



## “Christian Dinominations And Their Nature”

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### Abstracts:-

Protestant Reformation in 1517, the number of denominations really began to multiply. The Reformation instigated by a number of events, most notably Martin Luther's 95 Theses emphasized a personal faith. This movement was in reaction to the fact that interpretations of the Bible, grace (spontaneously given love and mercy from God), the absolution of sins and entry into heaven were all mediated through priests in Catholicism. Luther and his followers claimed that the Bible, not a church hierarchy, was the ultimate authority over all people, including priests and the pope, and that several ecclesiastical practices, such as granting indulgences (paying the church money to be absolved of sins), were corrupt. Initially, there were just a few major Protestant groups, but ultimately, the Reformation ushered in more Christian offshoots. By the 17th century, the contemporary word "denomination" began to be used to describe religious offshoots, Michelle Sanchez, an associate professor of theology at Harvard Divinity School, told Live Science via email.

### Keywords:-

Protestant groups, Reformation in, denominations, Bible, grace, Christian, Martin Luther, Catholicism, Church

### Hypothesis-

- 1) Protenstanism by Martin Luther Led The Formation Many Reformist Groups.
- 2) Different Christian Denominations Gave Impetus To The Missionary Movement.

## Methodology:-

The Researcher Has Used The Historical Method The Above Research

### Preface:-

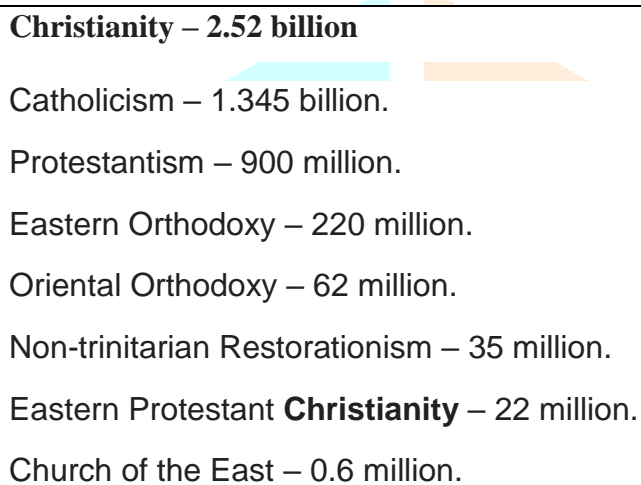
Protestants had used scripture to critique the Roman Catholic Church, claiming that any believer could read scripture and have a personal relationship with God. But then, "the obvious problem emerged: Whose interpretation of scripture was the right one?" Sanchez said in an interview. As believers debated the scriptures and sacraments, churches formed and split based on myriad biblical interpretations, ways of worship and organizational structures. From these debates, denominations such as the Presbyterians, Mennonites, Baptists and Quakers, among others, took root.

Other Protestant denominations were formed out of a play for power, such as when Henry VIII started the Church of England in 1534. "He wanted to establish the political autonomy of England, and one way to do that was religious autonomy from Rome," West told Live Science. (He also famously wanted a divorce that the church refused to grant. Although schisms may be seen as divisive or even lead to violent conflicts between rival denominations, these splits do have an upside. "There's kind of an anti-corruption mechanism in the fragmentation," as these splits can offer agency to people in lower social positions, Sanchez said. For instance, after the Reformation challenged papal authority, townspeople could begin to question religious authorities about corrupt or questionable practices. There's likely more denominational splitting and forming to come. On judging the differences between them, MacCulloch offered advice from Jesus himself: "Ye shall know them by their fruits" (Matthew 7:16). That is, you can learn about them "in terms of what they do, their behavior," MacCulloch explained. "That's a pretty good test."

