

WORLD RELIGIONS

Survey of Denominations: Protestant Christianity

Lesson 4

Last week we looked at the enigma of orthodox Christianity, an enigma because orthodox churches have wandered from the truth of the gospel, the Word of God, and sound doctrine. Sadly, many protestant denominations or churches within specific denominations have wandered away from the truth as well. In fact, some protestant churches are more liberal than many orthodox churches, allowing congregants and even the clergy to be openly immoral. In order to be accurate and completely fair, each local church would have to be evaluated by itself. Since the scope of this series will not allow for detailed analysis, generalizations will have to suffice. Yet keep in mind that within any denomination there are churches that are more biblical and those that are less biblical. The goal of this study is to survey the history and general doctrinal distinctives of some of the major protestant denominations and groups.

I. KEY TERMS

A. Protestant/Protestantism

1. *Pocket Dictionary of Theological Terms*: "Protestantism is the product of the "protestation" movement within Christianity that originated in the sixteenth-century Reformation and was later focused in the main Protestant traditions (Lutheran, Calvinist/Presbyterian and Anglican/Episcopalian). Because Protestants emphasized the primacy of Scripture against the Roman Catholic elevation of tradition alongside the Bible, the Protestant principle suggests that believers ought to read and seek to understand the Scriptures, and that church practice ought to be continually subjected to the scrutiny of Scripture. The Protestant principle declares that the final authority in the church is the Holy Spirit speaking through the Scriptures."¹
2. *The New Encyclopedia of Christian Quotations*, quoting John Wesley: "The faith of the Protestants, in general, embraces only those truths, as necessary to salvation, which are clearly revealed in the oracles of God. Whatever is plainly declared in the Old and New Testaments is the object of their faith. They believe neither more nor less than what is manifestly contained in, and provable by, the Holy Scriptures ... The written Word is the whole and sole

¹ Stanley Grenz, David Guretzki and Cherith Fee Nordling, *Pocket Dictionary of Theological Terms* (Downers Grove, Ill.: InterVarsity Press, 1999), 97.

rule of their faith, as well as practice. They believe whatsoever God has declared, and profess to do whatsoever He hath commanded. This is the proper faith of Protestants: by this they will abide, and no other.”²

- B. **Free Churches** are “generally, churches not formally related to a state or nation, especially Protestant churches in England and elsewhere outside the established church. They were once called dissenters and nonconformists. The most notable of these free churches are the Methodists, Baptists, Congregationalists, and Presbyterians.”³
- C. **Reformed/Calvinistic** are terms used to describe denominations, local churches, or the beliefs of individuals who hold to the teachings of Martin Luther but especially John Calvin. Of essential importance to all reformed and/or calvinists, is the doctrine of justification by faith alone, through grace alone, by Christ alone, according to the Word of God alone, for the glory of God alone. These doctrines are often referred to as the “*solas of the reformation*.” Others define “reformed” as those holding to what are often called “the five points of Calvinism,” sometimes designated as the T.U.L.I.P. system i.e., Total depravity, Unconditional election, Limited atonement, Irresistible grace, and Perseverance of the saints. Calvin himself did not designate or refer to himself as either a “Calvinist” or as holding to a five point system. There is also disagreement as to what Calvin actually taught concerning the five points often associated with his name and the essence of what he taught in his *Institutes*.
- D. **Arminian** is a term used to describe those who follow in the theological footsteps of John Calvin’s theological sparing partner Jacobus Arminius. Arminius waged a life long battle against the teachings of John Calvin, putting more emphasis on the sovereignty of man and the freedom of man’s will in salvation than the sovereignty of God. Calvin taught that God was absolutely sovereign in salvation and that men believe unto salvation only in response to the saving grace of God working in their lives. The “Remonstrance” of 1610 cited 5 points of doctrine within John Calvin’s theology that the followers of Jacobus Arminius felt were wrong. Ironically, in refuting the five points, it gave birth to the five points of Calvinism.

²Mark Water, *The New Encyclopedia of Christian Quotations* (Alresford, Hampshire: John Hunt Publishers Ltd, 2000), 835.

³George Thomas Kurian, *Nelson's New Christian Dictionary : The Authoritative Resource on the Christian World* (Nashville, Tenn.: Thomas Nelson Pubs., 2001).

