



Southern Baptists Observed

Multiple Perspectives on a Changing Denomination

Edited by Nancy Tatom Ammerman

Southern Baptists Observed

Oran P. Smith



Southern Baptists Observed:

Southern Baptists Re-Observed Keith Harper, 2022 In 1993 sociologist Nancy Ammerman published an edited collection *Southern Baptists Observed* that assayed the Southern Baptist Convention SBC as the conservative takeover of the denomination was triumphant and expanding This volume examines the state of the SBC now that it has been under conservative control for a generation Rather than asking where that change in leadership came from the question here is what has happened since The sweeping success of the conservative takeover based on enforcing doctrinal fidelity especially on issues like biblical inerrancy and so called complementarianism a rejection of modern secular values and advanced international missionary work veiled a weakness at its very heart By the turn of the twenty first century the conservative resurgence failed to attract new members and even worse the younger generation who had grown up in the SBC were fleeing the denomination nearly half of them are leaving the church as adults and never coming back The contributors to this volume all offer insights into the question of why While conservatives dominate the SBC s governance they have failed to resolve issues that preoccupy its members and the larger society including those related to gender homosexuality race and abuse The essays are grouped under four broad categories Truth and Freedom Baptist Institutions and Contentious Issues Defining and Defending Biblical Truth Staking the Boundaries Apologies Reconciliation and Continuing Reality and the View from Outside With an introduction by editor Keith Harper contextualizing the history of the movement and the issues it faces today this collection is sure to add new insight into this influential denomination

Southern Baptists Re-observed Keith Harper, 2022 In 1993 sociologist Nancy Ammerman published an edited collection *Southern Baptists Observed* that assayed the Southern Baptist Convention SBC as the conservative takeover of the denomination was triumphant and expanding This volume examines the state of the SBC now that it has been under conservative control for a generation Contributors address the sweeping success of the takeover based on enforcing doctrinal fidelity especially on issues like biblical inerrancy and complementarianism a rejection of modern secular values and advanced international missionary work alongside the movement s failure to attract and retain members by the turn of the twenty first century Essays by Elizabeth Flowers Barry Hankins Bill J Leonard Melody Maxwell Alan Willis and others are grouped under four broad categories Truth and Freedom Baptist Institutions and Contentious Issues Defining and Defending Biblical Truth Staking the Boundaries Apologies Reconciliation and Continuing Reality and the View from Outside The volume begins with a foreword by Ammerman and an introduction by editor Keith Harper contextualizing the history of the movement and the issues it faces today including those related to gender homosexuality race and abuse

Southern Baptists Observed Nancy Tatom Ammerman, 1993

Southern Baptist Politics Arthur Emery Farnsley, II, 2010-11 Unlike other recent studies of the Southern Baptists *Southern Baptist Politics* was written after the culmination of the Baptist battles of the 1980s when Fundamentalists had effectively taken control of the denomination It also considers the SBC not simply as a denomination but as an organization

with characteristics similar to other voluntary associations in American society an approach that promises to be useful for the study of other religious groups in America Arthur Farnsley concludes that the SBC as an American denomination had within itself the seeds of pragmatism and individualism that characterize most American voluntary organizations Of primary interest to Farnsley are the crucial issues of authority and power Taking his cue from Paul Harrison s classic study *Authority and Power in the Free Church Tradition* Farnsley considers how authority has traditionally been exercised within the SBC and how Fundamentalists maneuvered within this existing authority structure to seize power According to Farnsley disgruntled Fundamentalists soon discovered that they could exploit the democratic elements within the SBC polity to their advantage So successful were they in their efforts that by 1990 all significant leadership positions within the denomination were filled by Fundamentalists thus enabling them to take and hold institutional power The lessons of *Southern Baptist Politics* extend beyond this one denomination By using the Southern Baptists as a case study Farnsley asks what the SBC controversy can tell us about religious organizations in America about dealing with cultural pluralism and about institutional means for creating change

Practicing Religion in the Age of the Media Stewart M. Hoover, 2002 Focusing on the crossover between the sacred and the secular this volume gathers the work of media experts religious historians sociologists of religion and authorities on American studies and art history

