

HISTORICAL THEOLOGY



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

“The Role of the Audience in the Preaching Event: A Discussion Between Expository Preaching and the New Homiletic.” By Jeffery C. Campbell. Supervised by David L. Allen.

Preachers have access to numerous preaching books in any respectable theological library. These books cover the theology and methodology of preaching and define the role of the preacher in the pulpit. There is often discussion of voice characteristics, sermon mechanics, and even personal dress. What many of these books fail to do is discuss the role the audience plays in the preaching event.

The audience participates through nonverbal and verbal interactions with the preacher. They hear, see, and feel what the preacher says and does; but what part do they play? Are they there to assimilate and implement information? Are they there to experience something transcendent? At what level are they supposed to participate? What should be their “take-away” from the sermon?

This dissertation evaluates the role of the audience in the preaching event by comparing and contrasting two prominent preaching philosophies: expository preaching and the New Homiletic. By investigating these two prominent philosophies, which are in many ways diametrically opposed, there is opportunity to evaluate theology and methodology in relation to each philosophy as a whole and in relation to the audience in particular. The goal is to uncover the best aspects of both expository preaching and the New Homiletic and synthesize them into a preaching philosophy that has a biblical understanding of the role of the audience in the preaching event.

While expository preaching and the New Homiletic share some commonalities, they also have many differences. Their primary conflicts arise from differences in theology. The most significant conflict is found in their differing views of Scripture. Because they have differing views of Scripture, they have differing views of authority. Because their views of authority and Scripture differ, their theologies and methodologies develop in different directions.

The role of the audience is an important point of conversation for expository preaching and the New Homiletic as both seek to communicate effectively. By using commonalities as points of contact, the conversation between these two philosophies of preaching can continue.

“The Influence of William James on E. Y. Mullins and the Changing Nature of Pastoral Ministry Instruction at Southern Seminary in the Early Twentieth Century.” By Kevin Michael Crouch. Supervised by Waylan Owens.

This dissertation argues that pastoral ministry instruction at Southern Baptist Theological Seminary (SBTS) changed substantially in the early twentieth century, and that a primary reason for this change was William James’s influence on SBTS President Edgar Young (E. Y.) Mullins. Scriptural content and methodology lessened as pragmatic and psychological considerations took center stage under Mullins. Chapter 1 gives the thesis, background information, and chapter overviews. Chapter 2 provides an overview of the pastoral ministry instruction at SBTS from 1859–99, including curricular structure, professors, content, and methodology. Chapter 3 follows the same format as chapter 2, covering the years 1899–1928. Chapter 4 provides a review of William James’s influence on E. Y. Mullins, especially as it relates to pastoral ministry instruction. Chapter 5 provides evidence to substantiate the claim that James’s influence on Mullins led to the pastoral ministry instruction changes identified in chapters 2 and 3. Chapter 6 summarizes the dissertation, provides suggestions for future research, and describes the relevance of the work for contemporary Southern Baptists.

“Truth and History in Justin’s *Dialogue*.” By Michael David Economidis. Supervised by Jason K. Lee.

The purpose of this dissertation is to demonstrate that Justin Martyr used the historicity of OT events and the historical accuracy of OT narratives to support his argument in the *Dialogue with Trypho* that Jesus Christ embodies true philosophy and that the OT is its record.

The dissertation analyzes Justin’s treatment of theophanies, typologies, prophecy fulfillment, and pagan mythology in the *Dialogue* in the context of his criticism of pagan philosophy. The philosophers had failed to address the most important of philosophical questions, those dealing with God. Justin argued that the OT, particularly OT narratives, addressed the questions, and he distinguished those narratives from pagan mythology.

While Trypho agreed as to the events’ historicity and as to the narratives’ historical accuracy, he disagreed with Justin as to Jesus’ relationship either to the OT or true philosophy. Whereas Justin believed that Jesus explained God and, in cooperation with the Spirit, realized God’s presence and providence both in history and Scripture, thereby answering philosophy’s theological questions, Trypho and the Jewish teachers believed that the OT answered those questions with its focus on the unity of God and the importance of the Law.