II. LUTHERAN

A. History of Lutheranism

1. *Josh McDowell's Handbook of Apologetics*: "After the Reformation the national churches in Germany and the Scandinavian countries took the name "Lutheran," after the great Martin Luther. Lutheranism came to America in the early seventeenth century. At first the Lutherans met with opposition from the Dutch Reformed church, which sent the first Lutheran minister back to Holland. The Lutherans continued in America but kept a low profile, mostly servicing the German and Scandinavians with Lutheran backgrounds.

The first Lutheran church in America was built in 1638 by Swedes. The Lutheran church began to grow, congregations multiplied, and by 1748 the first Lutheran synod, or collection of local congregations, was organized."⁴

2. *Nelson's New Christian Dictionary*: "Lutheranism is a confession and an ecclesiastical communion or tradition based on the theology formulated by Martin Luther. Lutheranism as a confession is based on the Augsburg Confession (1530), Apology of the Augsburg Confession (1531), Schmalkaldic Articles (1537), Formula of Concord (1577), and the Book of Concord (1580), as well as on Luther's Small and Larger Catechisms (1529). On the fundamental articles of the Trinity, the person of Christ and vicarious atonement, Lutheranism does not depart from the great creeds or Church Fathers."⁵

B. Doctrinal Distinctives of Lutheranism

1. **Baptism**: "In the Sacrament of Holy Baptism, water and God's promises connect the one who is baptized with the death and resurrection of Jesus Christ. This sacrament is an outward sign of our salvation and God's unbreakable promise to us of forgiveness and new life in Jesus Christ. Holy Baptism marks the entrance into the Christian community, the Church, and gathers the community together as children of God joined by their connection to Christ. Baptism is once and for all, and it is for people of any age."⁶

⁴Josh McDowell, *Josh McDowell's Handbook on Apologetics*, electronic ed. (Nashville: Thomas Nelson, 1997).

⁵George Thomas Kurian, *Nelson's New Christian Dictionary : The Authoritative Resource on the Christian World* (Nashville, Tenn.: Thomas Nelson Pubs., 2001).

⁶<http://www.elca.org/What-We-Believe/New-or-Returning-to-Church/Dig-Deeper/Baptism-Lutheran-view.aspx>

2. **The Lord's Supper:** "The Lord's Supper is not merely a memorial meal but is instituted by the Lord for the remission of sins, strengthening of faith, and as a means of union with Him and with fellow believers. Lutherans believe in the real presence (although not transubstantiation) whereby the blood and body of Christ are present in the wine and the bread."⁷

3. **Predestination:** "Lutheranism teaches that God has elected certain human beings for salvation in Christ Jesus before the foundation of the world, but does not teach an election to damnation."⁸

III. ANGLICAN/EPISCOPAL/CHURCH OF ENGLAND

A. History Anglican Church

"The churches of the Anglican Communion have their historical roots in the English Reformation, when King Henry VIII (r. 1509-1547) wished to obtain a divorce that the Pope would not grant. Through the Act of Supremacy of 1534, the king made himself the "supreme head" of the Church of England in place of the Pope.

. . . King Henry dissolved England's monasteries, destroyed Catholic shrines, and ordered the Great Bible (in English) to be placed in all churches. However, Henry allowed few doctrinal changes . . . and the Church of England remained almost fully [Roman] Catholic with the exception of loyalty to Rome.

A power struggle between English Protestants and [Roman] Catholics ensued during the reigns of Edward VI and Mary I. Under King Edward, Archbishop of Canterbury Thomas Cranmer contributed a great deal to the Protestant movement, . . .

Protestantism finally emerged victorious under Queen Elizabeth I (r. 1558-1603). . . Elizabeth appointed Protestant bishops, but reintroduced a crucifix in her chapel, tried to insist on traditional clerical vestments, and made other attempts to satisfy conservative opinion. The 42 Articles were reduced to 39 and the Book of Common Prayer was reissued.

⁷George Thomas Kurian, *Nelson's New Christian Dictionary : The Authoritative Resource on the Christian World* (Nashville, Tenn.: Thomas Nelson Pubs., 2001).

⁸Ibid.

