Seminary Mission Statement

The mission of New Orleans Baptist Theological Seminary is to equip leaders to fulfill the Great Commission and the Great Commandments through the local church and its ministries.

Course Description

This seminar involves conversation and reflection on various dimensions of Christian ministry from a theological perspective. A twin-pronged focus examines contemporary theological issues in the broader faith community and issues related to the specific places of ministry served by students enrolled in the seminar.

In this survey of Christian thought on Providence and Prayer, students will examine theological, biblical, and philosophical teachings to form a sound doctrinal foundation on the topics of providence and prayer. The class will include discussion of related issues such as the attributes of God, the problem of evil, and the use of prayer in pastoral ministry.

Addresses for Correspondence

You may contact Dr. Steve Lemke through the following:
Office: Provost’s office, upstairs in Frost Building
Telephone: (504)-282-4455, ext. 3216
E-mail: slemke@nobts.edu
Fax: 504-816-8428

Texts

**Course Objectives and Core Competencies Addressed**

As part of the larger Seminary goal of equipping effective leaders of healthy churches, and addressing the key competencies of Biblical Exposition, Christian Theological Heritage, and Spiritual and Character Formation in the Seminary’s curriculum, the objectives of this course are for the successful student:

- to achieve a greater understanding of the biblical, theological, and philosophical foundation for the doctrines of providence and prayer.
- to be able to identify and discuss the key thinkers and models regarding providence and prayer.
- to apply sound hermeneutics to interpret key biblical passages regarding providence and prayer.
- to achieve greater understanding of the theological and philosophical issues regarding miracles.
- to be able to apply appropriately the doctrine of providence in prayer and pastoral ministry.

**Class Assignments**

*Suffering Text Reflections* – Read carefully the D. A. Carson text, *How Long, O Lord? Reflections on Suffering and Evil*, and be prepared in particular to discuss the following “Questions for Further Study,” which are at the end of each chapter in the book.

Due: 1/21

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Questions</th>
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<td>3, 4</td>
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*Tiessen Providence Text Notes and*, 100 points. **Due: 1/20**

Summarize each of the eleven models that Terrance Tiessen outlines in *Providence and Prayer*, one page for each model. You may utilize the chart in the Appendix as a starting point, filling in more details about each view, and adding other categories (such as listing advocates of each view). Write out full paragraph descriptions of the various positions, not just phrases or word summaries.

*Tiessen Text Class Presentation*, 50 points. **Due: 1/20**

Each class member will present one of the Tiessen chapters (a model of providence and prayer) in class at the time noted in the Class Schedule. *After registration, email Dr. Lemke to request your 1st, 2nd, and 3rd choices of which model of providence in Tiessen you will present*. Present the model (chapter) to the class from the perspective of a representative of that model. Bring at least a one page single spaced summary of the position to share with all the class. Be sure to include (a) the view of God, (b) the view of time and eternity, (c) the view of the problem of evil, (d) the view of divine providence, and (e) the view of prayer endorsed by the model you are presenting.
Book Critiques and Class Presentation, 100 points. Due: 2/17

Choose one of the following two options.

(a) Read three of the following four popular books on the topic of providence and evil.
Write a critique of approximately 4-6 pages on each book, identifying what insights you gained from the book, and what you see as the strengths and weaknesses of the book.


or, (b) Read one of the following seven books focused on one of our class topics.
Summarize the contents of the book utilizing a basic outline format (not necessarily a formal outline with the various official levels; a bulleted list would be sufficient).
Summarize the content of each chapter – about 1-2 pages typed single spaced for each chapter. The point of the notes is to be a helpful resource for you, so in addition to the outline summary, jot down quotes or whatever material you want for future reference. Then write a 2-3 page critique of the book, identifying what insights you gained from the book, and what you see as the strengths and weaknesses of the book.


Book Critiques Class Presentation, 50 points.

