

“THE MOST EXALTED PIETY”:
THE LIFE & THOUGHT OF THE ENGLISH
PARTICULAR BAPTIST COMMUNITY, 1638–1837

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SYLLABUS



Prof. Michael A.G. Haykin

Reformed Baptist Seminary,
February 2020

“THE MOST EXALTED
PIETY”: THE LIFE &
THOUGHT OF THE ENGLISH
PARTICULAR BAPTIST
COMMUNITY, 1638–1837



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“Every Christian ought to
be a good historian”

(*Caleb Evans*)

Reformed Baptist
Seminary, held at
Emanuel Baptist Church
of Coconut Creek, FL

February 13–15, 2020

I. COURSE DESCRIPTION

This course is a detailed study of the theology and piety of the English Particular Baptist community from their origins in the 1630s to the 1830s. Key themes that are treated include: the community’s Trinitarian and Christocentric piety; the confessional heritage; the centrality of the Scriptures and the resulting spirituality of the Word; conversionism; the spirituality of baptism and the Lord’s Supper; and the community’s theology of prayer, praying for revival, and the emergence of the modern missionary movement.

II. COURSE OBJECTIVES

The objective of the course is basically threefold:

- First, to equip the student to read and understand English Particular Baptist texts in their historical and cultural matrix.
- Second, to develop in the student an awareness of and sensitivity to the richness and depth of theological thought and spiritual life to be found in the English Particular Baptist heritage.
- And third, to enable the student to engage in *ressourcement* and furnish him or her with models for imitation in his or her Christian life (see Hebrews 11:1-12:3; 13:7).

III. COURSE TEXT

1. Michael A.G. Haykin, *The armies of the Lamb: The spirituality of Andrew Fuller* (Dundas, ON: Joshua Press, 2001).
2. Michael A.G. Haykin, ed., “*The most exalted piety*”: *The life & thought of the English Particular Baptist community, 1638–1837: Collected texts* (Reformed Baptist Seminary, 2020).

IV. COURSE REQUIREMENTS

1. **Due February 13–15, 2020:** Attendance at live module in Coconut Creek, Florida. Lectures are 9:00–5:00 each day with appropriate breaks. Live attendance at lectures is mandatory.
2. **Due April 30, 2020:** Seven typed papers (see below pages 5–20), worth 75% of the final grade. Late papers will receive at best a grade of C, unless they are accompanied by a written statement explaining the reason(s) for the lateness of the assignment.
3. **Due May 9, 2020:** Final reflective paper, worth 15% of the final grade. The meditative/reflective paper topic is: “The personal impact of Particular Baptist piety: The writings of Andrew Fuller.” This will be the fruit of a two-month-long meditation on texts from Andrew Fuller found in Haykin, *The armies of the Lamb: The spirituality of Andrew Fuller*. Between March 1 and April 30 these writings are to form the content of regular, weekly meditation and reflection, which is to be recorded in a journal. This final paper should bring together the student’s weekly reflections into a structured form focused on at most three or four aspects of Fuller’s piety. The goal of this exercise is to see how Fuller’s piety speaks across the centuries to our day. This paper must comprise approximately 1,500 words.
4. **Due May 29, 2020:** Students must take the Lectures and Reading Quiz to indicate they have attended all the lectures and completed all reading. Completion of Reading and Lecture Attendance is worth 10% of the final grade.