After Elizabeth, Calvinist influences were dominant for a time, but High Churchmen regained control of the Church of England in the Restoration of 1660. In the latter 17th and early 18th centuries, Anglicanism was characterized by its emphases on reason, simple devotional religion and moral living. After about 1690, the controversy quieted down and the Church of England settled into the form that still characterizes it today.”⁹

B. Doctrinal Distinctives of the Anglican Church¹⁰

1. **Sacraments:** Anglican sacramental theology expresses elements in keeping with its status as being both a church in the [Roman] Catholic tradition as well as a church of the Reformation. . . Anglicanism places on the sacraments as a means of grace, sanctification and salvation as expressed in the church's liturgy and doctrine.

Of the seven sacraments, Anglicans recognize baptism and the Eucharist as being directly instituted by Christ. The other five sacraments are regarded variously as full sacraments by Anglo-Catholics.¹¹

2. *Nelson's New Christian Dictionary*: “**Thirty-Nine Articles** [is a] set of doctrinal statements of the Anglican Church . . . They do not constitute a creed, but are short dogmatic tenets defining the Anglican position [in contrast to Roman] Catholic, Calvinist, and Anabaptist teachings. Some of them are vague because they avoid narrow definition. Among the major issues dealt with are the Eucharist, the place of the holy Scriptures in salvation, creeds, general councils, and predestination. Since 1975 all Church of England clergy have been required to acknowledge the Thirty-Nine Articles as one of the historic formularies that undergird the Anglican tradition.”¹²

⁹http://www.religionfacts.com/christianity/denominations/anglican_history.htm

¹⁰One of the last great preachers and authors in the Church of England was J. C. Ryle. He was thoroughly biblical and by reading his books you might never know he was a minister in the Church of England. His books are all very good and worth reading. He was an exception to the norm in the Church of England.

¹¹http://en.wikipedia.org/wiki/Anglicanism#Sacramental_doctrine_and_practice

¹²George Thomas Kurian, *Nelson's New Christian Dictionary : The Authoritative Resource on the Christian World* (Nashville, Tenn.: Thomas Nelson Pubs., 2001).

IV. PRESBYTERIAN

A. History of Presbyterianism

1. *Nelson's New Christian Dictionary*: "National Presbyterian Church of Scotland, the mother church of Presbyterian churches around the world. As founded by John Knox in the sixteenth century, its doctrinal bases are the Scots Confession and the First and Second Books of Discipline, later superseded by the Confession, Catechism, and other standards of the Westminster Assembly."¹³
2. *Nelson's New Christian Dictionary*: "Form of ecclesiastical polity in which the church is governed by presbyters. This form of government is drawn from New Testament models as interpreted by John Calvin, and consists of three or four levels in ascending order: session, presbytery, synod, and general assembly. Several churches do not have both synod and general assembly. A session, also known as consistory, represents the local church and includes ministers and elders; a presbytery (also known as colloquy or classis), comprises representatives from a group of sessions; a synod includes a number of presbyteries and may function also as a court of appeal; and a general assembly consists of ministers and elders, elected in equal numbers by the presbyteries. It meets annually but has no legislative or punitive powers (except in the Presbyterian Church of the United States)."¹⁴

B. Doctrinal Distinctives of Presbyterianism

1. *Nelson's New Christian Dictionary*: "The doctrinal foundation of Presbyterianism is the Westminster Confession with the two Westminster Catechisms of 1647. In the United States, the Presbyterian Church USA has adopted its own Book of Confessions (1967). It contains the Nicene and Apostles' creeds, the Scots Confession, the Heidelberg Catechism, the Second Helvetic Confession, the Westminster Confession, the two Westminster Catechisms, the Barmen Declaration, and the Confession of 1967. . . . Confessional standards are interpreted with some laxity in many Presbyterian churches."¹⁵

¹³George Thomas Kurian, *Nelson's New Christian Dictionary : The Authoritative Resource on the Christian World* (Nashville, Tenn.: Thomas Nelson Pubs., 2001).

¹⁴Ibid.

¹⁵Ibid.

