



ANSWERING GOD'S CALL

**HISR9304/THSR9304 Supervised Reading  
Colloquium:  
Baptist History & Theology**  
New Orleans Baptist Theological Seminary  
Spring 2022 – M 10-11:50, 2/7, 3/7, 4/4, 5/2

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### **Mission Statement**

New Orleans Baptist Theological Seminary and Leavell College prepare servants to walk with Christ, proclaim His truth, and fulfill His mission.

### **Course Description**

This colloquium is designed for and led by Doctor of Philosophy and Masters of Theology students under the supervision of the faculty of the Theological and Historical Studies Division, with focused readings on Baptist History and Theology.

### **Course Requirements, Required Texts, and Schedule:**

- **Book Summaries.** Students will read and summarize (not critique) 1 selection from each section listed below. A Google doc will be available from which students may claim their choices. Each student will submit a printed copy of each summary to the professor on the respective due date. An additional copy will be posted on Blackboard for access by the rest of the class. Each summary should be approximately 1 single-spaced page in length (with no paragraph breaks) for every 200 pages of text. No title page is required; please provide the name of the student and assignment as well as the date at the top of each submission. Each summary should include:
  - Bibliographic entry
  - Biography (a few sentences on dates, degrees, theological tradition, academic posts held, research interests, and significant works)
  - Summary of the author's views on major doctrines/topics. Summaries may include a minimal number of quotations which succinctly clarify the author's views. Define key terms. Cite page numbers parenthetically.

- **Book Discussions.** Each student will choose three books on which to lead a 10 minute discussion on each book (including one book marked \*\*). Students should consult [this resource](#) when preparing discussion questions.

Note: Some of these volumes are out of print. Consider purchasing used copies or borrowing those books. Also, some volumes are available digitally.

- **Confessions.** To prepare for Meeting #2, students will locate and read, the confessions listed below. Each student will create and submit to the class copies of a document which attempts to summarize succinctly in a comparative chart format the key beliefs of each confession studied, particularly with regarding to the doctrines of the Bible, God the Father, the person of Christ, the Holy Spirit, Trinity, creation, humanity, sin, election/predestination, atonement, salvation, the church, last things, and any other highlighted doctrines (such as “the ban” among Anabaptists).

### **Meeting #1 on Feb. 7, 10-11:50 AM**

#### *History:*

- Crosby, Thomas. *The History of English Baptists*. Vol 1-2. London: 1738–40.\*\*  
 Crosby, Thomas. *The History of English Baptists*. Vol 3-4. London: 1738–40.\*\*  
 Ivimey, Joseph. *A History of English Baptists*. Vol 1-2. London: 1811–30.  
 Ivimey, Joseph. *A History of English Baptists*. Vol 3-4. London: 1811–30.  
 Benedict, David. *A General History of the Baptist Denomination in America, and Other Parts of the World*. Vol. 1-2. Boston: Lincoln & Edmands, 1813.  
 Christian, John T. *A History of the Baptists: Together with Some Account of Their Principles and Practices*. Nashville: Sunday School Board, [1922]. \*\*  
 White, B. R. *Association Records of the Particular Baptists of England, Wales and Ireland to 1660*. London: Baptist Historical Society, 1971–74.  
 Underhill, Edward B. *The Records of a Church of Christ, Meeting in Broadmead, Bristol: 1640-1687*.

### **Meeting #2 on March 7, 10-11:50 AM**

#### *Comparison of confessions:*

- Waterlander Confession of Faith* (Hans de Ries, 1618), *Short Confession* (John Smyth, 1610), and *A Declaration of Faith of English People* (Thomas Helwys, 1611)  
*True Confession* (1596) and *First London Confession* (1644)  
*Westminster Confession* (1646/7), *Savoy Confession* (1658), and *Second London Confession* (1677)  
*Standard Confession* (1660) and *Orthodox Creed* (1678)  
*Philadelphia Confession* (1742), *Charleston Confession* (1751), and *Abstract of Principles* (Southern Seminary, 1858)  
*New Hampshire Confession* (1833), *Baptist Faith and Message* (1925, 1963, 2000), and *Articles of Religious Belief* (NOBTS, 1918)  
*Affirmation of Faith* (1953) [Fellowship of Evangelical Baptist Churches in Canada], *This We Believe: Resources for Faith with Baptist Distinctives* (1985) [Canadian Baptists of Ontario and Quebec], and *Statement of Beliefs of the North American Baptists* (2012)  
*A Treatise on the Faith of the Freewill Baptists* (1834, 1848, 1935), *Articles of Faith* [National Baptist Convention, USA], and *Identity Statement* [American Baptist Churches, USA]

### **Meeting #3 on April 4, 10-11:50 AM**

#### *Historical Theology:*

- Allison, Gregg. *Historical Theology: An Introduction to Christian Doctrine*. Grand Rapids: Zondervan, 2011.