V. LECTURE SCHEDULE

Lectures 1–2: The English Particular Baptists of the seventeenth century
(February 13, 2020)

Lecture 3: The hymnody of Joseph Stennett I
(February 13, 2020)

Lectures 4–5: The theology of John Gill
(February 13, 2020)

Lecture 6: Anne Dutton on the Lord's Supper
(February 13, 2020)

Lectures 7–8: The Trinitarian theology of Benjamin Beddome
(February 14, 2020)

Lectures 9–12: The theology and piety of Andrew Fuller
(February 14, 2020)

Lecture 13: A missionary piety: Samuel Pearce
(February 15, 2020)

Lectures 14–15: Theology and missionary praxis in the life of William Carey
(February 15, 2020)

Lecture 16: James Hinton of Oxford & the experience of persecution
(February 15, 2020)

Lectures 17–18: English Particular Baptists, the slave-trade, & social justice
(February 15, 2020)

VI. HOMEWORK ASSIGNMENTS

Assignment 1: Foundational confessions: The First & Second London Confessions
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Compare and contrast The First and Second London Confessions of Faith with regard to the following items:

1. The Trinity
2. The law and the gospel
3. A topic of the student's choosing

Assignment 2: The theology & spirituality of John Gill (1697–1771)

1. Read Robert W. Oliver, “John Gill (1697-1771)” in Michael A. Haykin, ed., *The British Particular Baptists 1638–1910* (Springfield, MO: Particular Baptist Press, 1998), I, 145–165 and answer the following questions:
 - a. How did Gill respond theologically to some of the leading intellectual and religious currents of his day?
 - b. What were the positive and negative aspects of Gill's theological legacy?
2. John Gill, *A Sermon Occasioned by the Death of Elizabeth Gill* (London, 1738), 3–5: Why did Paul write 1 Thessalonians 4:13–18?
3. Gill, *Death of Elizabeth Gill*, 6–11:
 - a. How is the term “asleep” often used in Scripture? Why is it so used?
 - b. What does this use of the term “asleep” not entail?
 - c. How does Gill refute the notion of “soul sleep”?
4. Gill, *Death of Elizabeth Gill*, 11–12:
 - a. What are the alternate ways of translating 1 Thessalonians 4:14?
 - b. What does Gill hold to be the best translation of this verse and why?
5. Gill, *Death of Elizabeth Gill*, 12–16: What is expressed by the phrase “in Jesus” (1 Thessalonians 4:14)?

6. Gill, *Death of Elizabeth Gill*, 16–17: What does and does not happen when a believer dies?
7. Gill, *Death of Elizabeth Gill*, 18–20:
 - a. What comfort should the believer take from the expression “asleep in Jesus”?
 - b. How shall we know that our friends died in Christ, or sleep in Jesus?
8. Gill, *Death of Elizabeth Gill*, 20–22: What is the ultimate destiny of the “dead in Christ”?
9. Gill, *Death of Elizabeth Gill*, 22–23: What is the present experience of those who have died in Christ?
10. Gill, *Death of Elizabeth Gill*, 24–28:
 - a. Should believers grieve at the death of a Christian relative or friend? How does Gill support his answer to this question?
 - b. What kind of grieving does Scripture condemn?
11. Gill, *Death of Elizabeth Gill*, 30–32: What is significant about the resurrection of Christ?
12. How does Gill’s account of his daughter Elizabeth’s death illustrate his remarks in his funeral sermon?
13. Draw up a 1,000-word summary of John Gill’s angelology as found in his *A Complete Body of Doctrinal and Practical Divinity; or, A System of Evangelical Truths, Deduced from the Sacred Scriptures*, 3 vols. (New ed.; London: W. Winterbotham, 1796), I, 384–393 [this work can be found in the “Post-Reformation Digital Library” at www.prdl.org].

Assignment 3:
The theology & spirituality of Anne Dutton (1692–1765)