2. *The Oxford Dictionary of the Christian Church*: "The [Westminster] Confession expounded in 33 chapters all the leading articles of the Christian Faith from the creation of the world to the last judgement. It taught emphatically the Calvinistic doctrine of election, though it recognized freedom of the will and 'the liberty or contingency of second causes' in the Divine decrees. It distinguished the two covenants, that of works made with *Adam and his posterity and that of grace made in Christ with believers, with its offer of free salvation on condition of faith. The distinction between the invisible and the visible Church was upheld. Great stress was laid on the identification of the Jewish Sabbath with the Christian Sunday (dies Dominica) and the due observance of the Sabbath rest."¹⁶

V. BAPTISTS

A. History of the Baptist¹⁷

1. 1520 — The Anabaptist Movement begins in Germany under the leadership of Thomas Müntzer.
2. 1525 — Swiss Anabaptists broke with Zwingli.
3. 1535 — Anabaptists in Zurich were suppressed.
4. 1537 — Menno Simons became leader of Dutch Anabaptists.
5. 1538 — Efforts made to expel Anabaptists from England.
6. 1543 — Anabaptist Menno Simons goes as a missionary from the Netherlands to Germany.
7. 1606 — John Smyth formed one of the first Separatist churches in England.
8. 1608 — Smyth's congregation fled to Holland to avoid Anglican persecution.

¹⁶F. L. Cross and Elizabeth A. Livingstone, *The Oxford Dictionary of the Christian Church*, 3rd ed. rev. (Oxford; New York: Oxford University Press, 2005), 1745.

¹⁷A time line which is slanted to emphasize Baptist churches that were more Arminian in their theology and which focuses too much on John Bunyan, can be seen at <http://www.reformedreader.org/btimeline.htm>. Puritan John Gill, a staunch Calvinist, is not mentioned in the time line, though he is known as "The Baptist Standard Bearer."

9. 1609 — First English General Baptist Church formed in Holland under John Smyth. 1609 is unofficially referred to as the beginning of the Baptist denomination.
10. 1611 — Organization of First General Baptist Church in England by Thomas Helwys and Murton.
11. There are so many divisions in the Baptist tradition that it is difficult to trace their history as each of them is a little different from the Reformation onward.

B. **Doctrinal Distinctives of the Baptists**¹⁸

1. The primary doctrinal distinctive of all Baptist churches is believer's baptism. Other than believer's baptism there are a great variety of Baptist beliefs and practices. The Baptists have multiplied denominations like summer mice, dividing over both doctrinal and practical matters. Baptist churches range from very reformed, to very Arminian, as governed by elders or governed by trustees. Some Baptist churches are very liberal, others very conservative.
2. The following dialogue is indicative of the "Baptist Spirit" as seen in too much of church history:

A man was walking across the Golden Gate bridge one day, and saw another man, standing on the edge, about to jump off.

Immediately he ran over and said "Stop! Don't do it!"

"Why shouldn't I?" the man said in a somber tone.

"Well, because there's so much to live for!"

"Like what?" he said, obviously depressed.

"Well ... are you religious or atheist?"

"Religious."

I said, "Me too! What franchise?"

He said, "Baptist."

I said, "Me too! Northern Baptist or Southern Baptist?"

He said, "Northern Baptist."

I said, "Me too! Northern Conservative Baptist or Northern Liberal Baptist?"

He said, "Northern Conservative Baptist."

I said, "Me too! Northern Conservative Fundamentalist Baptist or Northern Conservative Reform Baptist?"

¹⁸The Brethren churches are an offshoot of the German Baptist Brethren and are solidly within evangelical beliefs. Doctrinal distinctives are foot washing at communion and triune immersion. Some don't believe in paying pastors and all pastors are laymen.

He said, "Northern Conservative Fundamentalist Baptist."
I said, "Me too! Northern Conservative Fundamentalist Baptist Great Lakes Region or Northern Conservative Fundamentalist Baptist Eastern Region?"
He said, "Northern Conservative Fundamentalist Baptist Great Lakes Region."
I said, "Me too! Northern Conservative Fundamentalist Baptist Great Lakes Region Council of 1879 or Northern Conservative Fundamentalist Baptist Great Lakes Region Council of 1912?"
He said, "Northern Conservative Fundamentalist Baptist Great Lakes Region Council of 1912."
To which I replied, "Die, you heretic!" and pushed him off the bridge!¹⁹

VI. CONGREGATIONALISTS

A. History of Congregational Churches

1. *Wikipedia*: "Congregational churches are Protestant Christian churches practicing Congregationalist church governance, in which each congregation independently and autonomously runs its own affairs.

