

A Study of Denominations

A brief outline of doctrine and
practice

How did we get here?

- Great Schism- 1054
 - Orthodox Church
- Protestant Reformation
 - Lutheran- 1520
 - Martin Luther
 - Reformed- 1522
 - Ulrich Zwingli
 - Presbyterians (following Calvin) and Episcopalians (following the Church of England, Henry VIII)
 - Anabaptist- 1525
 - Georg Blaurock, Conrad Grebel
 - Mennonite, Brethren, Amish

How did we get here?

● Post-Reformation

- Baptist- 1609
 - John Smyth, John Calvin, Jacob Arminius
 - Baptist Church
- Restoration Movement
 - Alexander Campbell
 - Disciples of Christ and the Churches of Christ
- Wesleyan- 1729
 - John Wesley
 - Methodists, Wesleyans, Nazarenes, and Pentecostals
- Liberal- 1799
 - Friedrich Schleiermacher
 - United Church of Christ Unitarianism

The Catholic Church

- ◉ The Roman Catholic Church denomination is the largest Christian group in the world today with more than a billion followers constituting about half of the world's Christian population.

The Catholic Church

- The New Testament disciples of Jesus Christ provided the beginning origins of the Roman Catholic Church. For the first thousand years of Christianity no other established denominations existed, only "the one, holy, Catholic Church."

The Catholic Church

- Roman Catholic beliefs do not differ drastically from those of the other major branches of Christianity - Greek Orthodoxy and Protestantism. All three main branches hold to the doctrine of the Trinity, the divinity of Christ, the inspiration of the Bible, and so on. But on more minor doctrinal points, there are clear Catholic distinctive in belief.

The Catholic Church

- ◉ Distinctive Roman Catholic beliefs include the special authority of the pope, the ability of saints to intercede on behalf of believers, the concept of Purgatory as a place of afterlife purification before entering Heaven, and the doctrine of transubstantiation - that is, that the bread used in the Eucharist becomes the true body of Christ when blessed by a priest.

The Orthodox Church

- The word orthodox means "right believing" and was adopted to signify the true religion that faithfully followed the beliefs and practices defined by the first seven ecumenical councils (dating back to the first 10 centuries).

The Orthodox Church

- Orthodox Christianity claims to have fully preserved, without any deviation, the traditions and doctrines of the early Christian church established by the apostles. This is why they believe themselves to be the only true and "right believing" Christian faith.

The Orthodox Church

- ◉ Worship is considered the very center of church life in Eastern Orthodoxy. It is highly liturgical, embracing seven sacraments.
- ◉ It is characterized by a priestly and mystical nature. Veneration of icons and a mystical form of meditative prayer is commonly incorporated into their religious rituals.

Video

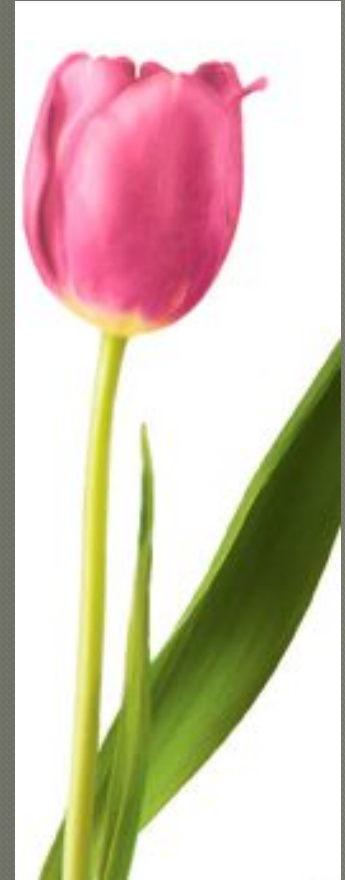
- The Orthodox Church

Calvinist Churches

- ◉ Presbyterian Church
- ◉ Baptist Church
 - Many Baptist Churches in the US follow the teaching of Jacob Arminius which is a form of Calvinism
- ◉ Reformed Church
- ◉ Many who call themselves “Bible Church”
- ◉ Many “Community” Churches

Five Point Calvinism-TULIP

- **Total Depravity** (also known as Total Inability and Original Sin)
- **Unconditional Election**
- **Limited Atonement** (also known as Particular Atonement)
- **Irresistible Grace**
- **Perseverance of the Saints** (also known as Once Saved Always Saved)



Total Depravity

- Sin has affected all parts of man. The heart, emotions, will, mind, and body are all affected by sin. We are completely sinful. We are not as sinful as we could be, but we are completely affected by sin.
 - Man's heart is evil (Mark 7:21-23) and sick (Jer. 17:9). Man is a slave of sin (Rom. 6:20). He does not seek for God (Rom. 3:10-12). He cannot understand spiritual things (1 Cor. 2:14). He is at enmity with God (Eph. 2:15). And, is by nature a child of wrath (Eph. 2:3).

