

B.H. CARROLL'S
PASTORAL THEOLOGY



SOUTHWESTERN
JOURNAL OF THEOLOGY

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

“Herschel Harold Hobbs: Southern Baptist Preceptor.” By Matthew E. Brown. Supervised by Paul Gritz.

This dissertation argues that Herschel Harold Hobbs was a preceptor for lay Southern Baptists during the second half of the twentieth century through his biblical, homiletical, and theological ministries. Hobbs taught lay Southern Baptists on an unprecedented level through books, articles, preaching, and the Baptist Faith and Message 1963, speaking on issues of the Bible, theology, and practical life.

Chapter One introduces the thesis, states a brief overview of previous treatments of Hobbs, and delineates the method of research.

Chapter Two traces Hobbs’s upbringing and education which provided him the skills necessary to become a preceptor for lay Southern Baptists.

Chapter Three analyzes how Hobbs taught lay Southern Baptists the Bible. This chapter asserts that Hobbs used his academic training and an easily understandable style in writing his exegetical works, commentaries, and as author of *Studying Adult Life and Work Lessons* used by Sunday School teachers in Southern Baptist churches.

Chapter Four examines how Hobbs taught lay people through his expansive homiletical ministry. This chapter analyzes Hobbs’s sermons in books and at the Southern Baptist Convention, his preaching and speaking ministry, and “Baptist Hour” sermons through radio broadcasts.

Chapter Five analyzes how Hobbs taught lay Southern Baptists doctrine through his theological ministry. This chapter analyzes Hobbs’s doctrinal books, his various articles including his “Baptist Beliefs” articles, and his involvement with the Baptist Faith and Message 1963.

Chapter Six summarizes the findings of the project and draws conclusions. It also makes brief suggestions for further research.

“The Pastoral Theology of B. H. Carroll: An Examination.” By Michael W. Crisp. Supervised by Waylan B. Owens.

This dissertation argues that B. H. Carroll’s pastoral theology was consistent with and dependent upon his Baptist ecclesiology. Carroll did not write a systematic theology text for evaluation but this dissertation shows that his theology exists in his written works and can be identified and presented after careful investigation.

Chapter 1 introduces the study and includes a brief biography on Carroll and a discussion of pastoral theology. The definition of pastoral theology used in the dissertation and a review of related literature is presented.

Chapter 2 presents Carroll’s understanding of the nature of the church, including discussions on the church’s constitution, foundation, government, officers, and ordinances.

Chapter 3 presents Carroll's understanding of the function of the church, including discussions on the church upholding truth, maintaining discipline, and evangelizing the nations.

Chapter 4 presents Carroll's practical teachings on pastoral function, addressing the pastor in his private life, in his church, relating to the world, and dealing with social problems.

Chapter 5 presents Carroll's thoughts on pastoral theology according to his organizational categories and includes an evaluation of his definition of pastoral theology and his thoughts on liturgics, poimenics, catechetics, pedagogics, and halieutics.

Chapter 6 concludes the dissertation with a summarization of Carroll's ecclesiology and pastoral theology and a restatement of the thesis. Areas for further research are suggested.

"Utilizing Robert Coleman's *The Master Plan of Evangelism for Church Revitalization*" By Steven C. Ball. Supervised by David Mills.

This dissertation argues that a church identified with soul-winning experiences revitalization. The writer will demonstrate the thesis: CBC's attendance and baptisms will increase 10 percent as the pastor trains men in, and models, evangelism weekly. Instead of developing a new strategy, the writer shall utilize Robert Coleman's *The Master Plan of Evangelism*.

Chapter 1 introduces the current church environment and motivates the need for the work. Chapter 1 includes a literature review to demonstrate the uniqueness of the study.

Chapter 2 examines the biblical and theological accuracy of the study. In addition to expounding on the Great Commission text, an evaluation of Coleman's eight principles is included. A biblical justification for a focus on men is also included.

Chapter 3 demonstrates the historical need for evangelism in revitalization. This section includes a historical look at the way Christians related the Great Commission to evangelism and discipleship.

Chapter 4 assesses the goals of the study. This chapter includes obstacles to meeting the goals.

Chapter 5 details the implementation of the eight principles, and challenges to the implementation. The chapter gives ideas for implementation in other churches as well.

Chapter 6 evaluates the success of the study. A numerical workup of baptism rates, giving, and attendance demonstrate church revitalization. Graphs and charts visually display the data.

Chapter 7 concludes the dissertation by summarizing the success of the study.

“The Relationship Between Baptism, Catechesis, and Entrance to the Church.” By Jonathan Watson. Supervised by Jason K. Lee.

Two basic questions are pursued in this dissertation. First, how might one explain and coordinate the complex array of ways of relating baptism, instruction (catechesis), and initiation into the visible fellowship of the church via first communion (“entrance”) that appear both across and within denominational lines? In response, this dissertation constructs a four-model, explanatory framework that accounts for the major, historical varieties of relationship between baptism and catechesis as entrance to the church.

Second, once the proposed explanatory structure has been constructed (chapters two through four), consideration turns to causality (chapter five). Is there a discernible catalyst that gives rise to the existence of one model of relationship over another? If so, what is it?

In chapter one I introduce the problem of complexity to which the dissertation is a response. In chapter two I sketch a framework of models through which the complexity will be approached. Chapter two contains a visual illustration of the framework and explains its structure and categories. This visual illustration is repeated and further developed in each subsequent chapter. Though not the focus of the study, chapter two sketches the two Independent Models (Baptism Model and Catechesis Model), which constitute the polar ends of the framework. This sketch introduces the dynamics of the framework and demonstrates each model’s contours and viability. In chapters three and four I develop the Interdependent Models (Retrospective Model and Prospective Model) that occupy the middle slots of the four-model framework. The development of Interdependent Models stabilizes the framework and prepares the way for the catalyst discussion in chapter five.

Chapter five and six explore the catalyst question and highlight the significance of its conclusion and the study as a whole. Chapter five conducts a heuristic analysis of the seam separating the Interdependent Models developed in chapters three and four. Key catalyst candidates are considered in light of the dissertation’s development. I argue that the theological catalyst that gives rise to one Interdependent Model over the other is the way in which a local church connects baptism to the confirmation of personal faith that is decisive for entrance.