Reformed Theological Seminary

Charlotte, North Carolina

July 18–21, 2022

PT6331 Baptist History & Polity

Syllabus

Professor: Michael A.G. Haykin

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**PT6331 Baptist History & Polity**

Syllabus

“I admire [William] Carey for being a Baptist: he had none of the false charity which might prompt some to conceal their belief for fear of

offending others; but at the same time he was a man who loved all who loved the Lord Jesus Christ.”

*Charles Haddon Spurgeon, 1861*

**I. COURSE DESCRIPTION & STUDENT LEARNING OUTCOMES**

A study of the history of the Baptists, especially focusing in the lectures on the English & American Baptist experience from the early seventeenth century to the late nineteenth century. Nineteenth- and twentieth-century American Baptist history will especially be the focus of a post-course written assignment.

The intended learning outcomes of the course are basically four.

* To provide the student with a basic understanding of some key events, personalities, and texts of Baptist history.
* To foster within the student an appreciation of Baptist ecclesiological and soteriological distinctives as well as the Biblical and Reformed convictions and spirituality that lie behind these distinctives.
* To develop the ability to engage critically with relevant primary source materials of Baptist History.
* An awareness of models for imitation in his/her Christian life (see Hebrews 11:1–12:3; 13:7) that will lead to a deepening of the student’s love for the Triune God and the student’s growth in Christlikeness.

**II. COURSE TEXTS AND XEROXED NOTES**

1. Anthony L. Chute, Nathan A. Finn, and Michael A.G. Haykin, *The Baptist Story: From English Sect to Global Movement* (Nashville, TN: B&H, 2015).
2. Michael A. G. Haykin, ed., *Baptist History & Polity: Texts* (Dundas, ON, 2022). This pdf document will be available on the first day of lectures.

**III. COURSE REQUIREMENTS**

1. The course will meet from Monday, July 18, 2022, to Thursday, July 21, 2022. Lectures will run from 10:00am to 5:00pm with appropriate breaks and lunch from 12:15pm–1:30pm.
2. There will be a post-course written assignment for many of the lectures. These assignments will usually consist of brief answers to questions based on primary and secondary sources. Assignments *must* be in a type-written form. Marks will be deducted for numerous grammar and spelling errors. These written assignments constitute 75% of the final mark. They should be e-mailed to the professor at [mhaykin@sbts.edu](mailto:mhaykin@sbts.edu) by August 18, 2022.
3. 25% of the final mark will be made up by an essay of around 4,000 words (including footnotes and bibliography). The paper must be typed and written according to the style of Kate L. Turabian, *A Manual for Writers of Research Papers, Theses, and Dissertations* (9th ed.; Chicago, IL: University of Chicago Press, 2018). The topic for this essay must deal with a figure or theme from nineteenth- and/or twentieth-century American Baptist history. The exact choice of topic is left to the student, though the student must inform the professor of what he or she would like to write on. This essay is due no later than the afternoon of September 1, 2022. It should be e-mailed to the professor at [mhaykin@sbts.edu](mailto:mhaykin@sbts.edu).

**IV. RTS Charlotte Classroom Technology Usage**

RTS Charlotte recognizes how essential it is for students to have reliable, campus-wide access to the internet. For that reason, we have made Wi-Fi available for our student body, not only in the library and student lounges, but also in the classrooms. We know that students need to use the internet to download class materials, access files on the Cloud, and locate other important information. However, we also recognize that internet access in the classroom provides opportunity for abuse and misuse. Some students have unfortunately used their internet access to engage in many activities that distract them from the classroom lectures (e.g., surfing the web, checking sports scores, playing games). Not only does such activity hamper a student’s own seminary education, but it distracts other students who can easily view the screens of nearby students. In addition, donors and classroom guests (who often sit in the back) can see this inappropriate internet usage, which reflects poorly on RTS. Classroom etiquette includes leaving cell phones turned off, refraining from surfing the Internet or playing computer games or other distracting activities. In addition, students must respect standards set by individual professors regarding the use of technology during their class.

