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

**“Two Cases of Allusion to the Torah in Zechariah 9–10.” By Justin L. Allison.
Supervised by Joshua E. Williams.**

This dissertation argues that in Zechariah 9:14 and 10:1–2 the author deliberately alludes to words of Moses in the Torah in order to specify how those texts in the Torah should be understood in the context of return from exile. Chapter one describes the differences between studies of intertextuality, tradition-history, and redaction-criticism in terms of how they view connections between passages in the book of Zechariah and passages in other biblical books.

Chapter two presents a methodology for demonstrating a high probability of the existence of Inner-Biblical Allusion, followed by methodology for determining the direction of the allusion. Chapter two concludes with a presentation of a few ways to determine the hermeneutical significance of the allusion.

Chapters three and four argue for specific Inner-Biblical Allusions within the text of Zechariah 9–10. Chapter three argues that Zechariah 9:14 alludes to Exodus 19:16. Chapter four argues that Zechariah 10:1–2 alludes to Deuteronomy 11:14–15. Chapter five concludes the dissertation by describing the tendencies displayed in the allusions present within Zechariah 9–10. These tendencies include shared terms with distinctive language (and accumulation), along with exhibiting a tendency toward a positive re-prediction, or a fulfillment of earlier prophecy. Then, they tend to allude to the Torah in order to claim equal authority to the source text, to abbreviate description in the target text, and to provide interpretation of the source text in the target text.

**“The Speckled Bird: Nathanael Emmons, Consistent Calvinism, and the
Legacy of Jonathan Edwards.” By Zachary M. Bowden. Supervised by
Robert Caldwell.**

Rather than modeling a declension from the theology and ministry of Jonathan Edwards, this dissertation will demonstrate that Nathanael Emmons’s theological development upon Edwards resulted in a lifetime of ministerial activity, as seen in the work of theological education, missions, and moral reformation. Furthermore, such ecclesial activity reflected the ministerial paradigm set by the Edwards. Even though Emmons arrived at different theological conclusions from Edwards at times, he nonetheless constructed his theology upon doctrinal pillars established by the Northampton pastor, thus following in Edwards’s own penchant for theological ingenuity. In so doing, Nathanael Emmons expounded a version of Calvinism that was a consequence of Edwards’s robust ministry, not a decline from it.

Chapter one serves as the introduction to the dissertation, providing the context for the thesis, the pertinent historiography surrounding Emmons and his relationship to Edwards, and the proposed method of study. Followed by this is chapter two, which describes and assesses Emmons’s conversion experience, not only to Christianity, but to Consistent Calvinism.

Chapter three surveys the process by which Emmons came to be the pastor of the church at Franklin, Massachusetts, and how his ministerial vision

related to that of Edwards. Chapter four then, considers Emmons's role in theological education as a leader of the school of the prophets, and how he trained nearly one hundred Consistent Calvinists to serve throughout the new republic.

Chapter five focuses on Emmons's doctrine of disinterested benevolence, and how it served as a catalyst for his pioneering role in establishing the Massachusetts Missionary Society and the Franklin Society for the Reformation of Morals. Followed by this, in chapter six we consider the most unique aspect of Emmons's theology, his "Exercise Scheme," where he attempts to reconcile God's sovereignty with man's responsibility. Additionally, this chapter will consider how Emmons's theological eccentricity relates to Edwards's theological legacy. Finally, this dissertation concludes with chapter seven, which serves as a summary of the entire work's argument.

"Preaching for the Church: An Evaluation of Mark E. Dever's Ecclesiological Homiletic." By Keith Allen Collier. Supervised by Matthew McKellar.

This dissertation argues that Mark E. Dever's ecclesiological homiletic stands as unique among Southern Baptists and conservative evangelicals and serves as a needed guide for building healthy local churches in the twenty-first century.

Chapter one provides context for the dissertation by outlining trends in evangelicalism that have contributed to unhealthy local churches and why Dever's voice is needed.

Chapter two presents a historiographical overview of Dever's early life, academic career, and pastoral ministry prior to his arrival at Capitol Hill Baptist Church in Washington, D.C.

Chapter three examines Dever's twenty years of influence as senior pastor at Capitol Hill Baptist Church in addition to his widespread contributions to Southern Baptists and the broader conservative evangelical milieu.

Chapter four explores Dever's views on ecclesiology, both his theology of the church as well as how he puts his ecclesiology into practice.

Chapter five focuses on Dever's homiletic, both his theology of preaching and its practice.