Many Congregational churches claim their descent from the original Congregational churches, a family of Protestant denominations formed on a theory of union published by the theologian Robert Browne in 1592. They arose from the Nonconformist Religious Movement in England during the Puritan Reformation of the Church of England. In Great Britain, the early congregationalists were called separatists or independents to distinguish themselves from the similarly Calvinistic Presbyterians. Some congregationalists there still call themselves "Independents".

Congregational churches became widely established in the Massachusetts Bay Colony, later New England. As of the early 21st century, Congregationalism in the U.S. had split into three major bodies: the United Church of Christ, . . . the National Association of Congregational Christian Churches, a fellowship of churches and individuals formed to continue and foster classic Congregationalism . . . and the Conservative Congregational Christian Conference, an evangelical group."

¹⁹Wikipedia lists some 300 different Baptist denominations. The list is not comprehensive.

2. *Oxford Dictionary of the Christian Church*: "Congregationalism is that form of Church polity which rests on the independence and autonomy of each local church. It professes to represent the principle of democracy in Church government, a polity which is held to follow from its fundamental belief in Christ as the sole head of His Church. All the members of the Church, being Christians, are 'priests unto God'. Where two or three such meet in Christ's name He is in their midst guiding their thoughts and inspiring their actions."²⁰

B. Doctrinal Distinctives of Congregational Churches

1. The doctrinal distinctives of Congregational churches are that *each local church is free to govern itself how it chooses*, emphasizing the participation of the entire congregation in decision making.
2. Congregational churches can lay claim to one of the greatest reformed Puritan theologians who ever lived, John Owen. Sadly, most congregational churches today have departed far from the sound doctrine and practice of John Owen.
3. *The Church of Christ*, which split off from the Congregational church, teaches heresy, asserting that one must be baptized in water by an elder of the Church of Christ in order to be saved. They also teach that by sinning one loses their salvation, which is an extreme form of Wesleyan, Arminian doctrine.²¹

VII. METHODISTS

A. History of Methodism

The founder of Methodism is George Whitefield, the greatest English preacher of all time. While Whitefield studied at Oxford he formed a society of Bible studiers with John and Charles Wesley. The society contained the seeds of Methodism. Whitefield was an ordained minister in the Church of England. Highly gifted, Whitefield regularly drew crowds of thirty thousand souls. He was reformed in his doctrine, having learned much from studying Matthew Henry's, *Commentary on the Whole Bible*.

²⁰F. L. Cross and Elizabeth A. Livingstone, *The Oxford Dictionary of the Christian Church*, 3rd ed. rev. (Oxford; New York: Oxford University Press, 2005), 402.

²¹A helpful list of questions to ask someone in the Church of Christ can be found at: http://www.biblebelievers.com/david_martin/martin_church-christ.html

The lazy clergymen in the Church of England were jealous of his great success in preaching the gospel so they would not allow him to preach in their churches. This forced Whitefield to travel about preaching the gospel in the open fields to anyone who would listen. Revival followed wherever he went. Thus a second plank of Methodism was added, the practice of traveling from place to place preaching the gospel.

Whitefield was reformed in doctrine but John Wesley, his close friend, was of the Arminian persuasion. Whitefield graciously tried to navigate around their differences and accepted him as a great preacher and brother in Christ. As the followers of Whitefield increased, a preaching area was set up at Moorfields in London. When in London, Whitefield refined his "method" for training believers in sound doctrine. "Societies" were formed. The societies contained organized Bible study groups. Preachers were trained to preach in the open air and became known as "The Methodist Circuit Riders." As the movement grew, Whitefield became aware that John Wesley was eager to lead it. Since it was Whitefield's desire to preach the gospel, not run an organization, he graciously gave the movement to John Wesley. From that point John Wesley led the "Calvinistic Methodists" into Arminian theology. He also further refined and defined the Methodist system.

B. Doctrinal Distinctives of Wesleyan Methodism

1. *Prevenient Grace* is the idea that God gives all men an equal dose of saving grace. It is up to each individual to choose or reject God's offer of salvation. The ground work of salvation was laid by Christ, but man's will determines who will ultimately be saved.
2. *Government Theory of the Atonement* teaches that when Christ died, He didn't suffer for the sins of specific individuals, but for mankind as a whole. God satisfied His justice for the sins of all of mankind in the death of Christ and therefore is able to forgive anyone who places their faith in Christ.
3. *Perfectionism* says that God not only imputes the righteousness of Christ to us, but imparts righteousness, leading us to become entirely sanctified, never sinning again.
4. *Conditional Preservation* is another distinctive of Methodism. The believer is said to be saved by grace, but must persevere to the end in order to ensure their salvation. Thus, the believer is saved by grace, but perseveres by works. This is a heresy for it is not the gospel that Paul taught. Ultimately, it teaches that salvation rests upon man's ability to keep his sins confessed.

