Missions Methods and Principles

**Abstracts of Recently Completed Dissertations
in the School of Theology at Southwestern Baptist
Theological Seminary**

"*Segni*: Camillo Renato's Anabaptist View of Baptism and the Lord's Supper?" By Maël Leo David Soliman Disseau. Supervised by Paige Patterson.

In this dissertation, the author will try to answer the question: was Camillo Renato's ecclesiology, more specifically his understanding of baptism and the Lord's Supper, in line with the ecclesiology of the Italian Anabaptist movement and/or the Anabaptist movement at large?

As an introductory chapter, chapter 1 contains a justification for and qualification of the research question. It also covers a discussion of some methodological issues, including information on how to deal with a variety of sources and a section defining how some terms will be used in this work.

In chapter 2, the historical background is described so as to understand better the life of and the culture surrounding Camillo Renato. An overview of the reformation in Italy is followed by a more detailed look at the Anabaptist movement in Italy. The chapter is concluded with a biography of Renato himself.

Chapter 3 provides a running narration of Renato's works, or parts of works, that are pertinent to answering the research question. This is followed by chapter 4, in which this information is systematized, furnishing an organized presentation of Renato's understanding of baptism and the Lord's supper.

In order to answer the research question, one first has to delineate the ecclesiology of the Italian Anabaptist movement and/or the Anabaptist movement at large. Chapter 5, therefore, begins with an exposition of Anabaptist ecclesiology and is concluded with the verdict on the research question.

In the last chapter, chapter 6, the work is summarized and suggestions for future research are offered as a conclusion to this dissertation.

"Omniscience, Foreknowledge, and the Problem of Divine Freedom." By Graham Corbett Floyd. Supervised by John B. Howell III.

This dissertation argues that God's freedom is threatened by his omniscient knowledge of the future, and it proposes a solution to that problem. Chapter one defines omniscience and how God is able to know the future.

Chapter 2 defines the problem that foreknowledge presents to divine freedom and establishes the manner of seeking a solution. A set of criteria is established as a guide to a successful solution to the problem.

Chapter 3 examines the Open View as a means for dismissing the

problem of foreknowledge and divine freedom. The author argues that the Open Solution fails to dismiss the problem.

Chapter 4 examines the Molinist Solution as a means for solving the problem of foreknowledge and divine freedom. The Molinist Solution does not solve the problem.

Chapter 5 examines the Ockhamist Solution for solving the problem of foreknowledge and divine freedom. The Ockhamist Solution is viewed as failing to be an adequate solution.

Chapter 6 examines the Atemporal Solution for solving the problem of foreknowledge and divine freedom. The dissertation contends that this solution succeeds.

"Application of Baptist Theology to the Construction of an Integrally Trinitarian Framework for Theological Interpretation of Scripture." By Tamra Janai Hernandez. Supervised by Jason K. Lee.

Distinctive doctrinal commitments of Baptist theology, particularly in the areas of soteriology and ecclesiology, can provide critical parameters within which to construct an integrally Trinitarian and biblically faithful framework for the theological interpretation of Scripture.

Chapter 1 establishes historical context for considering how the resurgence of Trinitarian theology could converge with the burgeoning interest in theological interpretation of Scripture (TIS). A necessary interdependence between Trinitarian doctrine and biblical interpretation is noted.

Chapter 2 examines the works of nine scholars, each of whom has attempted to practice or give an account of theological interpretation in conjunction with Trinitarian doctrine. Particular attention is given to identifying their operative ecclesiological and soteriological positions. An interesting observation, as well, is that Baptist scholars have not made significant contributions to the development of TIS as such.

Chapter 3 provides historical overview demonstrating Baptists' confession of and engagement with Trinitarian doctrine and its intersections with biblical interpretation.

Given the common lack of specificity regarding who constitutes a "church" and how salvation is understood, Chapters 4 and 5 propose application, to the practice of TIS, of two soteriological commitments that characterize Baptist theology and two drawn from Baptist ecclesiology as interpretive parameters helpful for practicing TIS within a Trinitarian framework.

