

A COMPARATIVE VIEW

OF

THE DOCTRINES AND CONFESSIONS OF THE
VARIOUS COMMUNITIES OF CHRISTENDOM,

WITH ILLUSTRATIONS FROM THEIR ORIGINAL STANDARDS.

BY

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TABLES OF COMPARATIVE THEOLOGY.

COMPARATIVE

ROMISH.	GREEK.	LUTHERAN.	REFORMED.
Christianity is a Divine			Revelation communicated
the saving			truths of which
from the Bible and tradition ;			from the
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, and finally with the Pope.			There exists in the Church contents unfold
	According		to the
God is			a
that is, the divine essence exists in dignity		Three Persons, both in nature and perfectly equal.	
(The Holy Ghost proceeds from Father and Son.)	(The Holy Ghost proceeds from the Father alone.)		(The Holy Ghost proceeds
	Besides this Triune God		there is no
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,
Man is born with a corrupt			bias, which was not his
the first man,			that is, as he came
(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).	
	Through		the

THEOLOGY.—TABLE I.

ARMINIAN.	SOCINIAN.
<p>to mankind must be Bible alone,</p>	<p>through Christ, derived from the New Testament.</p>
<p>no infallible tribunal of interpretation of themselves to Christian Trinity; that is, the divine essence exists in Three Persons, equal in nature, but in dignity admitting subordination. from Father and Son.)</p>	<p>Holy Scripture; its divine every Christian. Revelation God, the eternal and absolute Being, is one 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 is nothing personal in God, but the divine power working unto sanctification.</p>
<p>object of divine worship. pictures, and relics is property from the from the hands of his innocence, and hope of</p>	<p>Besides Him there is no object of divine worship. contrary to Scripture. beginning of the race; Creator, possessed continuance in being.</p>
<p>first</p>	<p>sin</p>

TABLE I.—*continued.*

ROMISH.	GREEK.	LUTHERAN.	REFORMED.
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).	
In this state the natural man, even	sinner before God	before he commits actual sin, is a	
Original sin consists in the <i>carentia justitiæ originalis</i> ; evil concupiscence, however, is not itself sin, but only leads to sin.		(in original or inherited sin).	Evil concupiscence is positively original sin.
although not absolutely without power of will towards good, well pleasing to God, and not in his natural state doing only evil.	and commits,	following his evil desire,	being altogether unable to do what is pleasing to God, and able to do nothing but sin.

TABLE I.—*continued.*

ARMINIAN.	SOCINIAN.
Adam and his posterity lost their destined consequence of repeated sinning, man's	freedom from death; and now, in conse- quence is firmly held by a bias to evil.
The natural man is affected with an involve	inherited evil, which, however, does not guilt.
The bias to evil is	not in itself sin.
manifold although not absolutely unable	sins, to do anything good.

COMPARATIVE

ROMISH.	GREEK.	LUTHERAN.	REFORMED.
			Chr
	the Son of God (became man)	(who appeared in the flesh	as the
			con-
	of two natures (the Divine and the	Human), which, most internally and insepar-	
		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	
	im-	me-	diate-
	inasmuch as He	by His vicarious death has made satisfaction	
His satisfaction was perfectly commensurate		with the sins of the world, and had before	
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.		God a sufficient value.	
	The condition	under which man is made partaker of	which
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.	
	But	this Divine	
offered to all men		without distinction ;	offered only to those whom God has by His eternal absolute decree elected to salvation.
but may by them		be rejected.	It cannot be resisted by the elect.
	In	order to attain to	

THEOLOGY.—TABLE II.

ARMINIAN.	SOCINIAN.
ist	
Son of God)	a man, conceived by the Holy Ghost and born as the Son of God,
sisting	
ably united, make one only Person,	of one nature, the Human, exalted to divine majesty.
mankind reconciliation with God and	eternal life,
ly ;	mediately ;
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.
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.
reconciliation with God and eternal salvation	tion is spiritual regeneration,
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.
help	is
imparted to all men	without distinction,
but may by them	be rejected.
salvation, man is	justified ;

TABLE II.—*continued.*

ROMISH.	GREEK.	LUTHERAN.	REFORMED.
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
may do more than the commandments of God demand, and, by observing the evangelical counsels, may obtain a higher degree of moral perfection and of heavenly salvation.	The justified	can, however, do no	
But the venial sins, which do not in their nature work condemnation, may be expiated by personal satisfactions.	may, however, fall from a	through mortal sins, state of grace; The lighter sins (of inadvertence), which might indeed bring condemnation, are forgiven by God's grace for Christ's merits' sake.	but never, even through great sins, can altogether lose the grace of God.
Mortal sins do not necessarily destroy faith.		Mortal sins consist not with faith.	

TABLE II.—*continued.*

ARMINIAN.	SOCINIAN.
from God forgiveness of sins (and hope of	eternal salvation).
more than the commands of	God require.
may, however, sink the unre-	again into the state of generate.

