



John 17:20-23 (ESV)

²⁰ “I do not ask for these only, but also for those who will believe in me through their word, ²¹ that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me. ²² The glory that you have given me I have given to them, that they may be one even as we are one, ²³ I in them and you in me, that they may become perfectly one, so that the world may know that you sent me and loved them even as you loved me.

John 17:20-23 (*The Message*)

I’m praying not only for them but also for those who will believe in me because of them and their witness about me. The goal is for all of them to become one heart and mind—Just as you, Father, are in me and I in you, so they might be one heart and mind with us. Then the world might believe that you, in fact, sent me. The same glory you gave me, I gave them, so they’ll be as unified and together as we are—I in them and you in me. Then they’ll be mature in this oneness, and give the godless world evidence that you’ve sent me and loved them in the same way you’ve loved me.

I. The “WHY?” question

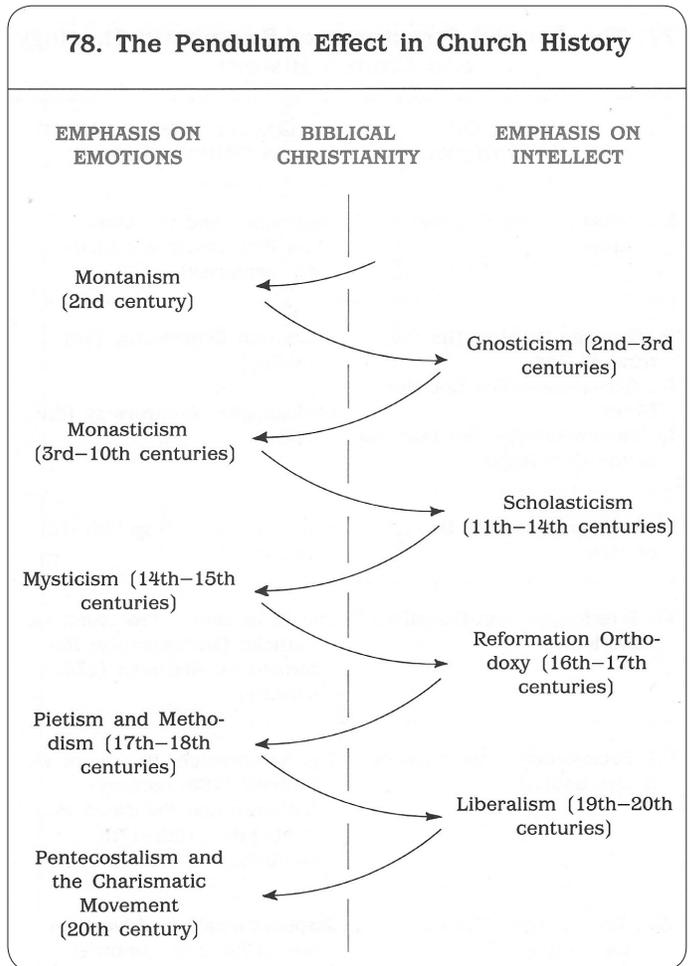
- A. **Why?** as in reason, logic, or explanation
- B. **Why?** as in motive