Chapter 6 examines the ways Trinitarian theology has undergirded the theological reflections and exegesis of five influential precritical interpreters and proposes a small set of key Trinitarian presuppositions that can function as a framework for biblical interpretation within the parameters already recommended from Baptist soteriology and ecclesiology.

"Thomas Helwys's Ecclesiological Contributions." By Marvin Dell Jones. Supervised by Malcolm B. Yarnell III.

The purpose of the dissertation was to examine Thomas Helwys's work, *A Short Declaration of the Mystery of Iniquity,* in order to determine if it was an important seminal contribution to Baptist ecclesiology. The main issue of research focused upon Helwys's thesis which revealed Baptist ecclesiology as the only true church.

The research included an investigation of the genre of writing known as apocalyptic literature. The works of John Bale and John Foxe were reviewed for content. Foxe detailed the history of the false church persecuting the true church thereby establishing a chronology of physical abuse. The research conveyed the extent to which these writings impressed Thomas Helwys as he wrote against the same false church. However, Helwys applied the meaning of the second beast of Revelation to the Church of England in his work, *A Short Declaration of the Mystery of Iniquity*. Thus, the research demonstrated that Helwys followed the apocalyptic ecclesiology of John Bale and John Foxe.

An examination of the historical writings of Thomas Helwys included his works entitled *A Declaration of Faith of English People Remaining at Amsterdam in Holland*, and *An Advertisement of Admonition unto the Congregations, Which Men Call the New Frylers, in the Lowe Countries*. These writings demonstrated that Helwys had a firm grasp of Baptist ecclesiology prior to writing *A Short Declaration of the Mystery of Iniquity*.

The research depicted Helwys's interaction with the Puritan movement. He considered their reform to be false based upon the fact they remained committed to a false church with a false ruler of the church. Helwys charged the Puritans with not following the logical conclusions of their own reform position.

The progression of the research investigated the Separatists' theological concept of covenant and its impact on Thomas Helwys and his developing Baptist ecclesiology. In his continued usage of the covenant, Helwys maintained, as did the Separatists, the concept of a gathered church. Finally, the research demonstrated the concept of believer's baptism as a means to enter the new covenant in a gathered covenanted community. Believer's baptism was Helwys's contribution to the true reformed church.

"A Comparative Literary Analysis of the Marriage Metaphor in Hosea 1-3, Jeremiah 2:1-4:4, and Ezekiel 16 And 23." By Sara Catherine Lawrence. Supervised by George Klein.

This dissertation conducts a comparative literary analysis of the marriage metaphor in Hosea 1-3, Jeremiah 2:1-4:4, and Ezekiel 16 and 23 through the examination of these texts' prominent themes, key lexemes, and significant stylistic and/or structural elements. Each chapter focuses on one of the four focal texts, and each text is examined for evidence of four relational motifs through which the marriage metaphor typically is expressed:

betrothal and early marriage; infidelity of the wife; punishment by the husband; and restoration of the relationship.

Chapter 1 introduces the study and establishes the need for the study in light of the history of research on the topic. The chapter asserts that previous studies of the marriage metaphor have focused primarily either on investigating various aspects of the metaphor's historical context(s) or on exploring the construction of gender and its implications for contemporary readers of the marriage metaphor. Largely missing in a field dominated by these two leading approaches has been an approach which investigates the marriage metaphor through an analysis of the literary artistry of the texts in which the metaphor occurs.

Chapters 2 through 5 form the heart of the study. Each of these chapters investigates the marriage metaphor in one of the four focal texts. After defining the metaphor's scope in each text, the study turns to a literary analysis of the metaphor's relational motifs in that text. Through the analysis of sub-themes, key lexemes, and significant stylistic and/or structural elements in the text, the characteristic features of each relational motif become clearer. Each chapter concludes with a summary of findings.

Chapter 6 concludes the study by conducting a comparison and contrast of the findings elucidated in chapters two through five. The chapter explores some implications of the comparison and suggests avenues for further research.

The goal of the study is to elucidate the characteristic shape of the marital imagery in each text, to compare the texts with each other, and to explore questions of function and meaning that arise in light of the examination and comparison of the focal texts.

"Playing with God: A Theoludological Framework for Dialogue with Video Games." By Matthew Christian Millsap. By Mark Leeds.