- **Baptist:-**

Baptist, member of a group of Protestant Christians who share the basic beliefs of most Protestants but who insist that only believers should be baptized and that it should be done by immersion rather than by the sprinkling or pouring of water. (This view, however, is shared by others who are not Baptists.) Although Baptists do not constitute a single church or denominational structure, most adhere to a congregational form of church government. Some Baptists lay stress upon having no human founder, no human authority, and no human creed. Some Baptists believe that there has been an unbroken succession of Baptist churches from the days of John the Baptist and the Apostles of Jesus Christ. Others trace their origin to the Anabaptists, a 16th-century Protestant movement on the European continent. Most scholars, however, agree that Baptists, as an English-speaking denomination, originated within 17th-century Puritanism as an offshoot of Congregationalism. There were two groups in early Baptist life:

the Particular Baptists and the General Baptists. The Particular Baptists adhered to the doctrine of a particular atonement—that Christ died only for an elect—and were strongly Calvinist (following the Reformation teachings of John Calvin) in orientation; the General Baptists held to the doctrine of a general atonement—that Christ died for all people and not only for an elect—and represented the more moderate Calvinism of Jacobus Arminius, a 17th-century Dutch theologian. The two currents were also distinguished by a difference in churchmanship related to their respective points of origin. The General Baptists had emerged from the English Separatists, whereas the Particular Baptists had their roots in non-Separatist independency. Both the Separatists and the non-Separatists were congregationalist. They shared the same convictions with regard to the nature and government of the church. They believed that church life should be ordered according to the pattern of the New Testament churches, and to them this meant that churches should be self-governing bodies composed of believers only.



**Christianity – 2.52 billion**  
 Catholicism – 1.345 billion.  
 Protestantism – 900 million.  
 Eastern Orthodoxy – 220 million.  
 Oriental Orthodoxy – 62 million.  
 Non-trinitarian Restorationism – 35 million.  
 Eastern Protestant **Christianity** – 22 million.  
 Church of the East – 0.6 million.

- **Episcopalian:-**

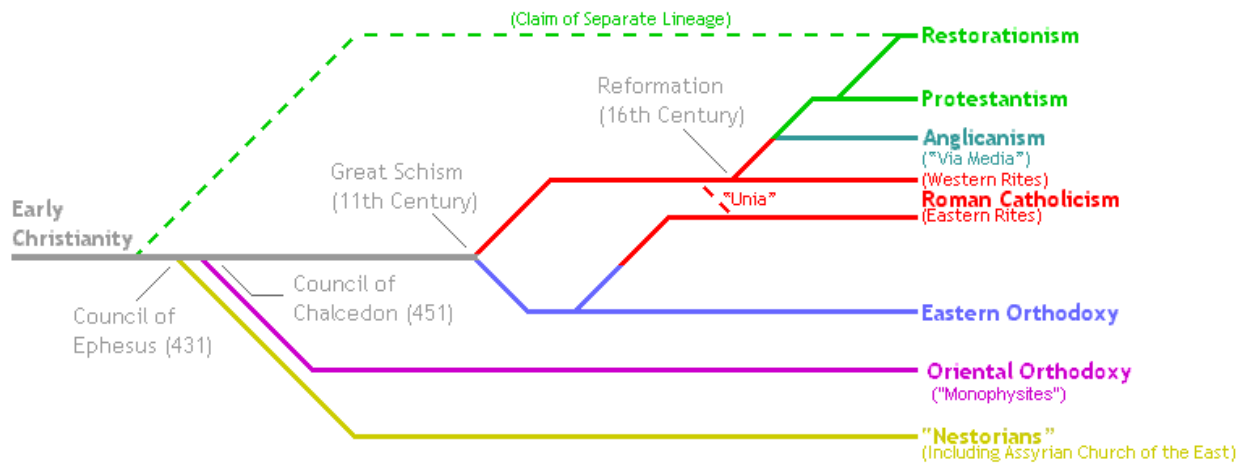
The Episcopal Church is a member of the world-wide Anglican Communion, with 70 million members in 164 countries. We are a community of Christians bound together by our belief that Holy Scripture contains the very core of all Christian faith and thought, by the many ancient and modern stories that connect us to Jesus and his teachings, and by discovering daily God's hope and call to us through our life together. The precise beliefs and practices of Episcopalians can be a puzzle to those raised in more rigid traditions—and even sometimes to Episcopalians themselves! We are not fully protestant, but at the same time are not Roman Catholic either. We offer no unquestioning obedience to a central authority—instead debating doctrine among ourselves and often agreeing to differ on it. Yet we also have splendidly dressed bishops and priests and deacons, just as the Roman Catholics do (except, of course, that many of ours are women, and our senior bishops are all elected), and we center our worship on the Eucharist, or Holy

