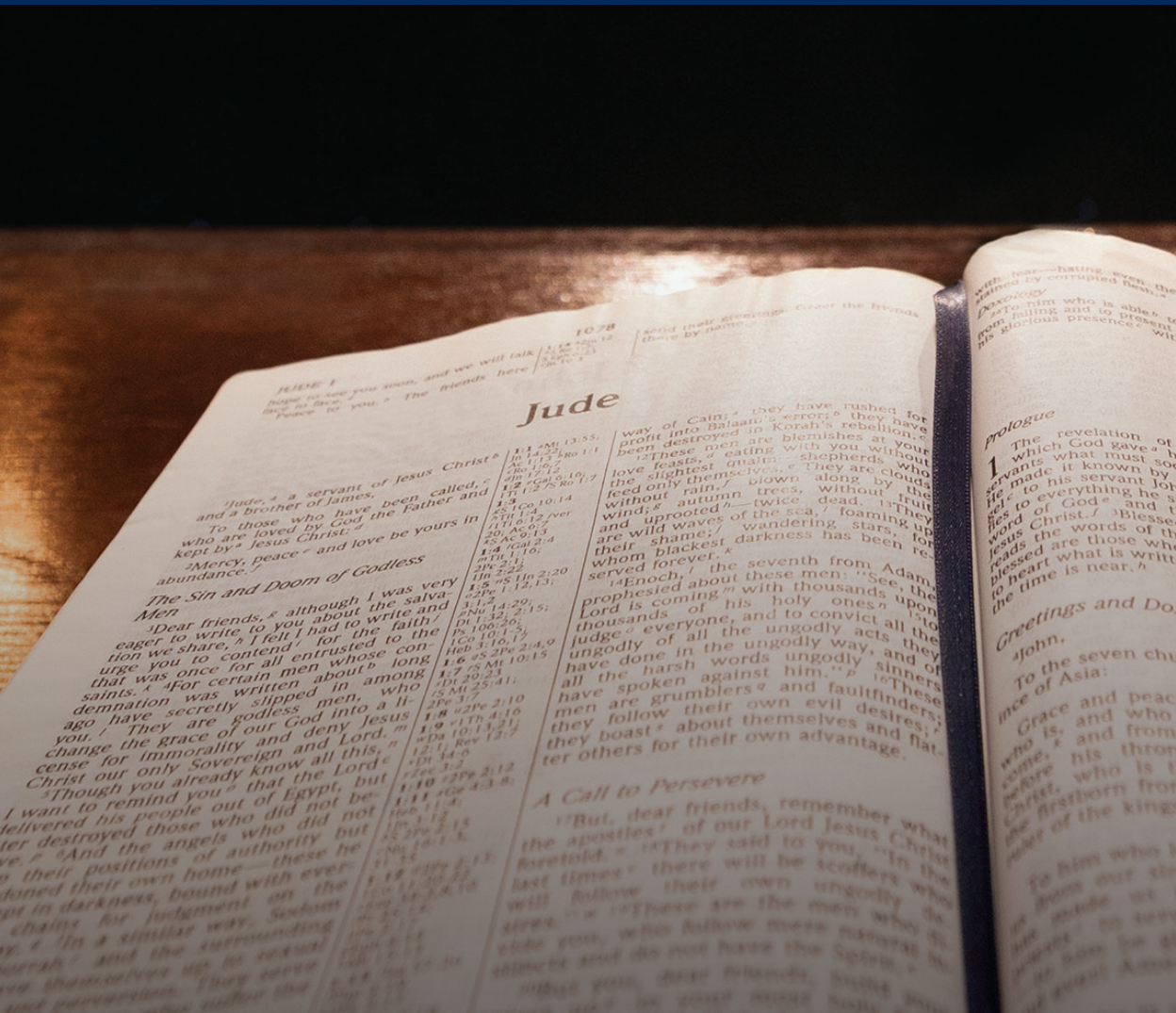


# JUDE



## SOUTHWESTERN JOURNAL OF THEOLOGY

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

**“New Creation Eschatology and the Land.” By Steven L. James. Supervised by Craig A. Blaising.**

This dissertation argues that in recent new creation conceptions of the final state there is a logical inconsistency between the use of Old Testament texts to inform a renewed earth and the exclusion of the territory of Israel from that renewed earth. By examining a select group of new creationists, I show that the exclusion of territorial restoration of Israel in a new creation conception fails to appreciate the role of the particular territory of Israel in Old Testament prophetic texts and results in an inconsistent new creationism.