1. Based on your own research, draw up a 300-word biographical sketch of Anne Dutton. Be sure to indicate the sources that you have used.
2. Anne Dutton, *Brief Hints concerning Baptism: Of the Subject, Mode, and End of this Solemn Ordinance* (London: J. Hart, 1746), 1–2: Does Dutton indicate why believer’s “Baptism is so spoken against by good and pious people”? If so, why? If not, what might be some of the reasons? How does Dutton intend to respond to this rejection of believer’s baptism?
3. Dutton, *Brief Hints concerning Baptism*, 3–9: Who should be baptized and why?
4. Dutton, *Brief Hints concerning Baptism*, 10–12: What should the mode of baptism be? Why?
5. Dutton, *Brief Hints concerning Baptism*, 12–20: What three purposes does Dutton see in baptism? What does baptism represent? How does Dutton demonstrate from Scripture that baptism is a representation?
6. Dutton, *Brief Hints concerning Baptism*, 20–21: Is Dutton’s argument from Matthew 28:19 regarding baptism as a seal cogent? Why or why not? If not, what other New Testament text(s) could she have used?
7. Dutton, *Brief Hints concerning Baptism*, 22–23: In these pages Dutton argues from Galatians 3:27 that baptism is “a true Gospel Profession of Christ.” Is she right? What other New Testament text appears to be in view in these pages?
8. Dutton, *Brief Hints concerning Baptism*, 24–25: What is the relationship between baptism and the Lord’s Supper?
9. Anne 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:
 - a. What three purposes does Dutton see in the Lord’s Supper?
 - b. In what sense is the Lord’s Supper a “representation”? What biblical evidence does she adduce to prove this?
 - c. 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?

- d. 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?
10. Dutton, *Thoughts on the Lord's Supper*, 7–14: In Dutton's estimation who can partake of the Lord's Supper?
11. 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"?
12. 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?
13. 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?
14. Dutton, *Thoughts on the Lord's Supper*, 29–30:
- 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?
 - Where and when ought the Lord's Supper not to be administered? Why?
15. 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.
16. 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).

**Assignment 4:
Sermon, & hymn in the spirituality of Benjamin Beddome (1718–1795)**

1. Read Thomas Brooks, *Pictures of the Past: The History of the Baptist Church, Bourton-on-the-Water* (London: Judd & Glass, 1861), 32–47 and discuss what it reveals about pastoral ministry in the mid-eighteenth-century English Particular Baptist community.
2. Read the “Memoir” of Benjamin Beddome in *Sermons printed from the manuscripts of the late Rev. Benjamin Beddome, A.M. of Bourton-on-the-Water, Gloucestershire* (London: William Ball, 1835), ix–xxviii, and in 600 words or so describe his pastoral ministry [this work can be found in the “Post-Reformation Digital Library” at www.prdl.org].
3. Benjamin Beddome, *The Nature and Authority of the Christian Ministry* (*Sermons*, 302): What should a minister of the gospel aim at?
4. Beddome, *Nature and Authority of the Christian Ministry* (*Sermons*, 303): Why does Beddome spend time outlining the “circumstances of men before conversion”?
5. Beddome, *Nature and Authority of the Christian Ministry* (*Sermons*, 303):
 - a. In light of the stagnation of many Baptist churches of Beddome’s day, what is significant about the statement that “ministers ... beseech men, in Christ’s stead, to be reconciled to God”?
 - b. W.R. Ward cites this statement as proof of “the relatively liberal Calvinism of Beddome” (“The Baptists and the Transformation of the Church, 1780–1830,” *The Baptist Quarterly*, 25 [1973–1974], 167). What do you think he means by this?
6. Beddome, *Nature and Authority of the Christian Ministry* (*Sermons*, 303–304):
 - a. How are men converted?
 - b. What does section I.2 tell you about Beddome’s view of preaching?
7. Beddome, *Nature and Authority of the Christian Ministry* (*Sermons*, 304–305):
 - a. What does being a “fisher of men” require?
 - b. What do you think Beddome means by “Fisherman have their wiles and stratagems, and so have ministers”?
 - c. How does Beddome view pastoral ministry according to the section on “Diligence”?
8. Beddome, *Nature and Authority of the Christian Ministry* (*Sermons*, 305):

