

Comparative Theology

from *A Comparative View of the Doctrines and Confessions of the Various Communities of Christendom*

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<i>Romish</i>	<i>Greek</i>	<i>Lutheran</i>	<i>Reformed</i>	<i>Arminian</i>	<i>Socinian</i>
Christianity is a divine revelation communicated to man through Christ, the saving truths of which must be derived					
from the Bible and tradition		from the Bible alone			from the New Testament
Which, under the special influence of the Holy Ghost, have been, the former written, the latter continued uncorrupt					
The interpretation of the Bible rests with the church, led by the Holy Ghost		There exists in the Church no infallible tribunal of interpretation of Holy Scripture; Its divine contents unfold themselves to every Christian			
and finally with the Pope					
According to the Christian revelation,					
<i>The doctrine of God</i>					
God is a Trinity;					God, the eternal and absolute Being, is one
that is, the divine essence exists in Three Persons, both in nature and in dignity perfectly equal					Jesus, the Man, was in time exalted by God to divine majesty; and to Him, who now in eternity is God, belongs divine honour;
The Holy Ghost proceeds from the Father				equal in nature, but in dignity admitting subordination	the Holy Ghost is nothing personal in God, but the divine power working unto sanctification.
and from the Son		Alone	and from the Son		
Besides this Triune God there is no object of divine worship.					Besides this one Being there is no object of divine worship.

Yet it is wholesome to invoke Mary, who was conceived without sin, and	the saints as intercessors with God, and to reverence their pictures and relics	All service of saints, pictures, and relics is contrary to Scripture.			
<i>Romish</i>	<i>Greek</i>	<i>Lutheran</i>	<i>Reformed</i>	<i>Arminian</i>	<i>Socinian</i>
<i>Anthropology</i>					
Man is born with a corrupt bias, which was not his property from the beginning of the race; the first man, that is, as he came from the hands of his Creator, possessed					
(besides natural faculties of his soul) habitual holiness and immortality (gifts of divine grace).	Immortality, perfect wisdom, and a will regulated by reason.	a <i>justitia originalis</i> inwrought, and belonging to his nature (and immortality)		Innocence, and hope of continuance in being.	
Through the first sin,					
Adam and his posterity lost those divine gifts of grace, and his will (towards good) was weakened.	Adam and his posterity lost immortality, and his will received a bias towards evil	Adam and his posterity lost the <i>justitia originalis</i> , and there entered a total corruption of his nature (in spiritual things)		Adam and his posterity lost their destined freedom from death; and now, in consequence of repeated sinning, man's nature is firmly held by a bias to evil.	
In this state the natural man, even before he commits actual sin, is a sinner before God (in original or inherited sin)				The natural man is affected with an inherited evil, which, however, does not involve guilt.	
Original sin consists in the <i>caerentia justitiae originalis</i> ; evil concupiscence, however, is not itself sin, but only leads to sin.		Evil concupiscence is positively original sin.		The bias to evil is not in itself sin.	
and commits, following his evil desire, manifold sins,					
Although not absolutely without the power of will towards good, well pleasing to God, and not in this natural state doing only evil.		Being altogether unable to do what is pleasing to God, and able to do nothing but sin.		Although not absolutely unable to do anything good.	
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<i>Christology</i>					
Christ					
The Son of God (became man) (who appeared in the flesh as the Son of God)					A man, conceived by the Holy Ghost as the Son of God
Consisting					
Of two natures (the Divine and the Human), which, most internally and inseparably united, make one only Person,					of one nature, the Human, exalted to divine majesty
		so that the properties of the one nature belong also to the other (<i>communicatio idiomatum</i>)	Yet so that no mutual communication of the properties of the two natures takes place,		
Has, according to the eternal purpose of God, obtained for mankind reconciliation with God and eternal life,					
immediately;					mediately;
inasmuch as He by His vicarious death has made satisfaction to God for the world's sins;					in that by His teaching and work He has opened the way for an amendment acceptable to God, which He rewards of His grace with forgiveness and eternal salvation.
His satisfaction was perfectly commensurate with the sins of the world, and had before God a sufficient value.			although His death had not in itself this satisfying power, but received it through the mercy of God, who reckoned the satisfaction, imperfect of itself, as perfect for man.		His death was not expiatory: it gave to men a great motive to amendment; and also led Christ Himself to divine dignity and heavenly authority on behalf of His own.
The satisfaction of Christ was indeed					