Chapter 1 introduces the problem that the dissertation addresses, proposes the thesis, and presents the methodology by which the thesis is to be argued. Chapter 2 introduces the conceptual model of new creation eschatology, places its recent forms in historical context, and introduces the primary emphases of selected new creationists. References to new creationist views in the following chapters pertain to this selected group. Chapter 3 explains the role of particularity in new creationism by showing areas of continuity and correspondence of identity between the present earth and the new earth that are common in new creationist conceptions. Chapter 4 offers a synthesis of views of the territorial promise to Israel in recent theology, shows that the selected new creationists affirm the common interpretation that the land promise is fulfilled metaphorically, and places the various metaphorical interpretations into two categories. Chapter 5 examines the use of Old Testament restoration texts by new creationists to reveal a logical inconsistency between the use of those texts to inform their view of a renewed earth and their exclusion of the territory of Israel from that renewed earth. Chapter 6 offers an alternative to the common conclusion among new creationists that the territorial promise to Israel is to be fulfilled metaphorically. Chapter 7 concludes the dissertation and offers areas for further research and a final plea.

**“A Theology of Preaching for the Free Church Tradition: Contributions of 16th Century Radical Reformers to the Preaching Tradition of Free Churches.” By Christopher W. Johnson. Supervised by Steven W. Smith.**

This dissertation will seek to demonstrate how the concept of regenerate church membership, which distinguishes free churches from both Roman Catholic and many Protestant counterparts, also demands a unique theology of preaching. The Radical Reformation sparked a distinctive preaching tradition, and more specifically a distinctive theology of preaching that the earliest Anabaptists had a critical role in shaping.

Chapter 1 limits the parameters of research as well as defining both the concept of theology of preaching and the Free Church. A brief overview of Anabaptists' contributions to ecclesiology will help establish the basis for researching Anabaptist theology of preaching. This chapter also introduces the primary Anabaptist theologians. Chapter 2 analyzes the historical context from which the Free Church tradition emerged, primarily in regard to theology of preaching. This chapter will set the stage to distinguish clearly between Catholic, Reformation, and Free Church varieties of preaching. Catholic preaching focused on sanctification and Reformation

preaching focused on justification, while the Anabaptists charted a different course. Chapter 3 articulates the positive vision of a Free Church theology of preaching. Two particular goals found in Free Church preaching, evangelism and ethics (which was typically expressed as following the example of Christ) comprise the overall purpose of preaching for the Anabaptists. This author has chosen to describe this as preaching for discipleship. Chapter 4 explores the nature of preaching provided by a Free Church theology of preaching. For Anabaptists, their doctrine of Scripture, view of the authority of the preaching, and understanding of preaching in the life of the congregation all aid us in comprehending the nature of preaching in the Free Church. Chapter 5 details the more practical expressions of a Free Church theology of preaching in an attempt to present to the reader what preaching would have been like in a sixteenth century Anabaptist congregation. The final chapter provides a brief summary of the arguments drawn in this project, as well as practical implications of the research for contemporary homiletics.

***“A Golden Mine Opened: The Doctrinal Rubric of the Perseverance of the Saints in the Thought of Benjamin Keach (1640–1704).”* By Jae Ho Lee. Supervised by Paul L. Gritz.**

This dissertation seeks to answer the following question. Where was the soteriology of Benjamin Keach, a prominent Particular Baptist theologian, located in relationship to Reformed Orthodoxy in seventeenth-century England? This dissertation argues that Keach was a High Calvinist like John Owen but with some elements similar to Tobias Crisp. This assessment is based primarily on this author’s research into a series of published sermons previously unexplored, *A Golden Mine Opened*, and focused on various dimensions of the doctrine of the perseverance of the saints.