- a. What theological conviction underlies the statement that the “most faithful and zealous, the most skilful and industrious, are not always the most useful”?
 - b. What reasons does Beddome give for this assertion?
 - c. Do you agree with Beddome? Why or why not?
9. Beddome, *Nature and Authority of the Christian Ministry* (Sermons, 305–306): How does Beddome view conversion?
10. Beddome, *Nature and Authority of the Christian Ministry* (Sermons, 306–308):
- a. In what five ways is a minister “entirely indebted to Christ”? Would you agree with Beddome?
 - b. Christ “puts the light of divine knowledge into [the] heads” of ministers and “implants the seeds of holiness in their hearts”: why does Beddome believe both of these things are necessary for pastoral ministry?
 - c. How is a man actually called to be a pastor?
11. Beddome, *Nature and Authority of the Christian Ministry* (Sermons, 308–309):
- a. What points of application does Beddome make with regard to ministers of the gospel and their congregations?
 - b. Which points of application are especially necessary to make in our day and why?
12. Beddome, *On the Sources of Ministerial Delight* (Sermons, 260–261):
- a. In I.1–3, how does the verse from 1 Thessalonians 2 not contradict the biblical emphasis that Christ’s glory ought to be pre-eminent in the minds and hearts of believers and ministers?
 - b. What does this tell you about what should be the heart passion of ministers?
13. Beddome, *On the Sources of Ministerial Delight* (Sermons, 260–261): Could Paul err? If so, what does this mean for other workers of Christ?
14. Beddome, *On the Sources of Ministerial Delight* (Sermons, 261–262): What does I.4 tell you about the nature of the ministry?
15. Beddome, *On the Sources of Ministerial Delight* (Sermons, 262–265): When can a church be considered a minister’s “glory and joy”?
16. Beddome, *On the Sources of Ministerial Delight* (Sermons, 262, paragraph 4):

- a. Does this paragraph tell you anything about Beddome's view of who could partake of the Lord's Supper?
 - b. What is significant about this in view of eighteenth-century Calvinistic Baptist Eucharistic practice?
17. Beddome, *On the Sources of Ministerial Delight (Sermons, 262–264)*: Do you think the items that Beddome highlights here as forming a minister's joy and delight tell you anything about his own concerns? If so, what?
18. Beddome, *On the Sources of Ministerial Delight (Sermons, 265)*:
- a. According to II.1, what is "the design of the ministry"?
 - b. Would you agree? Where is the biblical justification for this assertion?
19. Beddome, *On the Sources of Ministerial Delight (Sermons, 265)*: In II.2, Beddome mentions "a sinner's espousal to Christ." What is meant by this? Is this biblical language?
20. Beddome, *On the Sources of Ministerial Delight (Sermons, 265–267)*: What causes a minister joy?
21. Beddome, *On the Sources of Ministerial Delight (Sermons, 268)*: What should God's people do for their ministers?
22. Beddome, *Ministerial Subordination to Christ (Sermons, 269)*:
- a. Why was John "a great and good man"?
 - b. Is this normally what comes to mind when you think of John's ministry? Why or why not?
23. Beddome, *Ministerial Subordination to Christ (Sermons, 269–270)*: What do Beddome's remarks about why ministers are "lights" tell you about his understanding of the ministry?
24. Beddome, *Ministerial Subordination to Christ (Sermons, 270)*: How does Beddome interpret Acts 26:18 in I.4? Why?
25. Beddome, *Ministerial Subordination to Christ (Sermons, 270–273)*:
- a. How is John the Baptist not the light that Christ is? What are the implications of this?
 - b. What are "the writings of the sybils"? What is Beddome saying by mentioning them?