VIII. QUAKERS/FRIENDS

A. History of Quakers

1. *Wikipedia*: "During the English Civil Wars, George Fox . . . formed the Religious Society of Friends following 1647. . . Fox and his leading disciples--James Nayler, Richard Hubberthorne, Margaret Fell, as well as numerous others--targeted "scattered Baptists," disillusioned soldiers, and restless common folk as potential Quakers. . . they insisted that God could speak to average people, through His risen son, without the need to heed churchmen, pay tithes, or engage in deceitful practices. They found fertile ground in northern England in 1651 and 1652, building a base there from which they moved southward, first to London and then beyond."²²
2. Following the initial establishment of the Quaker movement, a zealous Quaker, James Nayler, rode into Bristol in the pouring rain, crying out "Holy, holy, holy." His companions threw their coats on the ground for Nayler to walk on. This gave the impression to the Puritan authorities that he was claiming to be Christ. He was tried, punished, and imprisoned for the rest of his life. This event caused George Fox to take a more definitive leadership role in the movement.

Fox was repeatedly persecuted from 1650 to 1680 because of his Quaker convictions. It wasn't until the Act of Indulgence was issued in 1687 and 1688 by James II of England that persecutions stopped. In America, the Quakers suffered similar persecutions at the hands of the religious leaders who feared their antinomian doctrines would spread. Some were martyred in Boston for their faith and are known as the "Boston Martyrs." Mary Dyer was a prominent example. She was an avid preacher of Quaker doctrine and was banished from the colonies and told not to preach there. She refused to listen to the governing authorities and continued to preach. This led to her arrest, trial, and a sentence to death by hanging. Right before her execution she was asked if she would be willing to accept her banishment to Rhode Island, where religious toleration was practiced. She refused and so was hanged in Boston commons. After the Toleration Act of 1689 was passed in England, persecution against the Quakers subsided.

²²http://en.wikipedia.org/wiki/Mary_Dyer

B. Doctrinal Distinctives of Quakers

1. Some Quakers *deny the virgin birth of Christ, the deity of Christ and the doctrine of the Trinity.*
2. The Quakers tend to be "feeling" driven as opposed to Scripture driven and often rely on feelings they interpret as "inner light" to test doctrine or affirm God's will.
3. *Physical manifestations* of the light of Christ within should be experienced, they believe and teach.
4. *Perfectionism*, the idea that a Christian can reach sinless perfection, is also taught (see Methodism above).
5. *Pacifism*, that Christians should not fight wars or take up arms against other people, is also taught.
6. Quakers teach it is wrong to take oaths or swear allegiance to anyone but God. Many saw this as advocating lawlessness by refusing to submit to the governing authorities.

IX. CHARISMATIC MOVEMENT

A. History of Charismatic Movement²³

The Charismatic movement had its beginnings on the first of January 1901. Agnes Ozman of Topeka, Kansas was baptized by a Methodist minister and began to speak in ecstatic speech, which was mistakenly believed to be the gift of tongues. From there, the movement continued to grow, ecstatic utterances were often thought to be from the Holy Spirit and a manifestation of the filling of the Spirit. Pentecostalism started to receive worldwide attention in the 1906 "Azusa Street Revival," which was led by Pastor William Joseph Seymour. During this time the Azusa Street Apostolic Faith Mission held three services a day, seven days a week, for three and one-half years. Many came to seek "the Baptism of the Holy Spirit" and speak in tongues. Since that time various Charismatic groups have spread throughout the world. Even the Roman Catholic church has embraced charismatic practices in some parishes. The Charismatic movement has often been described as going through three "waves," the latter waves bigger than the former.

²³Vinson Synan, *The Century of the Holy Spirit : 100 Years of Pentecostal and Charismatic Renewal, 1901-2001* (Nashville: Thomas Nelson Publishers, 2001), 4.