The dissertation reaches five main conclusions concerning Justin’s use of OT history. First, Justin explicitly describes OT narrative as accurate historical testimony. Both he and Trypho depended on the OT to supply facts concerning God’s actions and existence. Second, Justin drew his theological

conclusions from the events, not from the text itself. Third, Justin believed that the Holy Spirit really manifested Christ in the events as well as in Scripture such that Christ was truly present and active in each. Fourth, Justin distinguished between prophecy in act and prophecy in word. Each required a historical fulfillment. Fifth, Justin believed that OT narrative differed from pagan myths in that myths are fictional and therefore could never truly participate in or manifest the Logos, Christ.

“Body Ethic.” By John D. Ferrer. Supervised by Bob Bernard.

This study attempts to construct a metaethical framework, consistent with Christianity, for addressing ethical issues concerning the human body.¹ This framing is “Christian” in the sense that key teachings from the historic Christian faith are proposed showing how Christianity can inform the metaphysical, anthropological, biological, and ethical dimensions within the concept of “body ethics.”

The thesis of this study is that a broadly biblical Christian perspective can provide a helpful and compelling introduction into the vast field of body ethics by way of five navigational tools, enumerated as the main five chapters of this dissertation.

Each of these navigational tools guides through a potential challenge to body ethics by using solutions consistent with historic Christianity. The first topic regards God and the nature and identification of beauty (chapter 1), and the challenge answered is that of moral relativism (chapter 2). The third topic is that of aesthetic relativism. The second topic regards the nature of ethical grounding in that of human nature (chapters 3 and 4), and the challenge answered is that of nominalism (and its variants) wherein human nature is unbounded and potentially meaningless. Bringing all of these together is chapter five, proposing a divinely instilled, objective, physiological reference point for body ethics. There the challenge answered is that of impracticality; theology and theory find a practical referential point of application with a “normative physical form.” In short, the topical divisions are: (1) Who is God; (2) These elements together synergize into an objective Christian realist address of What is good; (3) What is man; and (4) What is God’s good for man?

These elements together synergize into an objective Christian realist address of body ethics. More elements could be considered, but these topics suffice in showing that historic Christianity offers a robust framework for addressing body ethics.

¹Metaethics as a concept popularized by G.E. Moore in *Principia Ethica* is the study of the “prior-matters” of ethics, roughly paralleling for ethics what metaphysics is for physics; see George E. Moore, *Principia Ethica* (Cambridge: Cambridge Press, 1903; reprint New York: Barnes and Noble Books, 2005), throughout. The term “metaethics” is used here as a catch-all term for an ethical query which is not specifically normative ethics, nor practical ethics, but which deals in prolegomena for these.

“A Way that Seems Right to Woman: A Critical Analysis of the Role of Elisabeth Schüssler Fiorenza in the Development of Reformist Feminist Theology.” By Candice Celene Finch. Supervised by Gerardo A. Alfaro.

This dissertation argues that Elisabeth Schüssler Fiorenza’s life and work have been instrumental in the formation and development of the field of reformist feminist theology. Her ideas concerning structures of oppression and hermeneutical methods have provided a model for later feminist theologians of how to practice theology from a feminist perspective.

Chapter 1 introduces the thesis and research approach of this dissertation and offers a primer on feminist methodology. In addition, this chapter classifies Schüssler Fiorenza’s own theological approach within the context of contemporary manifestations of feminist approaches to theology.

Chapter 2 explores several pivotal influences on Schüssler Fiorenza’s life and theological development thereby providing background material for the particular theological emphases investigated in chapters 4 and 5.

Chapter 3 builds upon the biographical elements in chapter 2 and examines the significant setbacks and achievements in Schüssler Fiorenza’s educational journey and academic career. This chapter identifies the key events that have enabled Schüssler Fiorenza to help to establish feminist theological studies as a new field of study.

Chapter 4 shifts the focus from Schüssler Fiorenza’s biography to her theology. This chapter centers on her treatment of patriarchy/kyriarchy and its influence over the family, the church, and the theological academy and helps to identify how Schüssler Fiorenza’s analysis is a new path in theology that has emerged under the guise of feminist theological reflection.

Chapter 5 codifies Schüssler Fiorenza’s reimagining of the discipline of hermeneutics in order to show how she has provided a pattern for future feminist scholars of how to “do theology” from a critical feminist perspective.

Chapter 6 concludes the project by summarizing the influence of Schüssler Fiorenza’s life and work on the discipline of feminist theology as well as offering four critiques of her work from an evangelical perspective.

“A Theology of Worship in the Writings and Practice of John Smyth: A Seventeenth-Century Study.” By Christa Sue Friel. Supervised by Jason K. Lee.