Each class member will present a book critique in class at the time noted in the Class Schedule. After registration, email Dr. Lemke to request your 1st, 2nd, and 3rd choices of which of the book options you will present. Bring a one page single spaced summary of your comments to share with all the class at the time noted in the Class Schedule.
Position Paper, 100 points. **Due: 3/1**
Defend which of the models Tiessen describes (or a hybrid that you propose) that you actually affirm. Use Scripture and draw from all the various resources identified in the course to defend your position. Give reasons why you believe that your position is superior to each of the other positions. Include how you would pray about the case study described in Tiessen. Your paper should be about 8-10 pages single spaced.

Extra Credit for Participation in the Blackboard Discussion
You may begin participating in a class discussion through NOBTS Blackboard, beginning December 1, 2005. To sign up for blackboard, take the following steps:
Open your web browser to the NOBTS home page, [http://www.nobts.edu](http://www.nobts.edu) Click on the Blackboard link in the left column. Choose the Create Account button on the left, enter in your information, then click Submit. Confirm your registration by clicking OK. Your personal NOBTS Blackboard home page should now appear. To enroll in a class, click on the Courses tab at the top of the page. Click the Browse Course Catalog link on the right-hand side of the page. Scroll down the page and click on the Enroll button beside Providence and Prayer. Enter the enrollment code: THTH8301 (Note: the enrollment code is case sensitive, so type it in exactly this way). Click OK when the confirmation page appears.

Course Policies

Participation in Class with preparation and attentiveness are crucial not only to your own success in the class, but to those who sit around you. Each student has a positive contribution to make to the class. It is essential that we treat each other with Christian charity and kindness.

Absences are not allowed without special permission in this reduced time format course. Three times tardy or leaving early from class sessions equals one absence.

Grades will be determined on the basis of the NOBTS grading scale–an A for 93-100, B for 85-92, C for 77-84, D for 70-76, and F for 69 or below.

Late Work will be penalized. No assignment will be accepted that is over two weeks late, and all late work will be assessed a proportional penalty (two points per office day).
## Class Schedule

### Models of Providence and Prayer

<table>
<thead>
<tr>
<th>Time</th>
<th>Class Discussion Topic</th>
<th>Reading Assignment</th>
<th>Presenter</th>
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<tbody>
<tr>
<td><strong>1/20</strong></td>
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<tr>
<td>1:00-2:15 pm</td>
<td>Introduction to the Class</td>
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<td>Dr. Lemke</td>
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<td>Dr. Tolbert</td>
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<tr>
<td>2:30-3:45 pm</td>
<td>Overview of Providence and the Nature of God</td>
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<td>Dr. Lemke</td>
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<td>4:00-5:15 pm</td>
<td>Providence and Prayer in Deism and Fatalism</td>
<td>Tiessen, chapters 2, 12</td>
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<td>5:15-6:15 pm</td>
<td>Supper break</td>
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<td>6:15-7:30 pm</td>
<td>Providence and Prayer in Process Theology and Openness of God Theology</td>
<td>Tiessen, chapters 3-5</td>
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<tr>
<td>7:45-8:45 pm</td>
<td>Providence and Prayer in Church Dominion and Redemptive Intervention</td>
<td>Tiessen, chapters 6-7</td>
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<td><strong>1/21</strong></td>
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<td>8:00-9:15 am</td>
<td>Providence and Prayer in Molinism and Middle Knowledge Calvinism</td>
<td>Tiessen, chapters 8, 13-14</td>
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<tr>
<td>9:30-11:00 am</td>
<td>Providence and Prayer in Thomism and Barthianism</td>
<td>Tiessen, chapters 9-10</td>
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<td>11:00-12:15</td>
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<td>12:15-1:30 pm</td>
<td>Providence and Prayer in Calvinism</td>
<td>Tiessen, chapter 11</td>
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<td>1:45-3:00 pm</td>
<td>Applying Providence and Prayer in Ministry and Proclamation</td>
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<td>Dr. Tolbert</td>
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<td>Date</td>
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<td>2/17</td>
<td>Providence and the Problem of Evil</td>
<td>Carson, chapters 3-10</td>
<td>Dr. Tolbert and the class</td>
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<td>1:00—2:15</td>
<td>Discussion of the Carson text</td>
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<td>2:30-3:45 pm</td>
<td>Providence and the Problem of Evil</td>
<td>Carson, chapters 3-10</td>
<td>Dr. Tolbert and the class</td>
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<td>Claypool book critique</td>
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<td>Lewis book critique</td>
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<td>Providence and the Problem of Evil</td>
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<td>Wolterstorff book critique</td>
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<td>6:15-7:30</td>
<td>Providence and the Problem of Evil</td>
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<td>Beker book critique</td>
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<td>Davis book critique</td>
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<td>Prayer, Proclamation, and Ministry when</td>
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<td>Dr. Tolbert and the class</td>
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<td>Confronting the Problem of Evil</td>
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<td>Summary class discussion</td>
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# Providence and the Nature of God