Fundamentalism, Fundraising, and the Transformation of the Southern Baptist Convention, 1919-1925 Andrew Christopher Smith, 2024-01-12 Scholars and journalists have paid significant attention to the contemporary Fundamentalist tendencies of southern Protestantism However many studies neglect to consider how the Fundamentalist controversies that roiled the Baptists and Presbyterians of the North during the 1920s affected the Southern Baptist Convention schism of 1970 2000 *Fundamentalism Fundraising and the Transformation of the Southern Baptist Convention 1919 1925* explores the scope and character of the interaction between Southern Baptists and early Fundamentalism during the late 1910s and early 1920s By focusing more closely on the Southern Baptist Convention Andrew Christopher Smith examines the interaction between the northern Fundamentalist movement and southern religion during the era Though scholars agree that Fundamentalism is not native to the South no book thus far has considered the effects of the Fundamentalist movement and how it influenced southern Protestant denominational organizations independent of southern rejection of Fundamentalist sponsored interdenominational evangelistic and educational institutions Smith proposes that Fundamentalist ideas lingering in the atmosphere of the South after wafting there through hearsay national religious periodicals and the secular press likely influenced Southern Baptist self understanding during this critical period Examining documentary evidence Smith explains that following the First World War Southern Baptists pushed toward bureaucratization The Seventy Five Million Campaign a fundraising and organization building drive that the convention approved in 1919 was the denominational movement through which the selective appropriation of Fundamentalist ideas occurred Exploring the interplay of Southern Baptist claims and northern Fundamentalist precepts Smith fills a void in

scholarly examination of early twentieth century Baptist history ANDREW C SMITH is assistant professor of religion at Carson Newman University His articles have appeared in Perspectives in Religious Studies Baptist History and Heritage and Tennessee Baptist History

The Southern Baptist Convention & Civil Rights, 1954-1995 David Roach, 2021-12-17 According to conventional wisdom theological liberals led the Southern Baptist Convention to reject segregation and racism in the twentieth century That's only half the story Liberals criticized segregation before mainstream Southern Baptists They created racially integrated ministry opportunities They pressed the Southern Baptist Convention to reject segregation Yet historians have discounted the role of conservative theology in the convention's shift away from racial segregation and prejudice This book chronicles how conservative theology proved remarkably compatible with efforts toward racial justice in America's largest Protestant denomination between 1954 and 1995 At times conservative theology was even a catalyst for rejecting racial prejudice Efforts to eradicate racism and segregation were in fact least successful when they appealed to the social gospel or appeared to draw from liberal theology

A Genealogy of Dissent David Stricklin, 2021-10-21 Between the Civil War and the turn of the last century Southern Baptists gained prominence in the religious life of the South As their power increased they became defenders of the racial political social and economic status quo By the beginning of this century however a feisty tradition of dissent began to appear in Southern Baptist life as criticism of the center increased from both the left and the right The popular belief in a doctrine of once saved always saved led progressive Baptists to claim that moderates once saved did not address the serious social and political problems that faced many in the South These Baptist dissenters claimed that they could not be at ease in Zion Led by the radical Walter Nathan Johnson in the 1920s and 1930s progressive Baptists produced civil rights advocates labor organizers women's rights advocates and proponents of disarmament and abolition of capital punishment They challenged some of the most fundamental aspects of southern society and of Baptist ecclesiastical structure and practice For their efforts and beliefs many of these men and women suffered as they lost jobs experienced physical danger and injury and endured character assassination In A Genealogy of Dissent David Stricklin traces the history of these progressive Baptists and their descendants throughout the twentieth century and shows how they created an active culture of protest within a highly traditional society

Alabama Baptists Wayne Flynt, 1998 The definitive history of the dominant religious group within the state during the last two centuries

Baptist Battles Nancy Tatom Ammerman, 1990 Since 1979 Southern Baptists have been noisily struggling to agree on symbols beliefs and practices as they attempt to make sense of their changing social world Nancy Ammerman has carefully documented their struggle She tells the story of the Baptist reversal from a moderate to a fundamentalist outlook and speculates on the future of the denomination Ammerman places change among the Southern Baptists in the context of the cultural and economic changes that have transformed the South from its rural past into an urbanizing culturally diverse region Not only did the South change Southern Baptists did as well Reflecting this diversity the Southern Baptist bureaucracy was relatively progressive

During the 1960s and 1970s moderate sentiments prevailed while fundamentalists remained on the margins. These two were however becoming increasingly divergent in what they considered important about being a Baptist in their views about the Bible in their attitudes on the origination of women on Christian morals and on national politics. Late in the 1970s a fundamentalist coalition emerged followed by unsuccessful efforts by moderates to oppose it. The battles escalated until 1985 when 45 000 Baptists gathered in Dallas to decide between contending presidential candidates. That dramatic event illustrated the extent to which organized political resources were determining the course of the conflict. Ammerman studies these strategies and resources as well. Examining how this tension affected Baptists, Ammerman begins with case studies of the change it is producing in Baptist agencies. But she also brings us back to the local churches and individual believers who are renegotiating their relationships within their denomination. She asks whether the denomination's polity can accommodate an increasingly diverse group of Baptists or whether the only way dissidents can have a voice is through schism.