Communion. The connections that bind us can sometimes get lost in the smoke of debate, but they are there nonetheless, have deep historical roots, and are much more powerful than they sometimes seem. Read a 2009 report by The Episcopal Church on how its members see themselves. This section of our site attempts to describe those connections, and to bring together information and resources that will help both members and non-members of the Episcopal Church understand more about our shared beliefs and practices: where we are coming from, and where we are going. It also includes practical information regarding the policies of the Diocese and of the wider Episcopal Church on who may take communion in an Episcopal Church, on what defines Church “membership,” and on Baptisms, Confirmations, Marriages and Funerals.

- **Evangelist:-**

One of the most important, and perhaps because of this, one of the most agonizing times in the life of someone contemplating a future in the ministry is when that person thinks he feels the call of God on his heart. He must attempt to determine whether or not God is actually calling him and, if so, into what field of ministry the Lord is leading him. With much prayer and fasting and with sincere efforts to try to find the will of God for his life, he will place on one scale the awesome responsibilities of a calling that will be directly involved in deciding the eternal destinies of souls. On the other scale will be the relatively simple responsibilities of secular employment. The admonition of the Bible is that no man can assume the ministry on his own, the gifts and callings of God are without repentance. A steady job, depend able income, and the desire of every good husband and father to provide well for his family struggle with an uncertain financial future in the ministry. A called minister enters a time of great searching of heart and a time of humbling of himself to the will of God for his life. It is in these crucial emotional experiences God breaks him down to the point that he can be submissive. He then can become an instrument that God can use successfully to reach a world that needs to be touched by the Spirit of God. It is in the surrender and giving up of our ambitions that we prove to God our dependability for the calling that He is leading us into.

God faithfulness from all of His people, but He demands it from the ministry. A preacher is a leader of men, and he must exemplify total dedication to the call of Christ. He must be dedicated to reach all unsaved world, and he must demonstrate the characteristics of true sainthood in his living. He can never expect someone to have a greater burden for the lost than he demonstrates to his congregation. Neither can he expect others to be more godly and more Christ like in their living than he is willing to show them how to live. To acknowledge your calling to preach is to announce yourself a soldier for Christ in a way that you never knew as a saint in a local assembly. You will find yourself in the front lines of the battle with spiritual opposition. Great and satanic powers will attempt to destroy the work of God by attacking you. Paul said that he fought beasts at Ephesus, and so it is in the life of every minister. Preachers can expect great opposition because the devil knows that if he can destroy the ministry then the work of God cannot go forward successfully. There will be dark days of despondency and depression when you hoped for much but saw very little happen. Perhaps you pray a great deal, but it seems that your prayers are slow in being answered.



(<http://hobart.k12.in.us/ksms/worldreligions/Christian/denominations.htm>)

All of your burdens become heavy. Bills come due and no money to pay them. Other problems will seem threatening because no answers seem to be forthcoming. In these moments, the devil will tell you that the struggle is futile, so why not give it up, He will tell you that since your ministry is not very productive in the kingdom of God anyway, why not find a job and forget trying to preach? When these pressures and demands are placed upon you, you must know for certain that you are called to preach. A person who is not sure that he has been called to the ministry will become discouraged and give up and with embarrassment go back to a local assembly to serve as a saint. The matter could be worse. Under pressure, he may find himself yielding to temptation and losing out with God altogether. On occasions, Noah may have felt like laying down his hammer and saw and forgetting about building an ark, but he could not escape the day that God had spoken directly to him regarding this matter. Even Moses, as great a leader as he was, became distressed with the rebellion and unfaithfulness in the congregation of Israel. Had it not been for the burning bush and a definite call from God, Moses might have left the troubled life as a leader of Israel to go back to a quiet life of tending sheep. Jeremiah became so discouraged that he purposed that he would not speak again in the name of the Lord, but he could not hold his peace when the prophetic word burned within him like fire shut up in his bones.