John Smyth does not present a systematic theology of worship in his writings. This dissertation argues, however, that one may construct Smyth’s theology of worship by examining his writings on worship and the worship practices of his Amsterdam church. This study claims to do such theological construction, as well as to delineate his particular liturgical hermeneutic. Smyth’s views on worship combine a commitment to the Puritan regulative principle of worship with a typological interpretation of Scripture.

Chapter 1 introduces the subject and methodology of this study, noting its contribution to current discussions on the construction of theologies of worship and the field of liturgical hermeneutics.

Chapter 2 provides liturgical-historical context for Smyth's theological thought: sixteenth and seventeenth-century England; the Anglican-Puritan controversy; the Puritans' application of the regulative principle of worship within this controversy; and ensuing Separatist writings on worship and their respective worship practices.

Chapter 3 furnishes a terse account of Smyth's life, including a few details that have previously gone undiscovered. The biography highlights his theological changes in order to provide the necessary context for his ecclesiological reflection.

Chapters 4-6 examine Smyth's Puritan, Separatist, and Baptist writings in order to delineate his views on worship. Each work is examined for Smyth's ecclesiology proper, followed by his exposition of worship, then principles of worship ascertained from his exposition. Additionally, these chapters will demonstrate the ways in which his application of typology and his commitment to the Puritan regulative principle of worship shaped his views on worship.

Chapter 7 argues that Smyth's worship embodies his theology. Thus, the one extant description of his congregation's worship in Amsterdam is investigated as a reflection of his theology in practice. The dissertation concludes with a final synthesis of Smyth's theology of worship.

“Angelic Assumption of the Body in Thomas Aquinas and Scripture.” By John Richard Gilhooly. Supervised by John B. Howell, III.

This dissertation argues that Thomas Aquinas' doctrine of the angelic assumption of the body properly locates angelic nature in the hierarchy of reality based on the biblical criteria for a metaphysical account of the angels. Chapter 1 explains why angelology is viable philosophically and necessary theologically. Chapter 2 surveys the biblical data on angels to develop the foundational criteria for a philosophical discussion about the angelic nature. In particular, the analysis focuses on a gap in the biblical witness on the angels that a metaphysical account of their nature should be able to explain. On the one hand, angels are spiritual (non-bodied) creatures. On the other hand, they often appear embodied in such a way that they are indistinguishable from ordinary human beings. Chapter 3 explains Thomas Aquinas' account of angelic nature *per se* and during the assumption of a body. In particular, his account is shown not only to comport with the biblical criteria but to make a fitting and useful synthesis of them. Chapter 4 argues that angelology can provide an independent reason to favor one account of anthropology over another. The purpose of this simple argument is to demonstrate how angelological reflections can provide fresh Christian approaches to contemporary problems in theology and philosophy.

“A Critical Analysis of Moïse Amyraut’s Atonement Theory Based on a New and Critical Translation of *A Brief Treatise on Predestination*.” By Matthew Scott Harding. Supervised by Kevin D. Kennedy.

This dissertation argues that the term Covenantal Redemption best describes Moïse Amyraut’s understanding of the atonement since he distinctively narrows his explanation of Christ’s universal atonement through covenantal language. Therefore, rather than further employ the ambiguous label Hypothetical Universalism as an unintended, anachronistic designation for all seventeenth-century proponents of universal grace, this dissertation proposes a more substantive moniker which designates more clearly the intricate nuances of Amyraut’s covenantal methodology and distinguishes his unique contribution to Reformed theological development in the seventeenth century and beyond. Further, through a modern English, critical translation of Amyraut’s treatise, this dissertation also demonstrates where Amyraut introduces his nascent covenantal methodology within the *Brief Treatise* (1634). Chapter 1 introduces the thesis and relevancy of the argument. Chapter 2 presents the historical setting for the treatise and controversy. Chapter 3 presents the textual history of the two editions of the *Brief Treatise*. Chapter 4 presents Amyraut’s covenantal methodology and argues for Covenantal Redemption. Chapter 5 is the translator’s preface and Chapter 6 is the modern English translation of the treatise.

“Entrusted with Tradition: A Socio-Historical Study of Entrustment Language and the Metaphor of Management in the Pastoral Letters.” By Donald Hun Kim. Supervised by Terry L. Wilder.