COMPARATIVE

ROMISH.	GREEK.	LUTHERAN.	REFORMED.
	<p>The by means and by means</p>	<p>Regeneration of man of the word of the Sacraments,</p>	
<p>which under visible signs communicate to Christians the invisible grace of God.</p>		<p>which under and in visible signs communicate to Christians the invisible grace of God.</p>	<p>which in the communication of visible signs seal to the Christian divine grace.</p>
<p>The Sacraments exhibit this power,</p>		<p>administered by godly or ungodly ministers,</p>	
<p>in every partaker <i>ex opere operato</i>,</p>		<p>only in believers,</p>	<p>the elect,</p>
<p>if the administrator does it <i>cum intentione</i>.</p>		<p>without the intention of the minister being necessary.</p>	
	<p>Of</p>	<p>such Sacraments</p>	
<p>seven : Baptism ; Confirmation ; Eucharist ; Penance ; Marriage ; Orders ; Extreme Unction.</p>			<p>only two,</p>
<p>Baptism must be and it entirely destroys original sin.</p>		<p>administered to children of Christians, and it abolishes the guilt of original sin, without destroying the sin itself.</p>	
<p>In the Eucharist the veritable body and the Christ are substantially</p>		<p>veritable blood of present,</p>	<p>In the Supper, bread</p>
<p>that is, under the elements, which on consecration lose their substance, and are changed into the substance of Christ.</p>		<p>that is, in and under the elements ; which do not lose their substance, nor are changed into the body of Christ.</p>	
<p>The body and blood of Christ are by corporeally partaken</p>		<p>communicants of ;</p>	<p>The body and blood of Christ are partaken of by recipients spiritually in faith ;</p>
<p>and this participation increases sanctifying grace, confirms the forgiveness of remissible sins, preserves from mortal sins, etc.</p>		<p>and this participation assures of forgiveness of sins, life, and salvation.</p>	
<p>The laity need to receive only the body of Christ.</p>	<p>All Christians</p>	<p>must receive the</p>	

THEOLOGY.—TABLE III.

ARMINIAN.	SOCINIAN.
is	effected
of	God;
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.
there	are
that is, Baptism and the Lord's	Supper. Baptism was not ordained as a permanent rite.
Baptism may be administered	to the children of Christians.
and wine are signs of the substantial, not	present, body and blood of Christ.
the communicants	receiving both,
and thus make thankful confession of the union with	death of Christ suffered for men, and their Christ.
bread and the	wine.

TABLE III.—*continued.*

ROMISH.	GREEK.	LUTHERAN.	REFORMED.
<p>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.</p>			
<p>Justification</p>		<p>lost may be restored</p>	
<p>Penance consists not merely (<i>a</i>) in sincere repentance, but also (<i>b</i>) in confession of sin to the priest, in which the individual mortal sins of which a man is conscious must be recounted, and (<i>c</i>) in the discharge of penances imposed by the priest for the removal of the temporal punishments which may have been imposed by God.</p>		<p>Repentance consists essentially but useful, and therefore as an ecclesiastical institute to be retained.</p>	<p>Confession of sin to the priest in certain cases useful, and therefore to be permitted to such as desire. Yet no enumeration of Ecclesiastical penances</p>
<p>With the absolution of the priest, who here acts as judge, penance makes a proper sacrament.</p>		<p>Absolution is bestowed by the minister, not as judge, but as announcer of the divine will.</p>	
<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. Indulgence dispensed by the Church secures dispensation from penance to those who know true repentance. Indulgence also, like masses for the dead and other pious works, abridge (<i>per modum suffragii</i>) the pains of purgatory.</p>	<p>There is no purgatory.</p>		<p>Penance is by no means Purgatory, and all</p>

TABLE III.—*continued.*

ARMINIAN.	SOCINIAN.
<p>through repentance.</p> <p>of sincere sorrow for sin. priest is not necessary,</p> <p>particular sins is to be required. disparage the merit of Christ.</p> <p>a Christian sacrament. that is connected with it, is of human</p>	<p>invention.</p>

COMPARATIVE

ROMISH.	GREEK.	LUTHERAN.	REFORMED.
	The		Church
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 all the articles of faith transmitted by the apostles, and approved by general synods.		is the fellowship of saints united under the pure gospel is preached and the
Without this visible church is no salvation.			Without this church
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
	In the		service of the Church specially
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, bishops, priests, and ministers.			which form There and all
Among the bishops, the first (<i>Primas</i>) 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.		There is no [rather is the
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,
	All ministers		of Christ must be regularly called
	To their		office, however, they are
by the sacrament of orders, which			by the apostolic ordinance of imposition of
impresses upon them an indelible character, but			
can be administered only by the bishop,			

THEOLOGY.—TABLE IV.

ARMINIAN.	SOCINIAN.
<p style="text-align: center;">of</p> <p>Christ as their invisible Head, in which sacraments are duly administered.</p> <p>is no salvation.</p> <p>Ghost led into all truth.</p>	<p>Christ</p> <p>is the fellowship of those who hold fast in faith and obedience, and outwardly confess, the doctrines of salvation announced by Christ.</p>
<p style="text-align: center;">appointed persons are</p> <p>an order only officially distinguished from</p> <p style="text-align: center;">are no</p> <p>(<i>jure divino</i>) have the same vocation and</p> <p>first among these (<i>jure divino</i>), and no visible</p> <p>Pope Antichrist].</p>	<p>necessary,</p> <p>other Christians.</p> <p>priests,</p> <p>official rights.</p> <p>head of the Church</p>
<p style="text-align: center;">they must decide only according to the</p> <p>and appointed.</p> <p>consecrated</p> <p>hands, which may be exercised by all ministers,</p>	<p>written word of God.</p> <p>Christian ministers need no specific call.</p>

TABLE IV.—*continued.*

ROMISH.	GREEK.	LUTHERAN.	REFORMED.
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
To all priests in common belongs, besides the preaching of the gospel, the administration			The office of the ministry administration
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
To the bishops alone belongs the administration			
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 the priests, on pain of mortal sin.		Ecclesiastical ceremonies, which are not Pictures and altars may be set up in churches.	the need of but they need be few; and pictures and altars are not to be suffered in churches.

TABLE IV.—*continued.*

ARMINIAN.	SOCINIAN.
does not involve the obligation of	celibacy.
consists in the preaching of the gospel, of the	and in sacraments ;
the power of the keys.	
part of the divine worship, may be ordered the community, in harmony with the word	by every particular church according to of God ;