This dissertation seeks to pursue theological dialogue with video games much in the same way that theologians have already dialogued with other narrative media such as literature and film. The author maintains that theologians should dialogue with video games via a "theoludological" framework that adequately addresses both theological concerns and the nature of games themselves.

Chapter 1 presents the thesis, looks at existing theological interaction with popular culture in general, and notes the lack of theological interaction with video games.

Chapter 2 presents an orientation to video games, their origins, and their development in order to gain an understanding of the medium as a popular art form.

Chapter 3 examines video games as a predominately narrative medium, determines that video games are cultural texts that are "read" by being played, and insists they must be played in order for their narrative meaning to be conveyed.

Chapter 4 discusses the already existing dialogue between theology and other narrative media. After seeing God's use of narrative in special revelation as the basis for theological dialogue with narrative media, examples of existing theological dialogue with literature and film are provided, and then similarities between literature, film, and video games are examined.

Chapter 5 is the heart of the dissertation. It issues the call for theological dialogue with video games and finds that the frameworks used to dialogue with other narrative media are insufficient for dialogue with video games primarily because video games are participatory in ways other narrative media are not. Instead, a framework taking a different approach is needed. A theoludological framework for dialogue with video games is proposed, a framework that adequately accounts for both theological concerns and ludological analogues. Such a framework respects the nature of video games rather than attempting to view them in the same way as other narrative media.

Chapter 6 puts the framework into practice. A theological analysis of the video game *Journey* is conducted via the proposed framework.

Chapter 7 concludes the dissertation by summarizing key areas, discussing potential implications, and offering further areas for study.

"A New Essay on Free Will: Libertarianism, Agent-Causation, and Their Place in Soteriology." By Stephen Mizell. Supervised by John B. Howell III.

This dissertation defends a Christian agent-causal theory of free will grounded in the decision of faith unto salvation. Using Robert Kane's four key questions as a paradigm, this defense consists of (i) a general theory that (a) answers the Compatibility and Significance Questions and (b) evaluates the options attempting to answer the Intelligibility Question, and (ii) a specific theory based on assumed ontological commitments that (a) gives a positive answer to the Intelligibility Question and (b) satisfies the demands of the Existence Question by offering a model of how free will does or could exist.

Chapter 1 presents an overview of the free-will debate, noting the key issues and significant philosophical literature within that debate.

Part 1 presents the author's general theory of free will and consists of three chapters. Chapter 2 begins an answer to the Compatibility Question, clarifying the definitions of determinism, compatibilism, and libertarianism and arguing that compatibilism is *prima facie* incoherent. Chapter 3 completes the answer to the Compatibility Question as well as the Significance Question, arguing that compatibilist attempts to redefine free will without alternate possibilities fail. Chapter 4 begins answering the Intelligibility Question by assessing various libertarian models of free will, concluding that all fail unless one assumes a theistic outlook.

Part 2 presents the author's specific theory of free will and also consists of three chapters. Chapters 5 and 6 complete the answer to the Intelligibil-

ity Question. Chapter 5 presents the writer's Christian agent-causal theory, arguing that free will is an essential active power of human beings deriving from the fact that they are essentially moral agents. Chapter 6 analyzes Augustine's views on free will (which arguably remained libertarian throughout his lifetime). The purpose there is to ground the theory of chapter 5 in the Christian tradition and to introduce key concepts important for fleshing out the author's agent-causal theory. Chapter 7 answers the Existence Question by presenting a model of free will that grounds it in what is the only context that Christianity leaves available: the decision of faith. There, the author intended to show how his theory of free will aligns with what Scripture says about God initiating and accomplishing salvation.

"The Homiletical Influence of Gray Allison, Paige Patterson, and Gene Williams and the Role of their Respective Alternative Southern Baptist Institutions in the Conservative Resurgence of the Southern Baptist Convention." By William Scott Moody. Supervised by Matthew McKellar.