26. Beddome, *On the Duty of Ministers to Promote their People's Joy (Sermons, 356–357)*: What does 2 Corinthians 1:24 teach about the nature of pastoral ministry?
27. Beddome, *On the Duty of Ministers to Promote their People's Joy (Sermons, 357)*:
- What is “the only rule of faith and practice”? Why is this important?
 - Read also Beddome, *The Right of Private Judgment (Sermons, 335–336)*: What is the importance according to this passage of Scripture being “an unerring standard”?
28. Beddome, *On the Duty of Ministers to Promote their People's Joy (Sermons, 356–358)*:
- What does “the liberty of private judgment” not entail?
 - Read also Beddome, *The Right of Private Judgment (Sermons, 337–338)*: What are some further implication of the right to private judgment?
 - Beddome, *The Right of Private Judgment (Sermons, 339–340)*: What application does Beddome make of the right to private judgment?
29. Beddome, *On the Duty of Ministers to Promote their People's Joy (Sermons, 358)*: What is joy and what significance does Beddome see in Paul's expression “helpers of your joy”? Do you agree? Why or why not?
30. Beddome, *On the Duty of Ministers to Promote their People's Joy (Sermons, 358–360)*: what does II (1.)–(4.) tell you about Beddome's understanding and practice of Christian piety?
31. Beddome, *On the Duty of Ministers to Promote their People's Joy (Sermons, 360)*:
- According to 2.(1.), what is the “principal business of a gospel minister”? Would you agree? Why or why not?
 - When Beddome says that a gospel minister is to “reveal the Spirit in all his operations,” what do you suppose he has in mind? Do you see this as a principal aspect of your pulpit ministry?
 - What is “the covenant of grace”?
32. Beddome, *On the Duty of Ministers to Promote their People's Joy (Sermons, 360–362)*: Read 2.(2.) and the Conclusion.2.: What is important about “personal conference”?
33. Beddome, *On the Duty of Ministers to Promote their People's Joy (Sermons, 361)*: What is meant by the phrase “communicating Christian experience”? Do you see this as part of your ministry? Why or why not?

34. Beddome, *On the Duty of Ministers to Promote their People's Joy* (Sermons, 362): "A tender heart is as necessary a qualification for a minister as a clear head": discuss the biblical rationale and support for this pithy statement.
35. Read the following hymn by Beddome, entitled "Prayer for Ministers"¹ when it was first published, and delineate what it conveys about the nature of pastoral ministry as Beddome perceived what was said about it in the Bible and how that applied to his own day:

- 1 Father of mercies, bow thine ear,
Attentive to our earnest prayer;
We plead for those who plead for thee,
Successful pleaders may they be!
- 2 How great their work, how vast their charge,
Do thou their anxious souls enlarge;
Their best acquirements are our gain,
We share the blessings they obtain.
- 3 Clothe thou with energy divine
Their words, and let those words be thine;
To them thy sacred truth reveal,
Suppress their fear, enflame their zeal.
- 4 Teach them aright to sow the seed,
Teach them thy chosen flock to feed
Teach them immortal souls to gain,
Nor let them labour, Lord, in vain.
- 5 Let thronging multitudes around,
Hear from their lips the joyful sound;
In humble strains thy grace adore,
And feel thy new-creating power.
- 6 Let sinners break their massy chains,
Distressed souls forget their pains,
And light thro' distant realms be spread,
Till Zion rears her drooping head.

¹ From Benjamin Beddome, *Hymns adapted to Public Worship, or Family Devotion* (London, 1818), #700.

Assignment 5:
“Fullerism” and the case against hyper-Calvinism

1. Draw up a 1,000-word outline of the life and ministry of Andrew Fuller after reading the following sources. Give particular attention to his significance as a theologian.

M.A.G. Haykin, “Fuller, Andrew (1754–1815)” in Timothy Larsen, ed., *Biographical Dictionary of Evangelicals* (Leicester, England: Inter-Varsity Press/Downers Grove, IL: InterVarsity Press, 2003), 241–244; *idem*, ed., *The armies of the Lamb: The spirituality of Andrew Fuller*, 23–53; and Jack Milner, “Andrew Fuller,” *Reformation Today*, 17 (Jan–Feb 1974), 18–29.