II. Why so many denominations: by way of reason, logic, or explanation

A. **The Pendulum Effect** (see chart* to right)

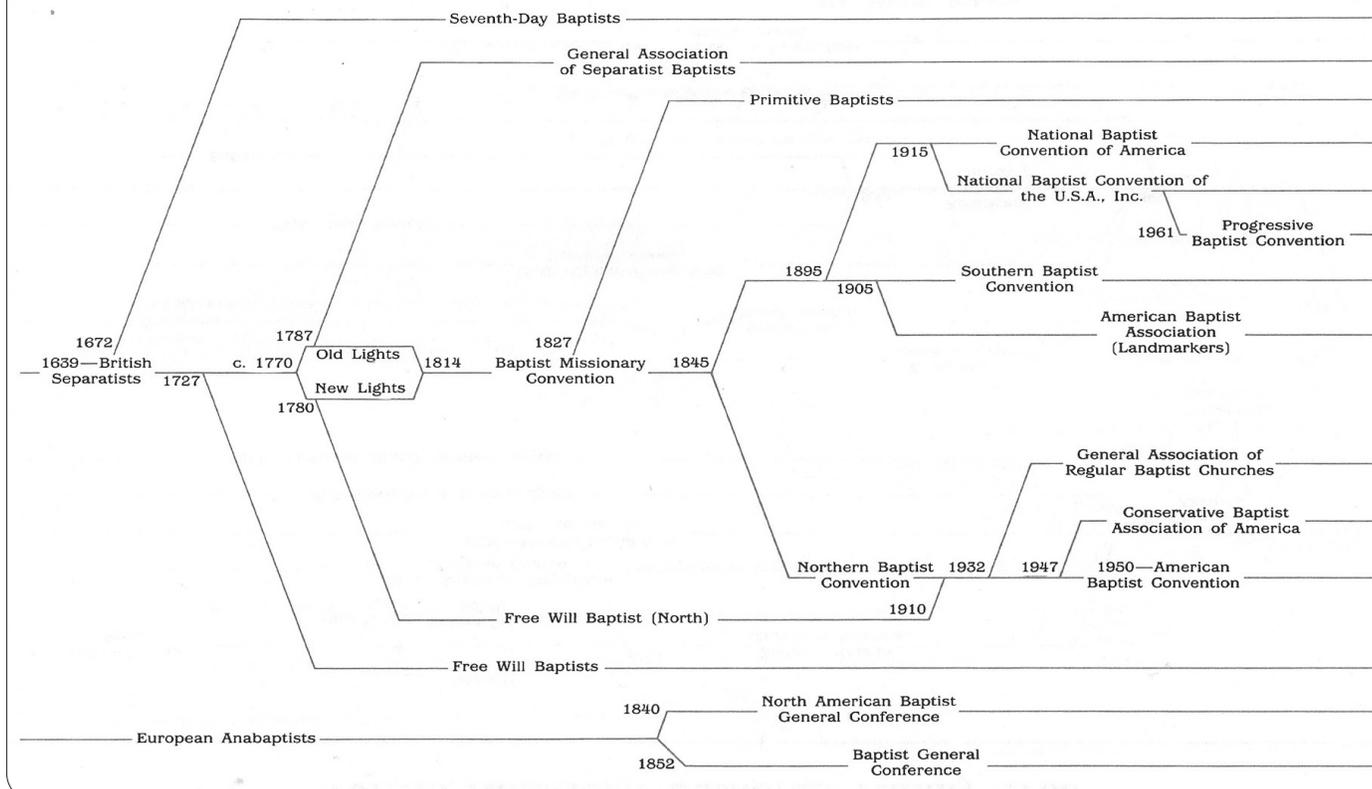
B. Language and Geography

1. In Europe and Asia Minor
 - a. Roman Catholics, Eastern Orthodox, and Protestants (much “regional” religion)
 - b. Individual countries established “official” denominations
 - c. Tolerance, civil war, or exodus
2. In South America: religion determined by the settling countries of Spain and Portugal (Roman Catholicism)
3. In North America: colonists tended to travel and settle in homogenized groups (see *Thirteen Colonies* chart on page 2)
 - a. Presbyterianism in the United States (see *American Presbyterian Family Tree* chart on page 2)
 - b. Baptists (see *American Baptist Family Tree* chart on page 3)
 - c. Methodists, Lutherans, and Episcopalans



* All charts in this lesson are taken from Robert C. Walton’s *Chronological and Background Charts of Church History*. © 1986 Academic Books. Grand Rapids, MI. Zondervan Publishing House.

69. An American Baptist Family Tree



III. Why so many denominations: by way of motive

A. Interpretation and doctrine

1. Denominations that came out of the Protestant Reformation (see *A Family Tree of Protestant Denominational Groups*, page 4).
 - a. Lutherans: followers of Martin Luther and his teachings
 - b. Reformed: followers of John Calvin and his teachings
 - Anglican: Reformers who influenced England
 - § Methodists: Started by the Wesley brothers
 - § Baptists: Started by John Smyth and Thomas Helwy in England – Separatists from the Church of England. Originally held to Calvinist teaching (with the exception of infant baptism) and were later influenced by the teachings of the Dutch Theologian of Jacob Arminias – which is why there are General Baptist Churches and Reformed Baptist Churches today
 - Anabaptists: rejected Roman Catholic church; taught re-baptism
 - § Menno Simons: Mennonite Church
 - § Jacob Amman: Amish Church
 - Presbyterians
2. Doctrinal differences and interpretation
 - a. Sacraments
 - Baptism: Believer's vs. Covenant baptism; immersion vs. sprinkling
 - Eucharist (Lord's Supper): transubstantiation, consubstantiation; spiritual presence or symbolic presence, etc.

Notes

- b. Ecclesiology: independent, hierarchy, or councils
 - c. Theological issues
 - Original sin
 - Human will
 - Predestination/election
 - Scope and range of the atonement
 - *Ordo salutis* (order of salvation)
 - Perseverance of the saints
 - d. 19th-20th Century social and moral issues
 - Abolition of slavery
 - Prohibition (or allowance) of alcoholic beverages
 - Women's rights (in society and in the church)
 - Homosexuality
 - *Other*
3. Cults
- a. Mormons: Joseph Smith (1830)
 - b. Christian Science: Mary Baker Eddy (1879)
 - c. Jehovah's Witnesses (1884)

B. Higher Criticism

- 1. Principles of Darwin's *Origin of the Species* grew in application to affect all studies
 - a. "Evolution" and deconstruction of the Bible
 - b. Liberal interpretation of the Bible
 - c. Influence of logic and science
- 2. Subjectivism
 - a. Neo-orthodoxy
 - b. Cultural interpretation (or rejection)