more than sufficient; and the superabundant merit of the Redeemer is committed to the Church as a precious treasure.					
<i>Romish</i>	<i>Greek</i>	<i>Lutheran</i>	<i>Reformed</i>	<i>Arminian</i>	<i>Socinian</i>
The condition under which man is made partaker of reconciliation with God and eternal salvation is spiritual regeneration, which man attains to, being moved upon and sustained by the Holy Ghost.					
Lacking all power of his own to good, can begin and complete only through the influence of the Holy Ghost.		By the help of the Holy Ghost begins and finishes.		Begins by his own strength, but can finish only by the aid of the Holy Ghost.	
But this Divine help is					
Offered to all men without distinction			Offered only to those whom God has by His eternal absolute decree elected to salvation.	Imparted to all men without distinction,	
but may by them be rejected			It cannot be resisted by the elect.	but may by them be rejected.	
In order to attain to salvation, man is justified;					
that is, habitual righteousness is infused into him; and by the good works which he thereby performs, he merits increase of grace and eternal salvation.		that is, he receives from God forgiveness of sins (and hope of eternal salvation)			
The justified					
May do more than the commandments of God demand, and, by observing the		can, however, do no more than the commands of God require.			

evangelical counsels, may obtain a higher degree of moral perfection and of heavenly salvation.					
May, however, through mortal sins, fall from a state of grace;		But never, even through great sins, can altogether lose the grace of God.		may, however, sink again into the state of the unregenerate.	
Mortal sins do not necessarily destroy faith.		Mortal sins consist not with faith.			
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The Regeneration of man is effected by means of the word of God					
and by means of the Sacraments,				The sacraments are ceremonies which sensibly exhibit the spiritual covenant between God and man.	The Sacraments are ceremonies by means of which the Christian publicly avows his faith in Christianity.
Which under visible signs communicate to Christians the invisible grace of God.		Which under and in visible signs communicate to Christians the invisible grace of God.	Which in the communication of visible signs seal to the Christian divine grace.		
The Sacraments exhibit this power, administered by godly or ungodly ministers,					
In every partaker <i>ex opera operato</i> ,		Only in believers,			
			the elect		
If the administrator does it <i>cum intentione</i>		Without the intention of the minister being necessary.			
Of such Sacraments there are					
Seven: Baptism; Confirmation; Eucharist; Penance; Marriage; Orders; Extreme Unction.	Only two, that is, Baptism and the Lord's supper				

					Baptism was not ordained as a permanent rite.
Baptism must be administered to children of Christians,			Baptism may be administered to the children of Christians.		
And it entirely destroys original sin.		And it abolishes the guilt of original sin, without destroying the sin itself.			
In the Eucharist the veritable body and the veritable blood of Christ are substantially present,			In the Supper, bread and wine are signs of the substantial, not present, body and blood of Christ.		
that is, under the elements, which on consecration lose their substance, and are changed into the substance of Christ.		that is, in and under the elements; which do not lose their substance, nor are changed into the body of Christ.			
The body and blood of Christ are by communicants corporeally partaken of;			The body and blood of Christ are partaken of by recipients spiritually in faith;		The communicants receiving both,
And this participation increases sanctifying grace, confirms the forgiveness of remissible sins, preserves from mortal sins, etc.		And this participation assures of forgiveness of sins, life, and salvation.		And thus make thankful confession of the death of Christ suffered for men, and their union with Christ.	
The laity need to receive only the body of Christ.	All Christians must receive the bread and the wine.				
The Eucharist is also an expiatory sacrifice, in which the priest presents unbloody to God the body of Christ, which was offered in blood on the cross; and this oblation of Christ in the mass procures benefit for the living and the dead.					
Justification lost may be restored through repentance.					
Penance consists not merely (a) in sincere repentance, but also (b) in confession of sin		Repentance consists essentially of sincere sorrow for sin.			