Chapter six draws together the themes of previous chapters in an examination of the contemporary implications of Dever's ecclesiological homiletic.

Chapter seven brings the dissertation to a close by offering key principles gleaned from Dever's ecclesiological homiletic, further topics for future research, and a summary of the main arguments presented throughout the dissertation.

"The Household of God: Familial Language and Christology in Hebrews." By Charles T. Martin. Supervised by Terry Wilder.

The present investigation argues that the letter to the Hebrews employs familial language interwoven throughout the discourse to identify and address a house church whose interrelations signify "authentic" siblings. A minority of outsiders attend the gatherings of the household community as well. There is no doubt that all of the voluntary Greco-Roman associations would have anticipated outsiders in the first century CE, but especially the Christian community who welcomed all comers.

Chapter one outlines the problem of "Active kinship" being investigated and identifies the twofold sociohistorical and exegetical methodology. It is common for scholars to use the expression "Active kinship" to describe the brotherly language universally employed in the heterogeneous enclaves of the first century CE. This rubric, however, fails to account adequately for the interrelations of the ancient

family household structure. Put simply, Active kinship essentially cannot convey how blood kin perceived of non-relative members in the ancient households to which they belonged.

Chapter two introduces the sociohistorical origins of the conceptualization of the ancient household through a survey of the architecture, epigraphy, and literature. The findings show generally the common origins of the synagogue, the voluntary association, and early Christian communities in a domicile. This domicile origin often expanded architecturally from the initial structure through adaptation and additional construction. A common factor among all of these enclaves is the crisscross interaction evident in the multiple identities and club memberships of sundry individuals, both civic and religious. Finally, the chapter shows that the house church in Hebrews likely had pagan monotheists attracted to the mutual impartiality and openness to outsiders without the pressure and constrictions imposed within a status-driven, honor/shame patronage society.

The remaining chapters shift concentration to a proposed sociohistorical provenance for the readers and their portrayal as a familial community on sojourn led by Jesus through the imagery of the tabernacle trajectory. Chapter three reconstructs the situation of a house church under duress through multifarious factors and designates their location in or around Rome.

Chapter four underlines the theme of sojourn and the neglected trajectory of the tabernacle or “house” in relation to Christ and this church. Chapter five traces the thread of familial language to identify the authentic Christians and other terminology to designate pagan outsiders. Chapter six provides a conclusion and prospects for further inquiry.

“Old Testament Laws Concerning Particular Female Personhood and their Implications for the Dignity of Women.” By Katie Jean McCoy. Supervised by Malcolm B. Yarnell III

This dissertation tests the hypothesis that, when interpreted according to their cultural context, Old Testament laws concerning particular female personhood demonstrate God’s care for and defense of women’s equal value and shared dignity, according to a relational pattern that is compatible with gender complementarity.

Chapter two of this dissertation discusses the nature of patriarchy in the Old Testament and its relevance to contemporary evangelicals. Chapter three discusses the laws on female biological processes and claims that these laws were a provision for women in Israel rather than a punishment. Chapter four considers the laws concerning accusations of infidelity, finding that these laws vindicated an innocent woman rather than victimized her. Chapter five examines the laws on violation and coerced disgrace according to Israel’s cultural context and discovers that these laws ensured that women were socially established rather than exploited.

Finally, this dissertation concludes by suggesting cultural and theological applications of the laws concerning particular female personhood. As will be demonstrated, the dignity of women is a biblical value, one that the Church must uphold.

“A Soulless Science: An Inquiry Into the Limitations of Natural Science in Detecting a Non-Physical Soul.” By Chad Meeks. Supervised by Paul Gould.

In this dissertation, I will defend dualism against scientific defeaters. More specifically, I will argue that one has good reasons for believing in an immaterial soul despite the advancements and evidences in natural science. I will argue that natural science, as construed by materialists and naturalists, is immoderate or incapable of affirming or analyzing nonphysical (or immaterial) souls. To defend this claim, I will explore various materialistic, naturalistic assumptions and stances, including some scientific experiments used by materialists to defend their view.

The various counter arguments to dualism abound, but many arguments using science or scientific evidence as defeaters against dualism follow a standard pattern. A summary of the arguments (something like a Master Argument) generally proposed (implicitly or explicitly) is:

1. If there are good philosophical reasons for believing in an immaterial soul, then, it is rational to believe in an immaterial soul.
2. There are good philosophical reasons for believing in an immaterial soul.
3. Therefore, it is rational to believe in an immaterial soul.
4. A rebutting defeater to the existence of an immaterial soul comes from science.
5. If a rebutting defeater to the existence of an immaterial soul comes from science, *then all things considered*, it is not rational to believe in an immaterial soul.
6. Therefore, *all things considered*, it is not rational to believe in the existence of an immaterial soul.