2. Read Geoffrey F. Nuttall, “Northamptonshire and *The Modern Question: A Turning-Point in Eighteenth-Century Dissent*” *Journal of Theological Studies*, n.s. 16 (1965), 101–123. and answer the following questions:
 - a. How did High Calvinism answer the question of “whether the unconverted have a duty to believe the Gospel”?
 - b. How did “increased sensitiveness to the claims of reason and tolerance” impact the three major groups of Dissenters in the eighteenth century?
 - c. Who was Matthias Maurice and what is the significance of Maurice’s *A modern question modestly answer’d* (1737)?
 - d. How did Lewis Wayman seek to answer Maurice?
 - e. Who were Joseph Hussey, John Skepp, John Gill, and John Brine? What part did each of these men play in this controversy?
 - f. Why was the publication of Andrew Fuller’s *The gospel worthy of all acceptance* (1785) such a shock? What was its impact?
 - g. What is “Fullerism”?
2. Read Peter Morden, “Baptist and Evangelical: Andrew Fuller and The Gospel Worthy of All Acceptation,” *Bulletin of the Strict Baptist Historical Society*, 38 (2011) and answer the following questions:
 - a. Outline the theological context in which Fuller lived and ministered. Be sure to note the differing perspectives of historians about this context and how Morden views the theological context (p.1–4).
 - b. According to Fuller’s first edition of *The Gospel Worthy of All Acceptation*, what is the biblical understanding of faith (p.4–5)?

- c. Why is faith a duty (p.5–6)?
 - d. How did Fuller answer objections to his argument (p.6)? Be sure to note what these various objections were.
 - e. What did Fuller see as “two crucial, practical outworkings of his thesis” (p.6–7)?
 - f. What factors prompted Fuller to write this book (p.7–8)?
 - g. What does Morden mean by Fuller’s Biblicism (p.8–9)?
 - h. Provide detail of the various ways Jonathan Edwards influenced Fuller (p.10–14).
 - i. Why is Mark Noll correct to describe the publication of *The Gospel Worthy of All Acceptation* as “a critical moment in Baptist history” (p.2, 14–20)?
3. Andrew Fuller, *The Gospel Worthy of All Acceptation* (*The Complete Works of the Rev. Andrew Fuller*, ed. Joseph Belcher [1845 ed.; repr. Harrisonburg, VA: Sprinkle Publications, 1988], II, 328–332):
- a. What led Fuller to change his mind regarding the free offer of the gospel?
 - b. Why does Fuller believe it is an important issue?
 - c. What areas of common agreement exist between Fuller and his theological opponents on this issue?
 - d. What does Fuller see as the “one design” (p.332) of his book?
4. Fuller, *The Gospel Worthy of All Acceptation* (*Works*, II, 343–349):
- a. How does Fuller demonstrate that in the Scriptures “unconverted sinners are commanded, exhorted, and invited to believe in Christ for salvation”?
 - b. Is Fuller’s exegesis of Psalm 2:11-12; Isaiah 55:1–7; Jeremiah 6; John 12:36; 6:29 and 5:23 cogent? Why or why not?
 - c. What does Scripture abound in? What significance does Fuller see in this?
 - d. What does the account about Simon the sorcerer in Acts teach?
 - e. What help for his position does Fuller find in the statements about receiving Christ?
5. Fuller, *Gospel Worthy of All Acceptation* (*Works*, II, 349–352):