The Way We Were Fisher Humphreys, 2002. *The Way We Were* is a book about the theological dimensions of the controversy that shook the foundations of the Southern Baptist Convention during the decades of the 80s and 90s. That controversy began at the national level far from most Baptist laypeople, trickled down to the state Baptist conventions where it included a much broader audience and now has moved into local churches from forward.

In Search of the New Testament Church C. Douglas Weaver, 2008. When John Smyth organized the first Baptist church he wanted to establish the New Testament church; believer's baptism was the missing link. Baptists of subsequent eras often continued the search to embody New Testament Christianity. Unique to surveys of Baptist life, Doug Weaver highlights this restorationist theme as a way to understand Baptist identity. Weaver does not force the theme, but the search is ever present. It is found in the insistence upon believer's baptism but also in examples like the Sabbath worship of Seventh Day Baptists, the nine rites of colonial Separate Baptists, the women preachers of Free Will Baptists, the trail of blood of Landmarkism, the social gospel of Walter Rauschenbusch, the fundamentals of fundamentalism and the ministry of the European pioneer Johann Oncken. Like other recent Baptist studies, Weaver describes Baptist diversity. Still, he highlights the persistent commitment of most Baptists to an informal constellation of Baptist distinctives. Alongside the quest for the New Testament church and congregational community, Weaver especially highlights the Baptist commitment to religious liberty and the individual conscience. This emphasis, while later reinforced by Enlightenment ideals, could already be found in the biblicist piety of the earliest Baptists who insisted that individual believers must have the right to choose their religious beliefs because they would stand alone before God at the final judgment. Both chronologically and thematically, this book addresses such themes as the role of women, the social gospel, ecumenism, charismatic influences and theological emphases in Baptist life. The book's focus is America, but it also includes helpful introductory chapters on early English Baptists and international Baptists.

The Baptist River William Glenn Jonas, 2008. This Baptist history textbook highlights the diversity of the Baptist movement in North America as it has

developed over the past few centuries Under the Baptist tent are such diverse groups as Primitive Baptists Freewill Baptists Seventh Day Baptists American Baptists Southern Baptists North American Baptists and Independent Baptists Each of these Baptists groups shares some basic Baptist principles However there are significant theological and social differences between them This book is the ideal survey for undergraduate level students

Religion and the American Experience: A Social and Cultural History, 1765-1996 Donald C. Swift, 2016-12-05 Religion in the USA manifests itself in many forms and this book examines them from religion in the early republic to early African American religion reform nativism movements and fundamentalism up to the contemporary culture wars in a study that spans almost 250 years

Southern Baptists Slayden A. Yarbrough, Michael Kuykendall, 2021-09-09 Southern Baptists have a unique and colorful story Birthed in the time of slavery controversy their theology on this and human rights issues has changed as cultural and societal developments occurred One thing that never changed however was their zeal for evangelism They eventually grew to become the largest Protestant denomination in the United States Later a major controversy in the late twentieth century pitted conservative Baptists against moderates Both sides however wrote histories of the controversy from their own perspectives These histories were significant for understanding how each side interpreted the events These pages attempt to fill a missing gap Readers will hear the Southern Baptist story from both sides Understand from this how Southern Baptists work think grow argue and have changed over time They have weathered the ups and downs of history to reveal an ever growing heritage

Rise of Baptist Republicanism Oran P. Smith, 2000-05 In its emerging Republicanism the SBC has taken on characteristics of its more active fellow travelers in the Christian Right forging alliances with former enemies African Americans and Roman Catholics playing presidential politics establishing a Washington lobbying presence working the political grassroots and declaring war on Walt Disney Each of these missions has been accomplished with calculating political precision