Chapter 1 reviews the scholarly literature regarding Keach and presents the need to challenge previous assessments of the soteriology of Benjamin Keach. Heretofore, these studies have assigned his theological thought to several different places in the wide range of Reformed Orthodox interpretations. Chapter 2 presents the historical context for Keach’s life and spiritual formation as a pastor and leader among Particular Baptists. This background helps in understanding his soteriological themes in his sermons and treatises. Chapter 3 examines the doctrine of the perseverance of the saints in the *Westminster Confession* as a baseline or criterion for defining Reformed Orthodox stances. The views of Tobias Crisp and John Owen allow one to set the soteriological boundaries for an analysis of Keach’s views on this doctrine. Chapter 4 delves into Keach’s main soteriological writing, *A Golden Mine Opened*, which is a collection of sermons using the doctrinal rubric of the perseverance of the saints. This chapter provides the basis for an informed assessment of Keach’s true position related to Reformed Orthodoxy. Finally, chapter 5 summarizes the findings of the study and presents the evidence to support the thesis that Keach’s soteriological views reflect a High Calvinist understanding. The implications of this finding suggest this study’s relevance to an understanding of subsequent debates over soteriology among Baptists.

**“Jefferson Davis Ray: A ‘Forgotten Man’ in the Matter of Preaching.” By Christopher Kyle Walker. Supervised by Steven W. Smith.**

This dissertation argues that although Jeff Ray was a relatively obscure Texas pioneer preacher, he made a lasting contribution to the legacy of expository preaching among Southern Baptists as a teacher of preachers for thirty-seven years at Southwestern Baptist Theological Seminary by establishing a foundation upon which advocates for “text-driven preaching” stand at Southwestern today.

Chapter 1 introduces the thesis and the life of Jefferson Davis Ray. Chapter 2 presents and evaluates Ray’s theology and practice of preaching in order to illuminate the driving force behind his decision to champion expository preaching. Chapter 3 defines and critiques Ray’s definition of expository preaching by summarizing and analyzing his book, *Expository Preaching*. This chapter also compares *Expository Preaching* with other works on exposition in order to illuminate the historical significance of Ray’s volume. Chapter 4 situates Ray in the history of preaching and provides the historical context for his contributions to expository preaching. Chapter 5 crystalizes Ray’s impact on expository preaching by tracing the trajectory of homiletical instruction he initiated at Southwestern Seminary. This chapter also provides plausible answers for Ray’s obscurity. Chapter 6 concludes the dissertation with a summarization and restatement of the thesis. Areas for further research are also suggested.

**“Revelation, History, and the Biblical Text in the Writings of Carl F. H. Henry.” By Jonathan Arthur Wood. Supervised by Jason K. Lee.**

This dissertation explores the hermeneutical principles of revelation, history, and the biblical text through the writings of Carl F. H. Henry. Henry wrote in conversation with two contemporaries on the subject. Wolfhart Pannenberg stands at the headwaters of the “revelation as history” approach, and Hans Frei is notable as the genesis of narrative hermeneutics. As an evangelical focused on the doctrine of revelation, Henry articulates an approach different from the two aforementioned theologians. The purpose of this dissertation is to argue that, in contrast to the “revelation as history” and to “post-liberal” approaches to revelation, Henry’s doctrine of revelation generates a text-oriented, yet apologetically engaged, scheme of the relationship between revelation, history, and biblical text.

