

This is an experimental page with links to books comparing different Christian Traditions

Eastern Orthodoxy and Evangelicalism

[Nassif, Bradley, and James J. Stamoolis. *Three Views on Eastern Orthodoxy and Evangelicalism*. 2004. \(Read on-line \).](#)

The authors are asking the question "Is Eastern Orthodoxy compatible with Evangelicalism?" There are three general answers: yes, no, and maybe. The book shows how Michael Horton, Vladimir Berzonsky, George Hancock-Stefan, Edward Rommen, Bradley Nassif and James Stamoolis answer those questions and show how the two traditions compare to each other.

Comparison between Eastern Orthodoxy, Roman Catholicism and Protestantism

Comparison between Orthodoxy, Protestantism & Roman Catholicism. <http://christianityinview.com/comparison.html>

This online reference chart provides a clear, side-by-side comparative analysis of the three major branches of the global Christian tradition across twenty distinct theological categories. The table systematically outlines crucial differences in foundational doctrines, highlighting the Protestant commitment to sola scriptura and forensic justification by faith alone in sharp contrast to the sacramental, tradition-infused frameworks of Roman Catholicism and Eastern Orthodoxy. While the resource effectively compresses complex dogmatic issues—such as papal infallibility, the filioque controversy, and the nature of the Eucharist—into an accessible, neutral summary, a conservative reader will note that it represents broad, "representative" traditions and lacks the deep, exegetical rigor found in standard confessional works. It serves as a highly functional, basic diagnostic tool for identifying the structural lines of demarcation within Christendom.

[Pelikan, Jaroslav. *Divine Rhetoric: The Sermon on the Mount as Message and a Model in Augustine, Chrysostom, and Luther*. \(Read on-line\)](#)

Pelikan, a premier historian of Christian doctrine, delivers a brilliant comparative study of how three towering figures in church history interpreted and preached Christ's Sermon on the Mount (Matthew 5–7). Analyzing the works of Augustine of Hippo, John Chrysostom, and Martin Luther, Pelikan demonstrates how each theologian viewed the discourse not only as a divine message of dogmatic and moral truth but also as a supreme model of sacred rhetoric and homiletics. Writing with his characteristic historical depth, Pelikan highlights how Chrysostom brings an Eastern, exegetical focus on literal-moral duty, Augustine applies a Latin, deeply psychological and allegorical framework, and Luther introduces a distinctively Protestant, law-and-gospel paradigm. For the conservative expositor, this text serves as an invaluable window into the history of biblical interpretation, illustrating how historic orthodoxy has consistently wrestled with

applying Christ's radical ethical standards to the life of the believer.