This dissertation argues that the entrustment language in the Pastoral Letters stems from ideas of management found in the ancient world, by constructing a social history to identify the semantic range of management within Greco-Roman society. The field of meaning is drawn from ancient literature, including the thirteen letters traditionally attributed to Paul as author.

Chapter 1 introduces the problem, the thesis, the scope of the study, and an overview of source history. The method of social history utilized in this dissertation is also explained.

Chapter 2 looks at the titles which Paul uses to identify himself in his letters before God and his churches—titles that not only establish his own authority but also his subservient position through the commission given to proclaim the gospel message.

Chapter 3 explores the οἰκονομία language in Paul’s letters that further embodies entrustment language. Even with its wide range of interpretations, the word οἰκονομία means household management at its semantic core. God entrusts this household management to Paul over the church and the gospel ministry.

Chapter 4 examines the legal language of inheritance in *fideicommissum* and the weight of entrustment in agreements of guardianship and trust. The

use of trust in handling inheritance is critically aligned with Paul's expressions of faith and his handling of the gospel message.

Chapter 5 is a study of deposit language as found in the Pastorals and the ancient world. The varied types of deposits consistently reveal nuanced aspects of contracts, relationships, and transactions which reinforce the thrust of entrustment in Paul's writings.

Chapter 6 is a summary of the conclusions drawn from this study. The entrustment language of Paul's writings traces its source to God's authority and faithfulness as revealed in the gospel story and the proclamation of the gospel message.

“Martin Luther’s Messianic Rationale for Christ as the *Sensus Literalis* of Scripture in his Prefaces to the Bible.” By William McLean Marsh. Supervised by Jason K. Lee.

This dissertation seeks to demonstrate that Luther believes Christ to be the *sensus literalis* of Scripture on the basis of the Bible's messianic promise. This claim asserts that Luther's scriptural exegesis of the Bible's "letter" is responsible for his designation of Christ as its literal sense.

Chapter 1 introduces the scholarship on Luther as a biblical interpreter and reviews various assessments of his "Christocentric" perspective on the Bible. The main criticism leveled against Luther to which this study seeks to respond is that of "Christianization."

Chapter 2 contends for the preface-genre as a literary practice within the Medieval and Reformation periods where holistic statements of one's hermeneutic and biblical theology are commonly expressed. Next, the chapter embarks upon an in-depth analysis of Luther's prefaces to the *Deutsch Bibel* in order to manifest the Reformer's unified vision of Christ as Scripture's *sensus literalis* because of the Bible's preoccupation with the promise and fulfillment of the messianic hope.

Chapter 3 explores central components of the hermeneutical implications of chapter two's examination of the Bible-prefaces that play a fundamental role for Luther in the establishment of Christ as the literal sense of Scripture. These three key aspects of his biblical interpretation are the Messiah in the OT, authorial intention, and the relationship between the Old and New Testaments.

Chapter 4 features an excursus on the treatise, *On the Last Words of David* (1543). The goal of this chapter is to investigate a non-preface writing from Luther's corpus that shares similar intentions of prescribing and demonstrating his approach to reading the Bible with the conviction that Christ is its *sensus literalis* based upon Scripture's witness to the Messiah in its "letter." This analysis seeks to evaluate the significance of the three "hermeneutical implications" (chapter three) derived from the prefaces to the Bible (chapter two) for Luther's "Christological" interpretation of the OT in *On the Last Words of David* with the aim of discerning a core hermeneutic in Luther's approach to Scripture.

Chapter 5 summarizes the conclusions derived from this study and suggests prospects for further research directly related to Luther's hermeneutic and biblical theology.

“An Examination of Selected Uses of the Psalms of David in John and Acts in Light of Traditional Typology.” By Donald Lee Schmidt Jr. Supervised by Paul M. Hoskins.

This dissertation argues that prophetic David typology best explains the application of the Psalms quotations to the specific events of Jesus' passion, resurrection, and exaltation in select passages in John and Acts. Collectively, Jesus (John 13:18/Ps 41:9; 15:25/Ps 69:4), John (John 19:24/Ps 22:18; 19:28/Ps 69:21), and Peter (Acts 1:20/Pss 69:25; 109:8; 2:25-28/Ps 16:8-11; 2:34-35/Ps 110:1; 4:25-26/Ps 2:1-2) show that OT Psalms texts relating events about David in their original contexts provide prophetic patterns, which predict corresponding but climactic NT realities fulfilled in Jesus and the events of his passion. As the one who fulfills the prophetic David typology, John and Luke each present portraits of Jesus as the promised Davidic King, the New and Greater David.