- a. When Scripture describes unbelievers as disobedient, what does this say about their duty?
 - b. What does Scripture require of sinners outside of Christ?
6. Fuller, *Gospel Worthy of All Acceptation* (*Works*, II, 352–354): What do the Scriptures require? Page | 16
7. Fuller, *Gospel Worthy of All Acceptation* (*Works*, II, 354–358):
- a. If lack of faith in Christ is regarded as heinous, what does Fuller believe that this demonstrates?
 - b. What use does Fuller make of the writings of John Gill on this issue?
8. Fuller, *Gospel Worthy of All Acceptation* (*Works*, II, 358–366): How does Fuller prove his argument from other aspects of the Christian life?
9. Fuller, *Gospel Worthy of All Acceptation* (*Works*, II, 376–379): Explain natural and moral inability. How are these important for Fuller’s argument?
10. Fuller, *Gospel Worthy of All Acceptation* (*Works*, II, 379–380):
- a. What have many High Calvinists concluded from the fact that “both repentance and faith” are gifts of God?
 - b. What assumption does this conclusion rest upon?
 - c. How does Fuller view the Scriptural testimony regarding faith and repentance?
11. Outline Fuller’s “Concluding Reflections” [Fuller, *Gospel Worthy of All Acceptation* (*Works*, II, 383–393)].
12. In light of what you have read by Fuller on this subject of the “free offer” of the Gospel, how would he recommend pastors and preachers to deal with sinners outside of Christ?

Assignment 6:
Andrew Fuller as a pastor-theologian

1. Andrew Fuller, *The Promise of the Spirit, The Grand Encouragement in Promoting the Gospel* (Works, III, 359): What does Fuller see as one evidence of true Christianity?
2. Fuller, *The Promise of the Spirit* (Works, III, 359): In the light of Particular Baptist experience in the eighteenth century, what is significant about Fuller's statement that "we may be of what is called a sect, but we must not be of a sectarian spirit"?
3. Fuller, *The Promise of the Spirit* (Works, III, 359): When Fuller describes local Baptist churches as "armies of the Lamb," what does this tell you about his ecclesiology?
4. Fuller, *The Promise of the Spirit* (Works, III, 359–60): What are two ways in which the work of the Spirit with regard to evangelism is abused?
5. Fuller, *The Promise of the Spirit* (Works, III, 360): Fuller mentions four reasons as to why "those in whom the Spirit is enjoy much less of it² than might be expected." What are they? What does this section of this circular letter tell you about Fuller's purpose in writing it?
6. Fuller, *The Promise of the Spirit* (Works, III, 360–1): How does the Old Testament support Fuller's argument? How does he apply the Old Testament texts he cites to his own day?
7. Fuller, *The Promise of the Spirit* (Works, III, 361–2): What was the primary reason for the success of the gospel in the Apostolic Church? Detail the proof that Fuller gives for this assertion.
8. Fuller, *The Promise of the Spirit* (Works, III, 361): Is Fuller's statement that the Lord Jesus had "little success" compared to his apostles well-founded? Why or why not?
9. Fuller, *The Promise of the Spirit* (Works, III, 361, paragraph 2): What does Fuller see as the practical conclusion of all that he has said to this point? What examples does he give to reinforce his point?
10. Fuller, *The Promise of the Spirit* (Works, III, 361, paragraph 3): How does Fuller view Pentecost? Why will God give a favorable answer to those who pray for the conversion of the heathen? What does this tell you about his view of God?
11. In a version of this circular letter that I edited for *The Banner of Truth* magazine in November, 1986, I omitted the final two paragraphs of the letter as it was originally penned by Fuller. Was I right to do so? What do they add to Fuller's argument?

² The use of "it" here is influenced by the KJV/AV: see, for example, Romans 8:16, 26.

