Award in the Section of Political Science and Law (OTDK) Pázmány Péter Catholic University, Budapest.

2000: Participation of International Fellowship of Evangelical Students (IFES), Aschaffenburg, Bischoffsheim, Germany.