Chapter 1 introduces the thesis, surveys the relevant background literature, and explains the methodology for accomplishing the chapter goals.

Chapter 2 clarifies the traditional, prophetic view of typology over against the modern analogical view. This chapter also delineates the common principles used in the exegetical analysis of possible cases of NT typology.

Chapter 3 discusses some of the important biblical and historical evidences that support understanding biblical typology according to a prophetic sense.

Chapter 4 examines four passages in the FG where John appropriates quotations from the Psalms of David in fulfillment formulae to provide the OT rationale for the specific events of Jesus' suffering and death. Analysis of these NT passages indicates that prophetic David typology accounts most accurately for the way John understands the Psalms in connection to Jesus.

Chapter 5 examines four passages in Acts where Luke appropriates quotations from the Psalms of David to provide the OT rationale for the specific events of Jesus' suffering, resurrection, and exaltation. Analysis of these NT passages indicates that prophetic David typology accounts most accurately for the way Luke uses the Psalms in connection to Jesus.

Chapter 6 summarizes the main points of chapters 1-5 and highlights the implications of this current project.

“Multi-Site Churches and their Undergirding Ecclesiology: Questioning its Baptist Identity and Biblical Validity.” By Patrick G. Willis. Supervised by Jason G. Duesing.

This dissertation will argue that a multi-site ecclesiology is outside the ecclesiological inheritance from early American Baptists and fails crucial tests of biblical prescription or precedent for its existence. The first chapter

explores the current disagreement over the multi-site church. Then, a brief recollection of the multi-site church taxonomy described by The Multi-Site Church Revolution was recounted. Finally, the methodology and an outline for the entirety of this dissertation are described.

The second chapter surveys the early American Baptist landscape for ecclesially compatible ancestors for the multi-site movement. The Baptist traditions and histories surrounding the Philadelphia, Charleston, and Sandy Creek Baptist Associations provide the grounds for this search. Each of these traditions seems to show promise for historical precedent for the multi-site movement.

Chapter 3 transitions into the realm of biblical validity for the multi-site movement. One of the foundational arguments surrounding the multi-site church movement centers upon the New Testament word for church (ἐκκλησία). In this section, it is argued that the word's lexical and etymological meaning must be considered in understanding the nature of the church and must be admissible as evidence in the discussion surrounding the multi-site church's biblical validity. This chapter also examines a key New Testament text in the relevant debate—Acts 9:31. This text is shown not to deliver the ecclesiological freight reported of it by the advocates of multi-site.

The issue of congregationalism, both biblically and historically, vis-à-vis the multi-site church is at the center of the next chapter. Chapter 4 argues that the multi-site church's undergirding ecclesiology represents a new reality—neocongregationalism. This development is an attempt to misapply the term congregational to something that is non-congregational. Chapter 4 also argues that church membership has been understood to provide the unification factor for a single church and that the multi-site's undergirding ecclesiology does not allow for this.

The last chapter provides a conclusion to the dissertation—including two predictions for the future discussion surrounding the multi-site church. A list of developments to accompany these two predictions is given. Finally, this chapter describes a list of areas for future research.

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

**“A Historical, Biblical Evaluation of the Comity Agreement and Its Implication for South Korean Churches’ Comity Strategy for North Korea.”
By Incheol Mun. Supervised by John Michael Morris.**

South Korean churches are on the verge of interdenominational cooperation for the reestablishment of churches in North Korea. With the anticipation of South Korean churches' official accessibility to the North, the necessity of unity among South Korean churches has been voiced. Any evangelistic endeavors by South Korean churches directed to the North that includes excessive division, competition, and duplication will likely deter effec-

tive evangelization of North Korea. For this reason, South Korean churches are suggesting unity for the sake of the effective evangelism of North Korea. Furthermore, South Korean churches desire to employ convergent negotiations between evangelical and ecumenical churches in the spirit of global convergence among evangelicals, the World Council of Churches (WCC), and the Vatican. In this regard, South Korean churches have a similar context that historical global consultations on comity have experienced. South Korean churches have experienced a confrontational paradigm conflict/convergence between evangelicalism and ecumenism, which developed from historical comity consultations.