This project will counter that such scientifically primed arguments are inadequate at rebutting or undercutting belief in nonphysical souls. Thus, I will be countering premise 5 (and tangentially 4) in this dissertation.

“Blueprint for Change: A History of Efforts by Southern Baptist Leaders to Reform Southern Baptist Culture on Race Relations.” By Kimberly Lynn Pennington. Supervised by William T. Goff.

This dissertation examines the methodologies used by executive leaders of the Christian Life Commission of the Southern Baptist Convention in their efforts to transform status quo attitudes and actions regarding race relations. In contrast to scholars who argue that the federal government caused Southern Baptists to change their race relations cultural mores, this thesis asserts that the push for change came from within the denomination.

Chapter one provides an overview of race relations developments as well as the methodology and rationale for this study.

Chapter two establishes a foundation for where Southern Baptists began by reviewing pro and anti-slavery arguments and the post-Civil War era in Southern Baptist life.

Chapter three looks at the formation of the committee that eventually became the Christian Life Commission and the actions of its first chairman, Arthur James Barton.

Chapter four reviews the efforts of Jesse Burton Weatherspoon whose work started before World War II and continued beyond the 1954 *Brown v. Board of Education* Supreme Court decision.

Chapter five discusses the activities of the Commission's first full-time employee, Hugh Alexander Brimm in post-World War II America.

Chapter six surveys the work of Acker C. Miller during the 1950s and the advent of Commission publications.

Chapter seven reflects on the endeavors of Foy Dan Valentine who led the Commission during the race relations upheaval of the 1960s.

Chapter eight reports on the initiatives of Richard Dale Land who steered the denomination to apologize for racism and who watched the election of the denomination's first black president.

Chapter nine summarizes the traits and strategies common to all executive leaders studied in chapters three through eight in a manner instructive to people who are seeking today to transform a culture's value system.

“A Development Not a Departure: The Lacunae in the Debate of the Doctrine of the Trinity and Gender Roles.” By Hongyi Yang. Supervised by Malcolm B. Yarnell III

This dissertation examines four lacunae in the debate of the doctrine of the Trinity and gender roles: (1) the legitimacy or illegitimacy of relating the Trinity to gender roles, (2) the methodology of using historical evidence in the debate, (3) elaboration of the significance and implications of the relationship between the economic Trinity and the immanent Trinity, and (4) exegetical problems in the debate. While exposing and discussing these lacunae and providing tentative solutions to them, this dissertation demonstrates that the contemporary doctrine of the Son's eternal subordination to the Father in role, function, and authority is a doctrinal development in response to the prevalent egalitarian context yet based on the truth already contained in Scripture rather than a departure from biblical teachings.

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

“A Critical Analysis of W.G. McLoughlin's (1922–1992): Evaluation of Elder Jacob Knapp (1799–1874).” By Kuko Kim. Supervised by Matt Queen.

The thesis of this study is to analyze critically William G. McLoughlin's evaluations of Knapp and his ministry in order to investigate whether or not McLoughlin's assessments are warranted. In his work, *Modern Revivalism*, McLoughlin criticizes Knapp's practices and described him as an exemplary revivalist in the nineteenth century who was responsible for the secularization of American Protestantism. The dissertation investigates three major areas of McLoughlin's criticism: Charles G. Finney's influence, commercialism, and misbehavior in Knapp's ministry.

The Introduction presents foundational statements including the purpose, thesis, and background of the study. The chapter also offers definitions of critical terms in the dissertation. For this work, the meaning, direction, and limitation of the study are provided.

Chapter one investigates the influence of the Second Great Awakening on Knapp and his contribution to the Awakening. The relationship among revivalists from Pietism to the Second Great Awakening is also investigated. The work is

critical to demonstrate Finney's indirect connection to Knapp was not unusual nor unique.

Chapter two presents a historical assessment of Knapp's life. His life is divided into three periods: the formation of Knapp, the heyday, and his evangelism to the western part of America. The work provides readers with the historical overview of Knapp's ministerial journey.