Sociologist and Southern Baptist critic, Nancy Ammerman, wrote that at the height of the battle for the Bible in the Southern Baptist Convention, the flames of the resurgence were fanned by the graduates of three alternative Southern Baptist institutions: Mid-America Baptist Theological Seminary in Memphis, TN, Criswell College in Dallas, TX, and Luther Rice Seminary in Jacksonville, FL. Institutions bear the stamp and imprint of their leaders. The dissertation argues that these institutions exerted a decisive theological and homiletical influence on the Southern Baptist Convention during the tumultuous Inerrancy Controversy, thus providing momentum for the Conservative Resurgence.

Chapter one provides an overview of the resurgence of the Southern Baptist Convention, giving particular attention to the controversies which have surfaced in the denomination leading up to and including the Inerrancy Controversy.

Chapter two focuses on the background and formative influences of the men who led the alternative Southern Baptist institutions during the Conservative Resurgence: Gray Allison, Paige Patterson, and Gene Williams. The similarities between them are noted: earned doctorates from the same seminary, commitment to evangelism, service as pastors of churches, and theological commitment to the inerrancy of Scripture.

Chapter three probes the history, beliefs, and curricula of the alternative institutions, with particular attention given to their instruction in preaching. The institutional insistence on the doctrine of the inerrancy of Scripture is noted.

Chapter four argues that preachers and preaching fulfilled a critical role during epochal moments in the resurgence. Analyses of two sermons by W.A. Criswell and one sermon by Jerry Vines show how preaching exerted an influence on the SBC.

"Assurance According to Richard Sibbes." By Anthony R. Moore. Supervised by Jason K. Lee.

This dissertation explored the relationship between assurance of salvation and the notion of union with Christ in the sermonic discourse of Richard Sibbes. Methodologically, the argumentation throughout the dissertation focused on the narrow question of the doctrine of union with Christ with particular attention to its effect on sanctification and justification. As a result, the dissertation concerned not merely confessional or doctrinal statements on assurance, but also how a believer actually comes to be assured of faith.

Chapter 1 examined Sibbes's upbringing, testimony of faith, and early historical debates on the nature of assurance taking place in Cambridge. Furthermore, chapter 1 revealed a way one might anchor assurance of salvation in the objective work of Christ, while anticipating subjective consequences in a believer's life by utilizing the writings of John Calvin and William Perkins.

Chapter 2 demonstrated how union as a key theological element allows for an inseparable, yet distinguishable relationship between justification and sanctification. The inseparability of these two doctrines within the life of the believer is central to understanding the contribution of this proposal to the study of Richard Sibbes. For Sibbes, the consequences of salvation are not merely forensic or legal, since a real union with Christ necessitates an ontological change in the believer.

Chapter 3 espouses that the significance of this relationship is that Sibbes's theological discourse, related to assurance, mirrored the relationship between justification and sanctification. The chapter demonstrated that Sibbes stresses the work of the Holy Spirit in uniting a believer to Christ. Furthermore, Sibbes's understanding of a spiritual union enables a dynamic quality to assurance that engenders human responsibility and dependency on God's grace,

Chapter 4 demonstrates the pervasive pattern of assurance resulting from union. This pattern manifests in Sibbes's view of the sacraments, introspection, creation, and how believers are granted assurance of salvation. The chapter divides into three main categories, ecclesiology, introspection, and Sibbes's anthropology.

"The Influence of John Wesley's Standard Sermons on the 18th Century Methodist Society." By Kyoung-Shin Joseph Park. Supervised by David L. Allen.

This dissertation purposes to demonstrate that it was the biblical preaching of the 44 "Standard Sermons" (1771) of John Wesley that edified the Methodist Societies, which then were foundational in stabilizing eighteenth-century British society. The research is a historical, theological, and rhetorical study of Wesley's sermons. Chapter 1 introduces the thesis of the research. Chapter 2 delineates John Wesley's theology of preaching by surveying his familial, experiential, and educational backgrounds. Chapter 3 further defines Wesley's theology of preaching by identifying his two

sermon audiences: the general public and the Methodist Society members. As a point of comparison, a study of George Whitefield's sermon audience is included. Chapter 4 is the rhetorical analysis of the 44 Standard Sermons. Each sermon is analyzed for its rhetorical effectiveness in influencing the Methodists and the general public. Chapter 5 synthesizes the findings of the sermon analysis and explains their significance for eighteenth-century Britain. Finally, the implication for modern day preachers is provided before the research finishes with the concluding chapter. John Wesley's theology of preaching produced the 44 Standard Sermons which were biblical sermons that effectively edified the Methodist Societies and impacted eighteenth-century British society.