Garrett, James Leo Jr. *Baptist Theology: A Four-Century Study*. Mercer, 2009.\*\*  
George, Timothy and David Dockery. *Theologians of the Baptist Tradition*. Revised ed. Nashville: B&H Academic, 2001.  
Dever, Mark and Jonathan Leeman, eds. *Baptist Foundations: Church Government for an Anti-Institutional Age*. Nashville: Broadman & Holman, 2015.  
McGrath, Alister *Historical Theology: An Introduction to Christian Thought*, 2nd ed. Malden, MA: Wiley-Blackwell, 2011.\*\*  
Roberts, J. Deotis. *A Philosophical Introduction to Theology* Eugene, OR: Wipf & Stock, 2000.

*Systematic Theology:*

McClendon, James. *Doctrine: Systematic Theology, Volume 2*. Baylor: Baylor University Press, 2012.  
Dagg, John L. *Manual of Theology*. Print or digital.

**Meeting #4 on May 2, 10-11:50 AM**

*Systematic Theology:*

Grenz, Stan. *Theology for the Community of God*. Either publisher, print or digital.  
Garrett, James Leo Jr. *Systematic Theology*. Vol. 1. Any edition; either print or digital.\*\*  
Garrett, James Leo Jr. *Systematic Theology*. Vol. 2. Any edition; either print or digital.\*\*  
Ladd, George Eldon, *A Theology of the New Testament*, Grand Rapids: Eerdmans, 1974.\*\*  
Mullins, E. Y. *The Axioms of Religion*, ed. D. Weaver. Macon, GA: MUP, 2010.  
Strong, A. H. *Systematic Theology*, Vol 1. Philadelphia: Judson, 1907.  
Strong, A. H. *Systematic Theology*, Vol 2. Philadelphia: Judson, 1907.  
Strong, A. H. *Systematic Theology*, Vol 3. Philadelphia: Judson, 1907.

**Course Policies**

Attendance: Per the *NOBTS Graduate Catalog*, “PhD students are expected to attend all class sessions. . . . To drop a course, students must contact the Office of Research Doctoral Programs.”

Grading: The performance of each student in this colloquium will be assessed by the professor as either pass or fail, based on the student completing all assigned work at a grade level of “B” or higher. Late work will not be accepted.

**Writing Style Guide**

Writing assignments should follow the NOBTS/Leavell College Manual of Form and Style (revised August 2019). To access this manual on the seminary website, please use the following link: <https://www.nobts.edu/resources/pdf/writing/StyleGuide.pdf>.  
<https://www.nobts.edu/writing/writing-tips.html>

### Discussion Rubric

	A	B	C	D	E
<b>Quality of Comments</b>	Timely and appropriate comments, thoughtful and reflective, responds respectfully to other student's remarks, provokes questions and comments from the group	Volunteers comments, most are appropriate and reflect some thoughtfulness, leads to other questions or remarks from student and/or others	Volunteers comments but lacks depth, may or may not lead to other questions from students	Struggles but participates, occasionally offers a comment when directly questioned, may simply restate questions or points previously raised, may add nothing new to the discussion or provoke no responses or question	Does not participate and/or only makes negative or disruptive remarks, comments are inappropriate or off topic
<b>Referencing Resources</b>	Clear reference to text being discussed and connects to it to other text or reference points from previous readings and discussions	Has done the reading with some thoroughness, may lack some detail or critical insight	Has done the reading, lacks thoroughness of understanding or insight	Has not read the entire text and cannot sustain any reference to it in the course of discussion	Unable to refer to text for evidence or support of remarks
<b>Active Listening</b>	Posture, demeanor and behavior clearly demonstrate respect and attentiveness to others	Listens to others most of the time, does not stay focused on other's comments (too busy formulating own) or loses continuity of discussion. Shows consistency in responding to the comments of others	Listens to others some of the time, does not stay focused on other's comments (too busy formulating own) or loses continuity of discussion. Shows some consistency in responding to the comments of others	Drifts in and out of discussion, listening to some remarks while clearly missing or ignoring others	Disrespectful of others when they are speaking; behavior indicates total non-involvement with group or discussion