Chapter 2 presents Carl F. H. Henry’s assertions concerning the concepts of the revelation of God, text, and history in his systematic writings. Henry’s doctrine of divine revelation affirms a broad sense of revelation in historical event as God’s genuine activity, yet asserts the meaning and interpretation of the historical event is tied inseparably to writings divinely inspired. This approach to revelation produces a hermeneutic focused on the text, yet theologically and apologetically engaged in history. Chapter 3 provides an analysis of a notion of revelation, strictly event-oriented, most clearly typified in the writings of Wolfhart Pannenberg. Pannenberg’s revelation-as-history approach produces a thoroughly historical approach to hermeneutics. Henry’s evaluation of Pannenberg provides instructive critique for the tendency for evangelical emphasis on discerning revelation through history as the goal of interpretation. Chapter 4 provides Henry’s analysis of the approach of post-liberal method exclusively text-oriented, specifically addressed through dialogue with Hans Frei. Postliberal method has found welcome within evangelical method for the purpose of encouraging text-oriented hermeneutics. After exploring the different hermeneutical priorities on the subject of history and the biblical text

in Henry, Pannenberg, and Frei, chapter 5 undertakes the task of clarifying the value of Henry's voice for an evangelical approach to revelation, event, and biblical text. Analysis of the contemporary discussion will show, contrary to many contemporary descriptions of neo-evangelical hermeneutics, Henry has provided answers to many of the questions now being asked.

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

**“The Administrative Role of the Academic Dean in the Integration of Faith and Learning in Christian Higher Education.” By Kyumin Jang. Supervised by Paul Stutz.**

The twenty-first century has seen a resurgence of evangelicals vigorously endeavoring to connect their faith with their scholarship in higher education. These efforts have been, for the majority, labeled as the integration of faith and learning. Much of the discussion has been centered on the professor and their workings inside the classroom. Administration has received little attention in the precedent literature and research on faith-learning integration. However, without the aid of administration, the efforts of individual professors to bring about integration can easily be frustrated.

To address the lacuna, the researcher investigated three key administrative roles that the academic dean may exert in fulfilling the integration of faith and learning. The three roles investigated by this study that the dean may fulfill to facilitate successful faith-learning integration at his or her institution are: 1) achieving a consensus on the understanding of faith-learning integration, 2) designing a curriculum that intentionally guides the integration process, and 3) developing the faculty so that they effectively bring faith and learning together in their classrooms and in their research.

**“A Biblical Critique on Bowen’s Family Systems Theory of Differentiation of Self.” By Junianaway Suhendra. Supervised by Chris Shirley.**

This dissertation argues that within Bowen’s Family Systems Theory [PST, his Differentiation of Self Theory [DST] is contrary to a biblical anthropology at the points of human identity, purpose, and relationships. On the surface, some concepts in DST appear similar to biblical concepts: (1) human beings are natural beings; (2) becoming a differentiated person is one of man’s purposes in life; and (3) humans are social beings. However, Scripture and Bowen’s theory have differing explanations regarding human nature, the ultimate purpose of man, and human relationships.

Chapter 1 introduces PST as a lens in trying to understand the dynamic relationship process in clergy families and the need to study the theory’s evolutionary background; it also scrutinizes FST’s assumptions regarding human relationships as compared to Scripture. A biblical critique of FST will lead into implications for parenting and discipleship in clergy families. Chapter 2 establishes the distinct identity of human beings as the image of God. The concept of humans as created persons refutes Bowen’s concept of humans as products of evolution. The Scriptural concept of man as created persons who share the image of God and fully depend on God contradicts the Darwinian concept of PST. Chapter 3 develops the differences between Bowen’s concept and the biblical concept regarding the purpose of man. According to Scripture, the whole purpose of man does not stop in the transient realm

of existence; compared with DST, the scriptural concept differs in its focus on man, the creation, or on God, the Creator. Chapter 4 examines the argument of scriptural differences in Bowen's assumption in regard to human relationships. The Trinitarian concept in Christianity develops a unique pattern in human relationship, which is incomparable to any pattern in any natural relationship. Chapter 5 summarizes the comparison between the distinct biblical assumptions on identity, purpose, and human relationship, as compared to those in PST. This chapter explores the implications for parenting and discipleship among clergy families based on biblical anthropology rather than PST. It also provides suggestions for further research.