In order to address this issue, we must appeal to the integrity of the students as ones who are preparing for a lifetime of ministry to Christ and his church. We expect each student to take personal responsibility for proper classroom technology usage and to encourage others around them to do the same. All RTS-Charlotte students are accountable to the policies stated in the Student Handbook and Academic Catalog and are therefore expected to use technology in the classroom only for appropriate class-related activities. Student conduct is under the supervision of the Dean of Students.

**V. COURSE OUTLINE**

**Monday, July 18, 2022**

**Lecture 1: Baptist historiography**

1. Summarize Chute, Finn, and Haykin, *The Baptist Story*, “Introduction” and “Chapter 1: Baptist Beginnings” as it pertains to the different perspectives on Baptist origins.
2. Answer questions 1 and 2 in “Questions for Discussion” of Chute, Finn, and Haykin, *The Baptist Story*, “Chapter 1: Baptist Beginnings.”

**Lecture 2: The English General Baptists of the seventeenth and eighteenth centuries**

1. Answer question 3 in “Questions for Discussion” of Chute, Finn, and Haykin, *The Baptist Story*, “Chapter 1: Baptist Beginnings.”
2. Summarize the sub-section entitled “Thomas Grantham and General Baptist Theology” in Chute, Finn, and Haykin, *The Baptist Story*, “Chapter 2: Living Under the Cross.”

**Lecture 3: The English & American Particular Baptists of the seventeenth century**

1. Answer questions 4–10 in “Questions for Discussion” of Chute, Finn, and Haykin, *The Baptist Story*, “Chapter 1: Baptist Beginnings.”

**Lecture 4: *The First London Confession of Faith* (1644/1646)**

1. The *First London Confession of Faith*, Preface (London, 1644 ed.): Outline the reasons for the drafting of the *First London Confession of Faith*.
2. *First London Confession* XXXIII–XXXVI, XLII:
3. What is the nature of the local church?
4. How do those who are members of a local church visibly profess their faith?
5. How is the local church a charismatic body?
6. Where do these articles place the locus of authority in the local church?
7. *First London Confession* XXXIX–XLI:
8. Who are fit candidates for baptism?
9. How should baptism be administered and why?
10. What is the meaning of baptism?
11. Who may administer the ordinance of baptism?
12. *First London Confession of Faith* XLVII: How should local Baptist churches relate to one another? Why should they relate to one another in this way?

**Lecture 5: William Kiffen (1616–1701), an early Baptist pastor-theologian**

1. Summarize the sub-section entitled “William Kiffen and the Particular Baptists” in Chute, Finn, and Haykin, *The Baptist Story*, “Chapter 2: Living Under the Cross.” Note: the older way of spelling Kiffen’s name is “Kiffen,” not “Kiffin.”

**Tuesday, July 19, 2022**

**Lecture 6: The English & American Particular Baptists of the long eighteenth century**

1. Answer questions 1–10 in “Questions for Discussion” of Chute, Finn, and Haykin, *The Baptist Story*, “Chapter 3: The Age of Reason and Revival.”
2. Read the following letter written by the English Baptist Thomas Hollis (1659–1731) on March 13, 1723, to the American Baptist Ephraim Wheaton (1659–1734) and outline in about 250 words what it tells you about the eighteenth-century transatlantic Baptists:

