

Comparison & Contrast Between Western & Eastern Christianity (R15)

	WESTERN	EASTERN
Language	Latin	Greek
	Political Unification: Constantine 308-337	Theological 'Unification': Nicaea 325
Major City	Rome	Constantinople (Byzantium)
Last Emperor	476	1453
Dominant Theologians	Augustine, Aquinas	John (Damascus), Theodore (Studios), Maximus, Gregory Palamas
Trinity	Spirit basis	Father basis
Nature of God	Oneness	Threeness
Christology	Sacrificial Function	Incarnational Function
Original Sin	Substantial	Relational (Broken Relationship)
Salvation	Born into a State of Sin <i>Monergism</i> : God confers a State of Grace	Born in Sin, Exposed to Light & Grace <i>Synergism</i> : God works with us to Remake us in His image
Baptism	Washing away Original Sin	Cleansing from all Sin; Breathing New Life
Communion	Language of Sacrifice (Mass) Unleavened Bread	Union with Christ (Light): Theosis Leavened Bread
Judgment	Purgatory	Maybe purgatory, maybe not
Priesthood	Unmarried	Married
Top leadership	Papacy, Bishop of Rome	Council of Bishops

1054 The Final Schism

Roman Catholicism

The Orthodox Church

CLASSICAL CALVINISM & ARMINIANISM COMPARED & CONTRASTED (R15)

CALVINISM/REFORMED

**Absolute Sovereignty
& Justice of God**

Sin: 'missing the mark'
'failure to achieve God's perfect standard'

Atonement: Christ 'paid the penalty'
& Propitiated God's Wrath

Salvation: *Relative* change
Monergistic: God's work *alone*

Justification: **Imputed** Righteousness
Reckoned righteous, remaining sinner

Sanctification: At death

Glorification: At death

ARMINIAN/ANGLICAN/WESLEYAN

God's Absolute Goodness & Love, shown in
His Grace & Human Freedom to Respond to Him

Sin: 'willful transgression of the known Law of God'
'broken relationship with the holy God'

Atonement: Christ is God's 'atoning sacrifice', His
gracious gift to reconcile humanity to His love

Salvation: *Real* change
Synergistic: God's work *with* Human cooperation

Justification: **Imparted** Righteousness
Made righteous: once a sinner; now saved by grace

Sanctification: During this life

Glorification: At death

TULIP

Total Human Depravity

Unconditional Election of some for salvation

Limited Atonement effective for the Elect

Irresistible Grace extended only to the Elect

Perseverance of the Elect **Unconditionally**

ACURA

All Sinned; God's Grace Mitigates Human Depravity

Conditional Election of 'the willing' for salvation

Unlimited Atonement for the sins of the whole world

Responsible Grace, resistible by unwilling humanity

Assurance of Perseverance: **Remain rightly related**

(The ACURA acrostic has been developed by Don Thorsen in multiple presentations & books)

John Wesley 1703-1791

Parents: **Samuel Wesley**, Anglican Priest after being raised Puritan; Oxford Educated.
Susanna Annesly Wesley, Doctor's 25th daughter; raised Puritan.

Born **June 17, 1703** in Epworth Rectory. 15th of 19 children, only 6 alive at time of birth. Brother Charles born 4 years later.

Raised under the authority of the Bible and the conquest of the will. His mother his primary teacher. Precise oratory, organization, clarity of thought her gifts to John.

Age of 5, rescued from the burning Rectory, "A brand plucked from the burning".

1714-20 London prep school.

1720 to Oxford

1725 Received BA from Oxford; ordained deacon in the Church of England.
Began reading the holiness classics of Jeremy Taylor, William Law, & Thomas a Kempis

1726 Fellow of Lincoln College, Oxford. Tutor & lecturer in philosophy & logic.

1727 Received MA from Oxford;

1728 Ordained a Priest in the Anglican Church.

1729 Called back to teach at Oxford; became involved in Holy Club with Charles.

1735 George Whitefield joined the Holy Club.

October, 1735. John sailed to Georgia to "convert the heathen eager to hear the Gospel". Severe storm at sea – filled with great fear of dying. Moravians, even their children, seemed to have an assurance he lacked. His Georgia mission experience was a fiasco.

December, 1737. His personal romance went sour & he left defeated and discouraged.

1738 Back in London, he met Peter Bohler, a Moravian who challenged him to seek the witness of the Spirit for the assurance of his own personal salvation.

May 24, 1738 "A heart strangely warmed" hearing Luther's preface to the Romans read.

1739 The Great Methodist Revival. Building upon the work in Bristol launched by Whitefield in 1738, John Wesley began outdoor preaching in a variety of places to common working people by the thousands. Ultimately, he would organize multiple thousands of converts into bands, classes, and societies, all under the umbrella of the Anglican Church. These 'Methodists' would eventually become an independent church, in Britain and the USA, but not during the lifetime of John Wesley.

1766 Publication of *A Plain Account of Christian Perfection*