"The Word of the Living God: Presentational Discourse as a Model for Contemporary Divine Address through Scripture." By Keith A. Quan. Supervised by John B. Howell III.

While the recent history of theology has had no shortage of reflection upon the claim that God has spoken in Scripture, the theological tradition lacks comparable reflection on an equally pervasive claim: God continues to speak, addressing people today through the Bible. Drawing upon Nicholas Wolterstorff's concept of presentational discourse, this dissertation provides a coherent, viable model of how the triune God continues to speak through the Bible today without adding to the content of Scripture fixed through inspiration, thereby explaining how Scripture mediates encounters with the Father, through the Son, by the Spirit.

The dissertation's layout is as follows. Chapter 1 introduces the thesis and previews the remaining chapters. Chapter 2 explains the rationale for the model, namely, to promote scripturally mediated shared attention with the triune God. Chapter 3 surveys the theological tradition and the biblical canon in order both to ground the model and locate it theologically. Chapter 4 hones a definition of presentational discourse sufficient for theological application. Chapter 5 applies the work of the previous chapters to develop a general theological model and a specific account of it. This specific account is used to show how potential pastorally-oriented concerns can be alleviated, and then it is briefly compared to alternative accounts that start from slightly different theological convictions. Finally, the chapter concludes with further illustrations of the model in action in order to highlight its theological utility. Chapter 6 defends the model from the charge of positing new additions to the content of Scripture and it argues that the dissertation's use of philosophy is ministerial.

"A Virtue Ethical View of Trinitarian Sanctification: Jesus' Roles as Teacher, Example, and Priest." By Ronald M. Rothenberg. Supervised by Kevin D. Kennedy and Craig V. Mitchell.

The thesis of this dissertation is that virtue ethics is key to understanding Trinitarian progressive sanctification. The thesis is supported with four

reasons why virtue ethics is key to understanding Trinitarian progressive sanctification: (1) the Trinity, virtue ethics, and sanctification are historically and conceptually interconnected in the tradition and Scripture, (2) virtue ethics based on metaphysical realism is the most biblically consistent ethical framework for Trinitarian progressive sanctification, (3) Jesus' active roles as a teacher and example of virtue and (4) priestly heavenly intercession aimed at manifesting virtue in believers are crucial to understanding how the Trinity progressively sanctifies believers.

The active roles of Jesus in sanctification, ordered by the triune premise, indicate that the Trinity sanctifies such that: (1) the value having its source *from* the Father, is revealed *through* the teaching of the Son to motivate believers, who are empowered to be motivated *by* the Spirit, (2) the character that is *from* the Father is revealed *through* the Son's example that is to be imitated by the believer through habituation and reciprocity, *by* the Spirit's leading, and (3) believers are led *by* the Spirit's intercession into prayer (Rom 8:14-16, 26-27), to be helped *through* the Son's priestly intercession, in order to receive an answer *from* the Father, with the aim of manifesting the virtues of endurance and hope in the lives of believers.

**Abstracts of Recently Completed Dissertations in the School
of Evangelism and Missions at Southwestern Baptist
Theological Seminary**

**"An Analysis of the Doctrine of Salvation in the Ministries of Juan De
Valdés, Constantino Ponce De La Fuente, and Cipriano De Valera (1524-
1602), and its Missiological Implications." By Roberto D. Diaz. Super-
vised by Daniel Sánchez.**

The purpose of this dissertation is to find the true doctrine of salvation
as expressed in the writings of the Spanish Reformers, Juan de Valdés, Con-
stantino Ponce de la Fuente, and Cipriano de Valera. This study takes into
account the historical setting in which the Reformers lived, the state of the
Roman Catholic Church, and the significant cultural factors that influenced
the development of evangelistic theology at that time.

Chapter 1 describes the setting in which the main problem is found.
It takes into consideration the wider view of the major important events
occurring in wider Europe, and draws attention to the particular historical
events that are transpiring in Spain. A special interest is taken to understand
the relation between the religious leaders of the Peninsula and the various
governmental officials of the state.