12. Andrew Fuller, *Qualifications and Encouragement of a Faithful Minister* (Works, I, 135): What is the importance of examples from Fuller's perspective? How can an example drawn from Scripture be helpful to a young minister like Robert Fawcner?
13. Fuller, *Qualifications and Encouragement of a Faithful Minister* (Works, I, 135–136): What kind of man was Barnabas? Why is he a good example?
14. Fuller, *Qualifications and Encouragement of a Faithful Minister* (Works, I, 136): What does the epithet "good" in Acts 11:24 mean according to Fuller?
15. Fuller, *Qualifications and Encouragement of a Faithful Minister* (Works, I, 136–138): How does being a good man work itself out in: (a) the home; (b) one's personal life; (c) one's public life as a minister; and (d) the "general tenor of your behavior."
16. Fuller, *Qualifications and Encouragement of a Faithful Minister* (Works, I, 137): What is key to making sure "the fire of devotion" does not go out?
17. Fuller, *Qualifications and Encouragement of a Faithful Minister* (Works, I, 138): What does the indwelling of the Holy Spirit entail? According to Fuller, what is meant by the metaphor "full of the Holy Spirit"?
18. Fuller, *Qualifications and Encouragement of a Faithful Minister* (Works, I, 138–139, 140–141): What results flow from being filled with the Holy Spirit?
19. Fuller, *Qualifications and Encouragement of a Faithful Minister* (Works, I, 139, lines 23–24): Write a small paragraph on the phrase "if we are destitute of the Holy Spirit, we are blind to the loveliness of the divine character."
20. Fuller, *Qualifications and Encouragement of a Faithful Minister* (Works, I, 139–140): Given the reality of the perseverance of the believer, can a Christian pray David's prayer, "Take not thy Holy Spirit"? If so, why? If not, why not?
21. Fuller, *Qualifications and Encouragement of a Faithful Minister* (Works, I, 139): What is one of the marks of Fuller's day?
22. Fuller, *Qualifications and Encouragement of a Faithful Minister* (Works, I, 140) (section II.2): Read this passage and detail how it explains what Fuller means when he says, "Being full of the Holy Spirit will give a holy tincture to your meditation and preaching."
23. Fuller, *Qualifications and Encouragement of a Faithful Minister* (Works, I, 140–141):
 - a. How will being filled with the Holy Spirit impact one's relationship with one's congregation?
 - b. What key role of pastoral ministry is outlined here?

- c. What is significant about the way that Fuller refers to the members of the congregation whom the minister will visit?
24. Fuller, *Qualifications and Encouragement of a Faithful Minister* (Works, I, 141): How will experiencing the fullness of the Holy Spirit affect one's character?
25. Fuller, *Qualifications and Encouragement of a Faithful Minister* (Works, I, 141): What three possible meanings does Fuller discern in the phrase "full of faith"? Consult John Gill's commentary on this verse from Acts 11 to see if Gill has influenced Fuller at this point.
26. Fuller, *Qualifications and Encouragement of a Faithful Minister* (Works, I, 141): What does this paragraph tell you about Fuller's convictions regarding the formation of one's theological principles?
27. Fuller, *Qualifications and Encouragement of a Faithful Minister* (Works, I, 141–142): What was "the great controversy" of Paul's day?
28. Fuller, *Qualifications and Encouragement of a Faithful Minister* (Works, I, 142): What two extremes does Fuller reject?
29. Fuller, *Qualifications and Encouragement of a Faithful Minister* (Works, I, 142): What does Fuller see as the great temptation of his day?
30. Fuller, *Qualifications and Encouragement of a Faithful Minister* (Works, I, 142): How should a pastor study the Scriptures and why?
31. Fuller, *Qualifications and Encouragement of a Faithful Minister* (Works, I, 142–143): What "rule" does "Scripture and experience ... confirm"? Discuss Fuller's rule. Do you agree with Fuller? Why or why not?
32. Fuller, *Qualifications and Encouragement of a Faithful Minister* (Works, I, 143): What three distinguishing marks of eminent spirituality or "eminency in grace" does Fuller identify?
33. Fuller, *Qualifications and Encouragement of a Faithful Minister* (Works, I, 143): Identify briefly in one sentence each of the individuals whom Fuller names after "Paul and Peter." What marked their religion of the heart?
34. Fuller, *Qualifications and Encouragement of a Faithful Minister* (Works, I, 143–144): What three pieces of "serious advice" close this sermon? Is there one of these that is particularly apropos to your life? Explain.

Assignment 7:
“A most exalted piety”:
The English Particular Baptists, 1630s–1830s—
A summative essay

Draw up a summative essay of 1,200 words that provides a overview of the key elements of what you have learned in this course.