All According to God's Plan Alan Scot Willis, 2014-07-11 Southern Baptists had long considered themselves a missionary people but when after World War II they embarked on a dramatic expansion of missionary efforts they confronted headlong the problem of racism Believing that racism hindered their evangelical efforts the Convention's full time missionaries and mission board leaders attacked racism as unchristian thus finding themselves at odds with the pervasive racist and segregationist ideologies that dominated the South This progressive view of race stressed the biblical unity of humanity encompassing all races and transcending specific ethnic divisions In *All According to God's Plan* Alan Scot Willis explores these beliefs and the chasm they created within the Convention He shows how in the post World War II era the most respected members of the Southern Baptists Convention publicly challenged the most dearly held ideologies of the white South

Authority Vested Mary Todd, 2000 Like other major Protestant denominations in the United States the 2.6 million member Luther Church Missouri Synod LCMS founded in 1847 has struggled with issues of relevance and identity in society at large In this book Mary Todd chronicles the history of this struggle for identity in the LCMS critically examining the

central often contentious issue of authority in relation to Scripture ministry and the role of women in the church In recounting the history of the denomination Todd uses the ministry of women as a case study to show how the LCMS has continually redefined its concept of authority in order to maintain its own historic identity Based on oral histories and solid archival research Authority Vested not only explores the internal life of a significant denomination but also offers critical insights for other churches seeking to maintain their Christian distinctives in religiously pluralistic America *Southern History on Screen* Bryan M. Jack, 2019-01-08 Hollywood films have been influential in the portrayal and representation of race relations in the South and how African Americans are cinematically depicted in history from *The Birth of a Nation* 1915 and *Gone with the Wind* 1939 to *The Help* 2011 and *12 Years a Slave* 2013 With an ability to reach mass audiences films represent the power to influence and shape the public's understanding of our country's past creating lasting images both real and imagined in American culture In *Southern History on Screen Race and Rights* 1976 2016 editor Bryan Jack brings together essays from an international roster of scholars to provide new critical perspectives on Hollywood's relationships between historical films Southern history identity and the portrayal of Jim Crow era segregation This collection analyzes films through the lens of religion politics race sex and class building a comprehensive look at the South as seen on screen By illuminating depictions of the southern belle in *Gone with the Wind* the religious rhetoric of southern white Christians and the progressive identity of the white heroes in *A Time to Kill* 1996 and *Mississippi Burning* 1988 as well as many other archetypes found across films this book explores the intersection between film historical memory and southern identity

God Speaks to Us, Too Susan M. Shaw, 2021-10-21 Raised as a Southern Baptist in Rome Georgia Susan M Shaw earned graduate degrees from the Southern Baptist Theological Seminary in Louisville Kentucky was ordained a Southern Baptist minister and prepared herself to lead a life of leadership and service among Southern Baptists However dramatic changes in both the makeup and the message of the Southern Baptist Convention during the 1980s and 1990s a period known among Southern Baptists as the Controversy caused Shaw and many other Southern Baptists especially women to reconsider their allegiances In *God Speaks to Us Too* Southern Baptist Women on Church Home and Society Shaw presents her own experiences as well as those of over 150 other current and former Southern Baptist women in order to examine the role identity and culture of women in the largest Protestant denomination in the country The Southern Baptist Convention was established in the United States in 1845 after a schism between Northern and Southern brethren over the question of slavery Shaw sketches the history of the Southern Baptist faith from its formation through its dramatic expansion following World War II to the Controversy and its aftermath The Controversy began as a successful attempt by fundamentalists within the denomination to pack the leadership and membership of the Southern Baptist Convention the denomination's guiding body with conservative and fundamentalist believers Although no official strictures prohibit a Southern Baptist woman from occupying the primary leadership role within her congregation or her own family rhetoric emanating from the Southern

Baptist Convention during the Controversy strongly discouraged such roles for its women and church leadership remains overwhelmingly male as a result Despite the vast difference between the denomination s radical beginnings and its current position among the most conservative American denominations freedom of conscience is still prized Shaw identifies soul competency or the notion of a free soul that is responsible for its own decisions as the principle by which many Southern Baptist women reconcile their personal attitudes with conservative doctrine These women are often perceived from without as submissive secondary citizens but they are actually powerful actors within their families and churches God Speaks to Us Too reveals that Southern Baptist women understand themselves as agents of their own lives even though they locate their faith within the framework of a highly patriarchal institution Shaw presents these women through their own words and concludes that they believe strongly in their ability to discern the voice of God for themselves

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