Dear Sir—I rejoice in the success of your ministry and increase of your church, which will naturally increase your cares and your joy. I mourn because of the ignorance of your sleeping Sabbatarians. Let us be thankful for our light, pity them, pray for them, and endeavor in love to lead them into the light. God, that hath shined into our hearts by his gospel, can lead them from Sinai’s covenant and the law of ceremonies into the liberty of the new covenant and the grace thereof. I pity to see professors drawing back to the law, and I desire to remember our standing is by grace; therefore not to be high-minded over them, but fear, remembering our Lord’s words, “watch and pray lest ye enter into temptation.” Every word of God is precious. The saints love it, and they that honor Him, He will honor, and in keeping of it there is present peace and a promise of future reward. We now live by faith and not by sight. He that endureth to the end shall be saved. Go on sowing the seed, looking up to Him whose work it is, whoever be the planter or the waterer; and as you abound in your labors and find Him multiplying seed unto you, may you yet abound more and more, is my sincere wish. Let no man rob us of our comfortable hope that when we cease to be here we shall be present with the Lord, in whose presence, the saint believes, is fullness of joy, in a separate state, and an expectation of greater in the resurrection, when it shall be manifested how He loved them. Let none jeer us out of our duty now to lisp forth His praise, since hereafter we expect to sing in a better manner the song of the Lamb in a nobler chorus.

In reference to your poll tax and other taxes which are necessary for the support of government and society, they are not to be esteemed a burden. ’Tis giving tribute of tithes to whom tribute is due, unless the taxes oppress you unequally because you are Baptists and Separatists. If so, then let me know (who profess myself a Baptist), and I will endeavor to have a word spoken for you to the Governor, that you be eased.

You know that your profession is not popular in your country or ours, few, if any of the great men submitting to a plain institution. And as we profess ourselves the disciples of Christ, ’tis our duty to take up “our cross” with patience, and pay parochial duty where we live, and voluntarily to maintain our own charges, thankful for our liberty as men and Christians, to our good God, who in His providence, has inspired many magistrates and ministers in your provinces with a truer spirit of Catholic charity than formerly.

You have heard, or may be informed by Mr. Callender, of my founding in Harvard College, and the provision I have made for Baptist youths to be educated for the ministry and equally regarded with Pedo-Baptists. If you know any duly qualified inform me, and I shall be glad to recommend them for the first vacancy. And to close: while we profess to worship God nearer to the rule of primitive institution and practice of our great Prophet and Teacher, the Lord Jesus Christ, and his Apostles, let our light so shine before men, in all holy conversation, that such as may be ready to speak evil of our way be ashamed. May serious religion and godliness, in the power of it, flourish among you, and everything that goes in to make a true Christian. Where the true image of Christ is found in any I call them the excellent of the earth. With such I delight to associate and worship, whatever denomination they may go by among men, and this I would do till we all come into the unity of the Spirit, etc. And now, dear sir, I commend you to God and to the word of His grace, etc. Acts 20:32.

Your loving friend, Thos. Hollis.

(From Henry Melville King, *Rev. John Myles and the Founding of the First Baptist Church in Massachusetts* [Providence, RI: Preston & Rounds, Co., 1905], 72–76).