Total Depravity

- The Calvinist asks the question, "In light of the scriptures that declare man's true nature as being utterly lost and incapable, how is it possible for anyone to choose or desire God?" The answer is, "He cannot. Therefore God must predestine."
- Calvinism also maintains that because of our fallen nature we are born again not by our own will but God's will (John 1:12-13); God grants that we believe (Phil. 1:29); faith is the work of God (John 6:28-29); God appoints people to believe (Acts 13:48); and God predestines (Eph. 1:1-11; Rom. 8:29; 9:9-23).

Unconditional Election

- ◉ God does not base His election on anything He sees in the individual. He chooses the elect according to the kind intention of His will (Eph. 1:4-8; Rom. 9:11) without any consideration of merit within the individual. Nor does God look into the future to see who would pick Him. Also, as some are elected into salvation, others are not (Rom. 9:15, 21).

Limited Atonement

- Jesus died only for the elect. Though Jesus' sacrifice was sufficient for all, it was not efficacious for all. Jesus only bore the sins of the elect.
- Support for this position is drawn from such scriptures as Matt. 26:28 where Jesus died for 'many'; John 10:11, 15 which say that Jesus died for the sheep (not the goats, per Matt. 25:32-33); John 17:9 where Jesus in prayer interceded for the ones given Him, not those of the entire world; Acts 20:28 and Eph. 5:25-27 which state that the Church was purchased by Christ, not all people; and Isaiah 53:12 which is a prophecy of Jesus' crucifixion where he would bore the sins of many (not all).

Irresistible Grace

- When God calls his elect into salvation, they cannot resist. God offers to all people the gospel message. This is called the external call. But to the elect, God extends an internal call and it cannot be resisted. This call is by the Holy Spirit who works in the hearts and minds of the elect to bring them to repentance and regeneration whereby they willingly and freely come to God.

Irresistible Grace

- Some of the verses used in support of this teaching are Romans 9:16 where it says that "*it is not of him who wills nor of him who runs, but of God who has mercy*"; Philippians 2:12-13 where God is said to be the one working salvation in the individual; John 6:28-29 where faith is declared to be the work of God; Acts 13:48 where God appoints people to believe; and John 1:12-13 where being born again is not by man's will, but by God's.

Perseverance of the Saints

- You cannot lose your salvation. Because the Father has elected, the Son has redeemed, and the Holy Spirit has applied salvation, those thus saved are eternally secure. They are eternally secure in Christ.

Perseverance of the Saints

- Some of the verses for this position are John 10:27-28 where Jesus said His sheep will never perish; John 6:47 where salvation is described as everlasting life; Romans 8:1 where it is said we have passed out of judgment; 1 Corinthians 10:13 where God promises to never let us be tempted beyond what we can handle; and Phil. 1:6 where God is the one being faithful to perfect us until the day of Jesus' return.

Video

- ◉ Calvinist Theology vs. Arminian Theology

What's the difference?

● **Lutheranism**

- **Human Will-** Total Depravity without free will until spiritual regeneration
- **Election-** Unconditional election to salvation only
- **Justification-** Justification of all people completed at Christ's death
- **Conversion-** Through the means of grace, resistible
- **Preservation and apostasy-** Falling away is possible, but reflection on one's faith provides assurance of preservation

What's the difference?

● Calvinism

- **Human Will**- Total Depravity without free will permanently due to the nature of divine sovereignty
- **Election**- Unconditional election to salvation; God extends mercy without foresight of faith or good works
- **Justification**- Justification is limited to those predestined to salvation, completed at Christ's death
- **Conversion**- Through the means of grace, irresistible
- **Preservation and apostasy**- Perseverance of the saints: the eternally elect in Christ will necessarily persevere in faith and subsequent holiness until the end

What's the difference?

● **Arminianism**

- **Human will** Total depravity, with prevenient grace (divine grace which precedes human decision) , does not preclude free will
- **Election-** Conditional election on the basis of foreseen faith or unbelief
- **Justification-** Justification made possible for all through Christ's death, but only completed upon placing faith in Jesus (*hypothetical universalism*)
- **Conversion-** Resistible on account of God-given free will
- **Preservation and apostasy-** Preservation is conditional upon continued faith in Christ; reflection on one's faith provides assurance



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Famous Lutherans?

- ◉ Video