Chapter 2 relates the steps that were taken to remedy the most iden-
tifiable shortcomings of the era and explains the various movements that
were operating alongside of the established church. It will be important to
consider the cultural and social factors of the Spanish Reformers as they
communicated the message of salvation in the words of the Bible.

Chapter 3 delves into the study of ten aspects of the doctrine of salva-
tion, comparing and contrasting the views of each Reformer to the others,
and more importantly, applying them to the teachings of the Roman Catho-
lic Church. A particular interest is taken in the doctrine of justification and
the relation of works to the believer. The part of the church in salvation is
studied carefully in order to make a distinction between works and grace.

Chapter 4 applies their teachings to the missiological aspect of evan-
gelism.

Chapter 5 concludes that the Reformers adhered very closely to the
Bible, for it had greater importance to them than the teachings of Roman
Catholic doctrine and tradition. They defined the church in a wider way, both
time-wise and membership-wise. They considered both the Old and New
Testament doctrines of the congregation of God, and deemphasized the role
of the sacraments as taught by the Roman Catholic Church.

**"Progressivism's Impact on Evangelism: The Confluence of Ideas between
Woodrow Wilson and John R. Mott, and Barack Obama and Jim Wallis."
By John L. Rothra. Supervised by Keith E. Eitel.**

This dissertation argues that Woodrow Wilson, through his friendship
with John R. Mott, inspired Mott to use religious Progressivism, especially

the social gospel, and their subsequent cooperation and progressive vision is reflected in Barack Obama and Jim Wallis. Furthermore, Mottian Progressivism is expressed today in the positions of the World Council of Churches.

Chapter 1 introduces the thesis and the topics to be discussed throughout the dissertation.

Chapter 2 defines Progressivism as a paradigm of six core tenets built on the teachings of Darwinian evolutionary theory, and outlines the difference between secular and religious Progressivism.

Chapter 3 examines Wilsonian Progressivism in the context of the six progressive tenets as well his religious progressive beliefs. It then introduces the Wilson-Mott relationship.

Chapter 4 traces the development of Mott's friendship with Wilson, with special attention given to Wilson's desire for Mott to serve as United States Ambassador to China. It then examines how Mott's view of the Gospel shifted from a more biblical understanding to the social gospel aspect of religious Progressivism, revealing three eras of Mottian evangelism.

Chapter 5 focuses on Progressivism-influenced evangelism as expressed in Wallis, Obama, and the World Council of Churches. It shows that while the Obama and Wallis relationship does not parallel that of Wilson and Mott in regards to influence, a historical convergence exists in that Wallis' and Obama's cooperation echoes the Wilson-Mott dynamic. Furthermore, it exposes how each advocate's position is reflective of Wilsonian and Mottian Progressivism. The chapter then reveals how the World Council of Churches adopted the social gospel in Mottian form.

Chapter 6 offers a biblical understanding of the Gospel and evangelism for the twenty-first century. It highlights elements of evangelism found in the book of Acts, and then addresses the relationship between social action and evangelism.

Chapter 7 summarizes the conclusions of the preceding five chapters, and suggests topics for further investigation.

**Abstracts of Recently Completed Dissertations in the School
of Church and Family Ministries at Southwestern Baptist
Theological Seminary**

**"The Life and Work of Henry Cornell Goerner, 1908-1998, Seminary
Professor, Missions Administrator." By Andrew Dowden. Supervised by
Paul Stutz.**

This dissertation analyzes the life and work of Henry Cornell Goerner (1908-1998) and reveals how his work expanded mission efforts in Southern Baptist life by teaching missions as a professor, as well as developing strategic partnerships between Christian higher education institutions and convention leaders, leading new efforts in seventeen unengaged countries, and reorganizing the Foreign Mission Board's administrative structure in Africa, Europe, and the Near East.

Chapter 1 demonstrates the need for studying the subject of administration in mission work and gives biblical and theological foundations for this study, specifically for the areas of administration and missions. The review of related literature and a biographical survey of Goerner's life are also presented.