**Lecture 7: Anne Dutton (1692–1765) on the Lord’s Supper**

1. Based on your own internet research, draw up a 300-word biographical sketch of Anne Dutton. Be sure to indicate the sources that you have used.
2. Ann Dutton, *Thoughts on the Lord’s Supper, Relating to the Nature, Subjects, and right Partaking of this Solemn Ordinance* (London: J. Hart, 1748), 1–7:
3. What three purposes does Dutton see in the Lord’s Supper?
4. In what sense is the Lord’s Supper a “representation”? What biblical evidence does she adduce to prove this?
5. In what sense is the Lord’s Supper a “communication”? To what biblical passages does Dutton turn to prove her reasoning in this regard? Do the texts that she brings forward as evidence support her position or not? Why or why not?
6. In what sense is the Lord’s Supper a “confirmation”? Again, what proof does she cite in order to demonstrate that the Scriptures regard this ordinance in this light?
7. Dutton, *Thoughts on the Lord’s Supper*, 7–14: In Dutton’s estimation who can partake of the Lord’s Supper?
8. Dutton, *Thoughts on the Lord’s Supper*, 9: What do you see as some of the implications of Dutton’s statement that “the Lord’s Supper is a Church-Ordinance”?
9. Dutton, *Thoughts on the Lord’s Supper*, 21, 25–26: Read the final fifteen lines of page 21, all of page 25, and the first four lines of page 26. What view of the Lord’s Supper is set forth in these passages? Is this your view? If not, how would you view the Lord’s Supper and why?
10. Dutton, *Thoughts on the Lord’s Supper*, 28–29: What are believers called to remember as they eat of the bread and drink of the wine during the Lord’s Supper?
11. Dutton, *Thoughts on the Lord’s Supper*, 29–30:
12. How often should the Lord’s table be celebrated? What proof does Dutton give to support her remarks about the frequency of the Lord’s Supper? Is it convincing? Why or why not?
13. Where and when ought the Lord’s Supper not to be administered? Why?
14. Dutton, *Thoughts on the Lord’s Supper*, 33: Why is the joy of the Lord’s Table “frequently mixed with Mourning”? When will this paradoxical situation cease? To answer this second question, see also Dutton, *Thoughts on the Lord’s Supper*, 36.
15. Compare and contrast the understanding of the nature and purpose of the Lord’s Supper as found in Dutton, *Thoughts on the Lord’s Supper* and John Sutcliff, *The Ordinance of the Lord’s Supper considered* (Dunstable: J.W. Morris, 1803).

**Lectures 9–10: The eighteenth-century Baptist hymn:**

**Anne Steele (1716–1778) and Benjamin Beddome (1718–1795)**

**Wednesday, July 20, 2022**

**Lectures 11–12: Andrew Fuller (1754–1815) on baptism and revival**

1. Read Andrew Fuller *The Practical Uses of Christian Baptism* in *The Complete Works of The Rev. Andrew Fuller*, ed. Andrew Gunton Fuller, revised Joseph Belcher (1845 ed.; repr. Harrisonburg, Virginia: Sprinkle Publications, 1988), III, 339–345, and answer the following questions:
2. Fuller, *Practical Uses of Christian Baptism* (*Works*, III,339–340): Why did God institute the ordinance of baptism?
3. Fuller, *Practical Uses of Christian Baptism* (*Works*, III,340–341): What doctrines does baptism teach?
4. Fuller, *Practical Uses of Christian Baptism* (*Works*, III,341): What is meant by the phrase that “the sign, when rightly used, leads to the thing signified”?
5. Fuller, *Practical Uses of Christian Baptism* (*Works*, III,341–343): How does baptism inculcate a holy lifestyle?
6. Fuller, *Practical Uses of Christian Baptism* (*Works*, III,342–343): What is the relationship in Fuller’s mind between baptism and the church as a “garden enclosed”?
7. Fuller, *Practical Uses of Christian Baptism* (*Works*, III,343–344): What role does baptism play according to the last paragraph on page 343 and the first paragraph on page 344?
8. *Fuller, Practical Uses of Christian Baptism* (*Works*, III,344–345): Why is believer’s baptism not sufficient to maintain a life of genuine spirituality? What is necessary for such a life?

**Lectures 13–14: William Carey (1761–1834) and *An Enquiry Into the Obligations of Christians, to Use Means for the Conversion of the Heathens* (1792)**

### Answer questions 8–9 in “Questions for Discussion” of Chute, Finn, and Haykin, *The Baptist Story*, “Chapter 4: Renewal and Advance.”