1. **Pentecostal Renewal** is the first wave of charismatic Christianity. It started with Agnes Ozman (1901-1960). This first wave was not respected in main line denominations because of the disorder, emotionalism, and so-called sign gifts which characterized their services.
2. **Charismatic Renewal**, the second wave, came in the late 1960's when some in the main line denominations started to embrace the practice of ecstatic speech and more emotional and free expressions of worship.
3. **Third Wave (Neo-Charismatic)** was "introduced by C. Peter Wagner to describe what he believed to be three historical periods of the activity of the Holy Spirit in the 20th century and beyond in his 1988 book, *The Third Wave of the Holy Spirit: Encountering the Power of Signs and Wonders Today*."²⁴

B. **Doctrinal Distinctives of Charismatics**

1. Belief that the *sign gifts are still operational in the church today*.
2. Belief in *ongoing revelation from God through the gift of tongues, prophecy, visions, dreams, and direct revelation from God, to individuals, in the form of sensing things, feeling things, and verbal communication from God*.
3. Belief that *emotions, feelings, and experience are as important and in some cases more authoritative than the Word of God*. Often when fantastical claims are confronted with Scripture the charismatic defaults to their experience, not the Word of God. Many have labored to find authentic miracles performed by so called 'faith healers' in charismatic churches and have found none. Nevertheless, millions cling to self delusions and positive thinking against the evidence and the Word of God.
4. *Peer pressure driving conformity* drives many in charismatic circles to speak with ecstatic speech and claim to have visions, dreams, revelations, or miracles. My wife, having spent time in a Charismatic church, said, "Tongues is a language of peer pressure."

²⁴http://en.wikipedia.org/wiki/Third_Wave_of_the_Holy_Spirit

5. Belief in *the necessity of speaking in tongues in order to be filled with the Holy Spirit or to receive the second filling of the Spirit.*

X. INDEPENDENT BIBLE CHURCHES

Independent Bible churches do not have a specific history. They might be compared to the Puritan non-conformists or Baptists of the English Reformation. They want everything to conform to Scripture. They don't hold to ancient creeds or confessions, though they may speak of them and affirm their doctrinal soundness. Bible churches tend to be more Reformed than Arminian in their doctrine. Most Bible Churches practice and teach believer's baptism and most are premillennial in their view of the end times. Calvary Bible Church is an independent Bible church.

XI. LIST OF PROFESSING PROTESTANT DENOMINATIONS²⁵

# Advent Christian Church	# Cumberland Presbyterian Church	# Methodism
# Adventists	# Doukhobors	# Moravian Church
# African Methodist Episcopal Church	# Dukhobors	# Pentecostalism
# African Methodist Episcopal Zion Church	# Dunkards	# Plymouth Brethren
# Agapemone	# Dutch Reformed Church	# Presbyterianism
# Aglipayans	# England, Church of	# Protestant Episcopal Church
# Amana Church Society	# Episcopal Church	# Quakers
# Amish Church	# Episcopal Church, Reformed	# Reformed Church in America
# Anabaptists	# Evangelical Alliance	# Reformed Episcopal Church
# Anglican Communion	# Evangelical and Reformed Church	# Reformed
# Anglo-Catholic Movement	# Evangelical Church	# Presbyterianism
# Assemblies of God	# Evangelical United Brethren Church	# Renewed Church of the Brethren
# Baptists	# Foursquare Gospel, International Church of the	# River Brethren
# Brethren in Christ	# Free Church of Scotland	# Salvation Army
# Brethren	# Friends, Religious Society of	# Scotland, Church of
# Broad Church	# German Baptist Brethren	# Scotland, Free Church of
# Brotherhood of the New Life	# German Reformed Church	# Seventh-Day Baptists
# Calvinistic Methodist Church	# Glassites	# South India, Church of
# Christian Reformed Church	# Huguenots	# United Brethren in Christ
# Church of England	# Hussites	# United Church of Canada
# Church of the Brethren	# Hutterian Brethren	# United Methodist Church
# Church of the Nazarene	# Independents	# United Presbyterian Church
# Churches of Christ	# Ireland, Church of	
# Churches of God, General Conference	# Lutheranism	
# Community of Christ	# Mennonites	
# Confessing Church		
# Covenanters		

²⁵<http://www.infoplease.com/encyclopedia/1protrenom.html#ixzz11WpflLow> Note: Some of the so called "Protestant" churches listed above are cults or liberal churches who have rejected essential Protestant beliefs.