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<thead>
<tr>
<th>Date</th>
<th>Class Discussion Topic</th>
<th>Reading Assignment</th>
<th>Presenter</th>
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<tr>
<td>2/18</td>
<td>God and Time: Omnipotence, Omniscience, and Omnitemporality</td>
<td>Carson, chapters 1-2</td>
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<td>Bassingers book critique</td>
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<tr>
<td>9:30-11:00 am</td>
<td>God and Time: Omnipotence, Omniscience, and Omnitemporality</td>
<td>Carson, chapters 1-2</td>
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<td>Craig book critique</td>
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<td>Erickson book critique</td>
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<td>Lunch break</td>
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<td>12:15-1:30</td>
<td>God’s Omnibenevolence, Impassibility, and Immutability</td>
<td>Carson, chapters 11-13</td>
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<td>Berkouwer book critique</td>
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<td>Helm book critique</td>
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<td>1:45-3:00</td>
<td>God and Providential Care: Miracles</td>
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<td>Brown book critique</td>
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<td>3:15-4:30</td>
<td>God and Providential Care</td>
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<td>Dr. Lemke, Dr. Tolbert and the class</td>
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**Bibliography**

*Providence in Christian Theology*


Providence and the Attributes of God


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**Providence and the Problem of Evil**


*Providence and Miracles*


They put forth some of the following challenges to be taken into account in this reflection on Diakonia in the Twenty-First Century. These were: the institutionalization of injustice, particularly in the present regime of neo-liberal economic globalization; the reality of of women, children, people with disabilities and the aged; malnutrition, disease and the HIV and Aids pandemic; and the marginalization of ethnic and religious minorities, Indigenous peoples, the Afro-descendent communities, the Dalits in South Asia and others experiencing discrimination for various reasons. Sri Lanka, a nation ravaged by prolonged war and conflict, struggling to find possibilities for healing and hope, provided the context of this conference. A theology of prayer should examine the nature of prayer and its contribution to a better understanding of God and our relationship with Him. This should lead us first to look at the theological concepts that are foundational to prayer and then to view prayer as a theological expression. Theological foundation of prayer. Prayer takes place within a set of theological beliefs, even though we may rarely think about such beliefs. Jesus™ Plan for Comprehensive Evangelism in the 21st Century (Part 1). In Sudan in the 20th and 21st centuries, Africans have been continually killed, and at least their arms chopped off at the shoulders, for declaring themselves to be Christians. AD 2005: The Armenian Genocide was recognized as real by the USA. AD 1600 - Present: European Explorers killed Indigenous Peoples in the Western Hemisphere, Australia, New Zealand, Papua New Guinea, and elsewhere. WWII: Nazi death camps and military forces killed Jews, Blacks, and Gays. In the 19th Century, a Chinese dynasty killed millions of Muslims. Advocate Organizations. Human Rights Watch. 3. Economic Manipulation... This is occurring among industrialized nations in the 21st century. Signs of abuse become more evident. Lack of enough job openings for work-aged people.