In the meantime, South Korean churches have questioned the potential effectiveness of developing one church body in North Korea to help eliminate confusion between South Korean churches and the people of North Korea. However, this scheme is being debated. This dissertation demonstrates that South Korean churches would benefit from the historical lessons of comity by not repeating errors that the ecumenical movement brought through its pursuit of visible church unity, while sacrificing the essence of the Gospel. The writer further attempts to reveal the experience of evangelicals and their admission to ecumenical movements, and how preserving the essence of the Gospel has not been possible when attempting to create visible unity with ecumenical institutions. This dissertation argues that the attempts of visible unity among various institutions of Christendom and their compromise of biblical doctrines led to a view of the church and her unity that is antithetical to the biblical model. From this perspective, this dissertation will suggest that interdenominational cooperation among South Korean churches for the purpose of the reestablishment of churches in the North needs to be assisted by understanding the historical/biblical implications of comity.

This dissertation will present strategies for maintaining historical/biblical justifications, and it attempts to prove that attaining one church body in North Korea is a strategy with no historical/biblical support. The only feasible strategy is the implementation of a method of cooperation, both historically and biblically supported, for the reestablishment of North Korean churches by adopting a comity agreement for a limited timeframe with geographic specificity, but without theological compromise or denominational unification.

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

“The Professionalization of Pastoral Care within the Southern Baptist Convention: Gaines Dobbins and the Psychology of Religion.” By Tommy Dale Johnson, Jr. Supervised by Frank Catanzaro.

The business efficiency model was utilized in 1920 by Gaines Dobbins at Southern Baptist Theological Seminary to formulate a distinct ecclesiol-

ogy. As the organization and structure of the church altered to meet modern demands, the role of the pastorate became more complex. Due to rapid industrialization in America, the laity required continued specialization and as a result the expectations of the pastorate were altered. Following the efficiency model, the duties of the pastor were specialized and additional staff was required to meet the burdens of the new efficient structure.

In addition to his work in organizational ecclesiology, Dobbins was responsible for restructuring the department of religious education at Southern Seminary. Discontent with the traditional methods of instruction in theological education, he sought to implement theories and methodologies from modern educationalists. George A. Coe, John Dewey, Edward Thorndike, and others provided Dobbins with a psychological model for religious education. This psychologized educational methodology incorporated a person-centered approach that promoted stimulation for growth and learning.

Religious educators utilized the psychology of religion as an empirical measure of the soul, human nature, and human behavior. The social sciences seemed to grant Dobbins, as a practitioner, academic respectability within the realm of theological education. Both the professionalization that resulted from Dobbins' efficiency standards and a working theory of human nature derived from psychological models, were synthesized into a specialized system of pastoral care. The means by which pastors became specialized in their duty of pastoral care was clinical training. Dobbins followed the new shape of pastoral theology in America, adopting Clinical Pastoral Education as the model for pastoral training. As a result, clinical pastoral training became an integral part of the curriculum at Southern Baptist Theological Seminary for over sixty years.

“A Study of Secondary School Type, Gender, and Parental Influence as Variables Relating to Spiritual Doubt Among Christian College Students.” By Lorri Ann SeGraves. Supervised by Chris Shirley.

The problem of this study was to determine the differences in spiritual doubt scores across secondary school type (public, Christian, or homeschool) and gender among Christian college students in selected Texas Baptist Student Ministries (BSM).

The Religious Doubt Scale was used to test randomly chosen cluster samples at six universities in the Dallas/Fort Worth Metroplex, which have ongoing Baptist Student Ministry (BSM) groups. Three additional short-answer questions were also utilized to gather information for the qualitative element. The quantitative data was processed using SPSS 21 with a 2-Way ANOVA test for the secondary school type and gender variables. The qualitative data was processed by hand for the parental influence variable. Quantitative and qualitative data were then jointly considered to provide a more complete picture of the reality of spiritual doubt in the lives of Christian college students.

The Spiritual Doubt Scale revealed no significant difference between

spiritual doubt scores of students who attend BSM activities based on gender or high school type. Qualitative data revealed that students who had the lowest levels of spiritual doubt perceive their parents as those who are Christians, who intentionally apply Scripture, and who actively work through doubts with their children, whereas students who possessed the highest levels of spiritual doubt perceive their parents as those who may or may not be professing Christians, who seldom use the Scripture in their daily lives, and who defer questions of faith to professional clergy or others with more experience.