## • Methodist:-

The Methodist Church is the fourth largest Christian Church in Britain, after the Anglican and Roman Catholic Churches and the Church of Scotland. It has more than six thousand churches and a total membership of approximately 330 000 people. There are Methodist Churches in nearly every country in the world and global membership numbers some 70 million people. The Methodist Church is traditionally known as non-conformist because it does not conform to the rules and authority of the established **Church of England**. Methodism has its roots in eighteenth century Anglicanism. Its founder was a Church of England minister, John Wesley (1703-1791), who sought to challenge the religious assumptions of the day. During a period of time in Oxford, he and others met regularly for **Bible** study and **prayer**, to receive **communion** and do acts of **charity**. They became known as 'The Holy Club' or 'Methodists' because of the methodical way in which they carried out their Christian faith. John Wesley later used the term

Methodist himself to mean the methodical pursuit of biblical holiness. In 1738 John Wesley had a profound spiritual experience. "I felt," he wrote, "my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that he had taken away my sins." The experience transformed Wesley, and inspired him to become one of the greatest preachers of all time. Robert Colls, Professor of English History at the University of Leicester explores Methodism's belief in personal salvation: an instant change in human behaviour through intense faith

- **Presbyterian:-**

Presbyterians are a group of Protestants whose church is founded on the concept of democratic rule under the Word of God. The Presbyterian denomination is a form of Christianity democratically organized to embrace the faith common to all Christians. In the New Testament, "presbuteros" means elder, and refers to the democratic custom of choosing leaders and advisors from among the wisest members of the church. **Presbyterian**, form of church government developed by Swiss and Rhineland Reformers during the 16th-century Protestant Reformation and used with variations by Reformed and Presbyterian churches throughout the world. John Calvin believed that the system of church government used by him and his associates in Geneva, Strassburg, Zürich, and other places was based upon the Bible and the experience of the church, but he did not claim that it was the only acceptable form. Some of his successors did make such a claim.

- **Pentecostal/Charismatic:-**

I will start by diving into the difficulties in the evangelical-Pentecostal relationship. Some insist that Pentecostalism is a subset of evangelicalism—especially those who understand the evangelical tradition's genealogy as stretching back to the Reformation churches of the sixteenth century, including those who identify John Wesley as the "grandfather" of Pentecostalism (through the Holiness movement of the nineteenth century), or who view continental pietism and even Puritan revivalism as contributing to the Pentecostal DNA. Others say that in a more technical sense Pentecostal origins in the early twentieth century—whether at Azusa Street or at Topeka, Kansas, disputed among historians—preceded that of the formal organization of modern (at least American) evangelicalism, particularly as initiated by the founding of the National Association of Evangelicals in 1942. At issue are a plethora of disputed matters. How do we understand either movement, at least historically, and how are they related, if at all, in the present time? Whether Pentecostal believers are also or always evangelicals depends on how either is defined. How to count evangelicals and Pentecostals also may have political if not economic consequences, especially in democratic and market economic contexts wherein the freedom of religion spawns also competition among churches and religions. Would some Pentecostals wish also to be accepted as evangelicals because of the

respectability that comes with such designation and in order to escape the opprobrium that still might tar the Pentecostal label? On the other hand, might some evangelicals think that the pentecostalizing and charismatizing nature of global Christianity renders the Pentecostal label more advantageous in at least certain contexts? And none of the preceding engages the central theological and doctrinal issues in the balance.

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