1. William Carey, *An Enquiry Into the Obligations of Christians, to Use Means for the Conversion of the Heathens* (Leicester, 1792), 3: What does Carey regard as proof that a person has truly experienced regeneration?
2. Carey, *Enquiry*, 8, 10–13:
3. What objections have been raised against the attempt to undertake missionary endeavours to other lands?
4. What historical event in Carey’s own experience may lie behind his discussion of one or two of these objections? Evaluate the historicity of this event on the basis of the differing accounts of it.
5. Carey, *Enquiry*, 8–9: How does Carey answer the objection that the commission given in Matthew 28:19–20 applied only to the Apostles?
6. Carey, *Enquiry*, 11–12: How does Carey meet the objection that one must wait for a providential leading before evangelizing the lost of pagan lands?
7. Carey, *Enquiry*, 13: What reply does Carey give to the objection that there is enough work with regard to the evangelization of Great Britain without going off to evangelize other countries?
8. Carey, *Enquiry*, 67: What do some see as obstacles in the path of missionary endeavors?
9. Carey, *Enquiry*, 67–68: What significance does Carey see in Isaiah 60:9?
10. Carey, *Enquiry*, 68–70: Why is the uncivilized state of various pagan nations a good reason to take the gospel to them?
11. Carey, *Enquiry*, 70–71: Why does Carey believe that the possibility of the missionary being killed should not be regarded as an obstacle to his going forth with “the doctrine of the cross”?
12. Carey, *Enquiry*, 71–74: How does Carey show that failure to procure what are regarded as the “necessaries of life” on the mission field cannot be urged as a legitimate obstacle to sending out missionaries?
13. Carey, *Enquiry*, 75–81: What does Carey regard as the most important task in the sending out of missionaries? What proof does Carey bring forward to support this belief?
14. Carey, *Enquiry*, 81–86: What practical suggestions does Carey make with regard to the undertaking of overseas missions by the English Particular Baptists?
15. What is the significance of Carey’s *Enquiry*?

**Lecture 15: Baptists and the fight against the slave trade & slavery**

1. Answer question 9 in “Questions for Discussion” of Chute, Finn, and Haykin, *The Baptist Story*, “Chapter 2: Living Under the Cross.”
2. Answer question 8 in “Questions for Discussion” of Chute, Finn, and Haykin, *The Baptist Story*, “Chapter 3: The Age of Reason and Revival.”
3. Answer questions 5–6 in “Questions for Discussion” of Chute, Finn, and Haykin, *The Baptist Story*, “Chapter 4: Renewal and Advance.”
4. Answer questions 7–9 in “Questions for Discussion” of Chute, Finn, and Haykin, *The Baptist Story*, “Chapter 6: Progress and Setbacks.”

**Thursday, July 21, 2022**

**Lectures 16–17: Two American Baptists: Oliver Hart (1723–1795)**

**& Adoniram Judson (1788–1850)**

**Lectures 18–19: C.H. Spurgeon (1834–1892)**

1. Answer questions 7–8 in “Questions for Discussion” of Chute, Finn, and Haykin, *The Baptist Story*, “Chapter 5: Baptists and the World Before Them” and question 9 in “Questions for Discussion” of Chute, Finn, and Haykin, *The Baptist Story*, “Chapter 8: Transitions and Trends.”
2. Read Michael A.G. Haykin, “The Life and Times of Charles Haddon Spurgeon,” *The Evangelical Baptist* 40, no.1 (November 1992): 6–7, 9–10; 40, no.2 (December 1992): 10–12, and answer the following questions:
3. What accounts for the popularity of Spurgeon’s preaching?
4. Why is “energetic activist” an apt description of Spurgeon?
5. What theological convictions were evident in Spurgeon’s preaching?