Chapter 2 examines the years of Goerner's career as a seminary professor at The Southern Baptist Theological Seminary during 1935-1957. The role that Goerner played in a key partnership between the Nigerian Baptist Theological Seminary and Southern Seminary is detailed. Goerner's influence and suggestions to leaders in Christian higher education institutions and leaders in the Southern Baptist Convention is revealed. Students whose lives were affected by Goerner as a professor are presented.

Chapter 3 studies Goerner's role as Area Secretary for Africa, Europe, and the Near East, with the Foreign Mission Board from 1957-1977. Goerner's involvement in Southern Baptist missionaries entering new countries in the regions he had responsibility over is demonstrated. The recommendations administratively to divide his area of responsibility are also given.

Chapter 4 analyzes Goerner's writings that discuss various aspects of administration not mentioned in previous chapters. Goerner's recommendations for readings in missions administration are presented as well as his perspective of the urgent need for Southern Baptists to begin work in new mission fields.

Chapter 5 concludes with the value of research of this study. The reasons that studying Goerner's work and life are of significance are presented, and future research thoughts that would build on this study are given.

Through the life and work of Henry Cornell Goerner, this work demonstrates his contribution to the expansion of Southern Baptist mission efforts during the years he was a seminary professor and a missions administrator.

"A Study of Reading Comprehension in Older Children Using Selected Korean Bible Translations." By Jae Woo Kim. Supervised by Chris Shirley.

The problem of this study was to determine the difference in Bible comprehension scores among gender-based groups of older children using selected passages from three Bible translations: the Children's Bible, the Easy Bible, and the New Revised Korean Bible.

A total of 288 older children in three churches (Beautiful Baptist Church, Dream Presbyterian Church, and Young-An Baptist Church) from three different cities (Seoul, Goonsan, and Busan) in Korea participated in this study. The entire population of students (4th, 5th, and 6th graders) was included in the sample, except Dream Church. In the case of this church, 4th graders had different worship and Bible study times, so they were not included in the tests. Morrow's rewriting test and scoring procedures were selected for Bible comprehension tests, and these comprehension tests were administered in the Bible study after the worship service. Each older child received randomly selected Old Testament or New Testament tests from three different Korean Bible translations: the New Revised Korean Bible, the Children's Bible, and the Easy Bible. When they received the test sheet, each older child filled in the personal information on the paper. Then, they read the narrative stories from the Old Testament (2 Kgs 7:3-10) or the New Testament (Acts 8:9-11 and 14-24) as many times as they wanted. Following this, they rewrote the stories without reading them again. At the end of the paper, they were asked their opinion of the level of difficulty of the tests and to explain their answer. The researcher scored all the answers with a checklist following Morrow's scoring procedure, and a 2 x 3 ANOVA design was employed in SPSS 20 to test their results.

There was no significant difference between boys and girls for both the Old Testament test (F [5, 129] = 1.463, p = .229) and the New Testament test (F [5, 147] = .168, p = .683). However, there was a significant difference in both the Old Testament (F [5, 129] = 17.032, p = .000) and the New Testament (F [5, 147] = 10.250, p = .000) tests across the three translations of the Bible. Post-hoc comparisons indicated that the NRKB rewriting scores (M_{OT} = 11.88, SD_{OT} = 13.655, M_{NT} = 14.59, SD_{NT} = 13.975) were significantly lower than those of the Easy Bible (M_{OT} = 28.60, SD_{OT} = 17.606, M_{NT} = 28.29, SD_{NT} = 18.539, p_{OT} = .000, p_{NT} = .000) and the children's Bible (M_{OT} = 26.33, SD_{OT} = 13.959; M_{NT} = 28.04, SD_{NT} = 18.671, p_{OT} = .OOO, p_{NT} = .001) in both the Old Testament and the New Testament; however, there was no significant difference between the Easy Bible scores and the Children's Bible scores (p_{OT} = . 765, P_{NT} = .997). Thus, the results indicated there was no significant difference in reading comprehension between boys and girls using the Old Testament and the New Testament rewriting tests, but there was a significant difference in reading comprehension across the three Bible translations, with the NRKB comprehension scores being significantly lower than the Children's Bible and the Easy Bible.