Chapter three assesses critically Knapp's practice and theology. The overall evaluation of Knapp's evangelism, as well as a theological analysis of Knapp's theology are offered. The purpose of this work is to investigate whether Knapp was a productive evangelical evangelist following the biblical example of Philip the Evangelist or a money-pursuing preacher.

Chapter four investigates McLoughlin's claims concerning Knapp. McLoughlin's use of quotes and the source of the quotes are assessed critically. Also, several counterexamples against McLoughlin's claims are presented. The work demonstrates whether or not McLoughlin's claims are supported by warrantable sources.

The Conclusion summarizes the previous chapters' research. The summarization demonstrates the validity of McLoughlin's criticism, as well as the value of Knapp's evangelistic practice. It also offers the implication of the study and suggestions for further research.

"The Significance of the Biblical-Historical Framework for Translating and Retransmitting the Gospel: An Analysis of the Shape of Christianity Among East Malaysian Tribals." By George A. Terry. Supervised by John David Massey.

The growth of the Church in Sarawak, East Malaysia in the twentieth century was extraordinary in terms of its breadth and diversity. What was previously a predominantly animistic context has been transformed into a majority Christian one, even though the extant expressions of faith are anything but uniform. The diversity of this new Christian presence is manifest in the different ways that tribal churches continue to relate to their old animistic beliefs and practices that defined their previous existence. At one end of the theological spectrum exists the conservative Sidang Injil Borneo, marked by her blunt disaffection of the animistic framework. On the other end is the Iban Methodist Church in the Third Division, which has replaced critical elements of the gospel with religious ones from local Iban animism.

This paper argues that the fusion of the gospel with the beliefs and practices of Iban animism is the result of contextually insensitive missionary approaches that inadvertently overlooked the cultural, theological and worldview differences of the Iban. The paper seeks to prove that the pioneers to the Iban made two critical errors of engagement—they *alienated* the gospel from the local socio-cultural context and they *legitimized* the animistic worldview framework for shaping the interpretation of the gospel. Both of these missionary missteps were caused by an underestimation of the influence of the messenger's own culture in the way the Christian faith was conveyed and an undervaluation of the significant worldview differences between the messenger and the local context. The resultant theological syncretism has essentially prohibited the retransmission of the gospel to future generations.

The project will seek to investigate the cultural sources, worldview framework and theological influences that have shaped Iban tribal Christian theology away from the biblical-historical framework, leading to an undervaluation of the story of Scripture. The chief concerns are to exposit the shape of Christianity among Iban

tribals, uncovering underlying influences and theological-ethical emphases, and proposing a way forward for their interpretation of Scripture and the Christian life in order to enhance their effectiveness in retransmitting the gospel to other groups in close geographical and worldview proximity.

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

“Faith Training of Children During the Apostolic Age and Ante-Nicene Period” By Katie Michelle Simmons. Supervised by Karen Kennemur.

This dissertation argues that parents are the primary means for faith training and biblical teaching of their children in the apostolic age and ante-Nicene period. This argument is based on research examining the family in the apostolic age and ante-Nicene period and how the early Christians taught their children about Christianity. Specifically, this dissertation is proven by looking at the biblical and historical examples and evidences of faith training.

Chapter one of this dissertation provided the purpose and methodology for the research presented. The thesis of this dissertation was that parents were the primary means for faith training and biblical teaching of children in the apostolic age and ante-Nicene period. This historical dissertation was proven through examining the historical background of family life in the Greco-Roman world during the apostolic age and the ante-Nicene period and was supported with biblical examples.

Chapter two of this dissertation defined and explained key terms as they related to the discussion that parents were the primary means for faith training and the biblical teaching of their children in the apostolic age and Anti-Nicene period. These definitions and the background information provided were built upon as the research sought to prove the thesis of this dissertation.

Chapter three establishes the context of the family in the apostolic age and ante-Nicene period, and then describes the faith training of the early Christian families. The family and education in the Greco-Roman world is introduced and explained, followed by an introduction of early Christian family life. A contrast is presented between the Greco-Roman family and the early Christian families. Specific examples of faith training in the apostolic age and ante-Nicene period are examined from Scripture and early church history.

Chapter four provides biblical examples of faith training, supporting the value and importance of faith training. Biblical examples include the examples set by Jesus with the children, Timothy, and his faith-training heritage. This chapter concluded by examining the domestic codes in Paul's letters and the household baptisms in Acts.

Chapter five concludes with a brief summary of the research. Connections to contemporary America and implications parents can glean from the early church are presented. Suggestions for further research are provided.