to the priest, in which the individual mortal sins of which a man is conscious must be recounted, and (c) in the discharge of penances imposed by the priest for the removal of the temporal punishments which may have been imposed by God.				
	Confession of sin to the priest is not necessary			
	<table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <td data-bbox="449 412 722 597" style="width: 33%;"></td> <td data-bbox="722 412 1010 597" style="width: 33%; text-align: center;">But useful, and therefore as an ecclesiastical institute to be retained.</td> <td data-bbox="1010 412 1318 597" style="width: 33%; text-align: center;">But in certain cases useful, and therefore to be permitted to such as desire.</td> </tr> </table>		But useful, and therefore as an ecclesiastical institute to be retained.	But in certain cases useful, and therefore to be permitted to such as desire.
	But useful, and therefore as an ecclesiastical institute to be retained.	But in certain cases useful, and therefore to be permitted to such as desire.		
	Yet no enumeration of particular sins is to be required. Ecclesiastical penances disparage the merit of Christ.			
With the absolution of the priest, who here acts as judge, penance makes a proper sacrament.	<table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <td data-bbox="732 672 1010 893" style="width: 33%; text-align: center;">Absolution is bestowed by the minister, not as judge, but as announcer of the divine will.</td> <td data-bbox="1010 672 1963 893" style="width: 67%; text-align: center;">Penance is by no means a Christian sacrament.</td> </tr> </table>	Absolution is bestowed by the minister, not as judge, but as announcer of the divine will.	Penance is by no means a Christian sacrament.	
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<p>He who dies without having made full satisfaction is placed in purgatory, where, before he can enter heaven, he must undergo discipline of purification.</p> <p>Indulgence dispensed by the Church secures dispensation from penance to those who know true repentance.</p> <p>Indulgence also, like masses for the dead and other pious works, abridge (<i>per modum suffragii</i>) the pains of purgatory.</p>	<table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <td data-bbox="449 893 722 1440" style="width: 33%; text-align: center;">There is no purgatory.</td> <td data-bbox="722 893 1963 1440" style="width: 67%; text-align: center;">Purgatory, and all that is connected with it, is of human invention.</td> </tr> </table>	There is no purgatory.	Purgatory, and all that is connected with it, is of human invention.	
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The Church of Christ					
is the fellowship of all confessors of Christ, good and evil, united under Christ and His visible representative the Pope.	is the fellowship of all those who accept and profess the articles of faith transmitted by the apostles, and approved by general synods.	is the fellowship of saints united under Christ as their invisible Head, in which the pure gospel is preached and the sacraments are duly administered.			is the fellowship of those who hold fast in faith and obedience, and outwardly confess, the doctrines of salvation announced by Christ.
Without this visible church is no salvation.		Without this church is no salvation.			
The same is under the abiding influence of the Holy Ghost, and therefore cannot err as to matters of faith.		The same is by the Holy Ghost led into all truth.			
In the service of the Church specially appointed persons are necessary,					
which form an order essentially distinguished from other Christians. This order has many gradations of spiritual offices and dignities, which <i>jure divino</i> are distinguished in their prerogatives: that is, in bishops, priests, and ministers.		which form an order only officially distinguished from other Christians. There are no priests, And all (<i>jure divino</i>) have the same vocation and official rights.			
Among the bishohps, the first (Primas) is the Bishop of Rome, as successor of the Apostle Peter, and therefore the visible head of the Church.	Among the bishops the four patriarchs have the highest rank, but are of equal dignity among themselves.	(rather is the Pope Antichrist)			
The bishops under the Pope,	The bishops,				
united in a general council, represent the Church, and infallibly decide, under the guidance of the Holy Ghost, concerning all matters of faith and ecclesiastical life.		And if united in a Synod, they must decide only according to the written word of God.			
All ministers of Christ must be regularly called and appointed.					Christian ministers

				need no specific call.	
To their office, however, they are consecrated					
By the sacrament of orders, which		By the apostolic ordinance of imposition of hands, which may be exercised by all ministers,			
Impresses upon them an indelible character, but					
Can be administered only by the bishop.					
and entails the obligation of celibacy.	Bishops must be unmarried, but priests and deacons must not contract a second marriage; otherwise they lose their right to exercise spiritual functions.	And does not involve the obligation of celibacy.			
To all priests in common belongs, besides the preaching of the gospel, the administration		The office of the ministry consists in the preaching of the gospel, and in administration of the sacraments;			
of five sacraments: baptism, penance, Eucharist, marriage, and extreme unction;	Of six sacraments: baptism, confirmation, penance, Eucharist, marriage, unction of sick;				
And the presentation of the sacrifice of the mass.		As also the exercise of the power of the keys.			
Of the sacraments of confirmation and orders.	Of the sacrament of orders.				
Ecclesiastical ceremonies are part of the divine service, most of them having apostolical origin; and those connected with the sacraments must not be omitted by		Ecclesiastical ceremonies, which are not part of the divine worship, may be ordered by every particular church according to the need of the community, in harmony with the word of God;			

the priests, on pain of mortal sin.					
		pictures and altars may be set up in churches.	But they need be few; and pictures and altars are not to be suffered in churches.		