**Lecture 20: C.H. Spurgeon and the “Down-Grade” Controversy**

1. Iain H. Murray, *The Forgotten Spurgeon* (London: The Banner of Truth Trust, 1966), 145–148: Why did liberal theology find a receptive audience in British churches in the final quarter of the nineteenth century?
2. C.H. Spurgeon, “Another Word Concerning the Down-Grade,” *The Sword and the Trowel* (August, 1887): 397–400:
3. What does Spurgeon list as the consequences of “modern thought” in the life of British Nonconformist churches?
4. What does Spurgeon feel is the best response to this situation?
5. Murray, *Forgotten Spurgeon*, 149–156, 159–160:
6. How did Spurgeon respond to the inroads of liberal theology into British Baptist ranks?
7. Were Spurgeon’s reasons for withdrawing from the Baptist Union scriptural? Why or why not?
8. How did Spurgeon believe that the situation in the Baptist Union could be remedied?
9. Why did Spurgeon fail to win the support of many of the evangelicals in the Baptist Union?
10. What was Spurgeon’s perspective on church unity according to his “Preface” to L. Gaussen, *“Theopneustia”: The Plenary Inspiration of the Holy Scriptures*, trans. David Scott and ed. B.W. Carr (4th ed.; London: Chas. J. Thynne, 1912), vii and Murray, *Forgotten Spurgeon*, 160–166?
11. According to Murray, *Forgotten Spurgeon*, 162–168, what were some of the long-term effects of the “Down-Grade” controversy?
12. D.C. Davidson, “In the Furnace of Unbelieving Theology”, *The Banner of Truth*, 293 (February 1988), 16–19:
13. Outline the nature of “Higher Criticism” as described by Davidson.
14. What was the difference Davidson noted between the German theologians under whom he studied and Spurgeon? What would account for this difference?



**Course Objectives Related to MDiv\* Student Learning Outcomes**

Course: 03PT6331 Baptist History & Polity

Professor: Dr. Michael Haykin

Campus: Charlotte

Date: July 18-21, 2022

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| **MDiv\* Student Learning Outcomes**  *In order to measure the success of the MDiv curriculum, RTS has defined the following as the intended outcomes of the student learning process. Each course contributes to these overall outcomes. This rubric shows the contribution of this course to the MDiv outcomes.*  *\*As the MDiv is the core degree at RTS, the MDiv rubric will be used in this syllabus.* | | **Rubric**   * Strong * Moderate * Minimal * None | **Mini-Justification** |
| **Articulation**  **(oral & written)** | Broadly understands and articulates knowledge, both oral and written, of essential biblical, theological, historical, and cultural/global information, including details, concepts, and frameworks. Also includes ability to preach and teach the meaning of Scripture to both heart and mind with clarity and enthusiasm. | Minimal | Interacts with topics of polity by writing a paper based on scriptural principles. |
| **Scripture** | Significant knowledge of the original meaning of Scripture. Also, the concepts for and skill to research further into the original meaning of Scripture and to apply Scripture to a variety of modern circumstances. (Includes appropriate use of original languages and hermeneutics; and integrates theological, historical, and cultural/global perspectives.) | Minimal | Interacts with topics of polity based on Scripture, with options for some exegetical work |
| **Reformed Theology** | Significant knowledge of Reformed theology and practice, with emphasis on the Westminster Standards. | Minimal | Some consideration of Reformed ecclesiology |
| **Sanctification** | Demonstrates a love for the Triune God that aids the student’s sanctification. | Minimal | Maybe a small emphasis on attitudes necessary for church discipline and working with others  in the church context |
| **Desire for Worldview** | Burning desire to conform all of life to the Word of God. Includes ability to interact within a denominational context, within the broader worldwide church, and with significant public issues. | None |  |
| **Winsomely Reformed** | Embraces a winsomely Reformed ethos. (Includes an appropriate ecumenical spirit with other Christians, especially Evangelicals; a concern to present the Gospel in a God-honoring manner to non-Christians; and a truth-in-love attitude in disagreements.) | Minimal | Gracious approach to the various biblically based positions on church government |
| **Preach** | Ability to preach and teach the meaning of Scripture to both heart and mind with clarity and enthusiasm. | None |  |
| **Worship** | Knowledgeable of historic and modern Christian-worship forms; and ability to construct and skill to lead a worship service. | None |  |
| **Shepherd** | Ability to shepherd the local congregation: aiding in spiritual maturity; promoting use of gifts and callings; and encouraging a concern for non-Christians, both in America and worldwide. | None |  |
| **Church/World** | Ability to interact within a denominational context, within the broader worldwide church, and with significant public issues. | Strong | Pastoral oversight of members and need for shepherding is addressed in lectures and reading |