Faith, Work, and Economics
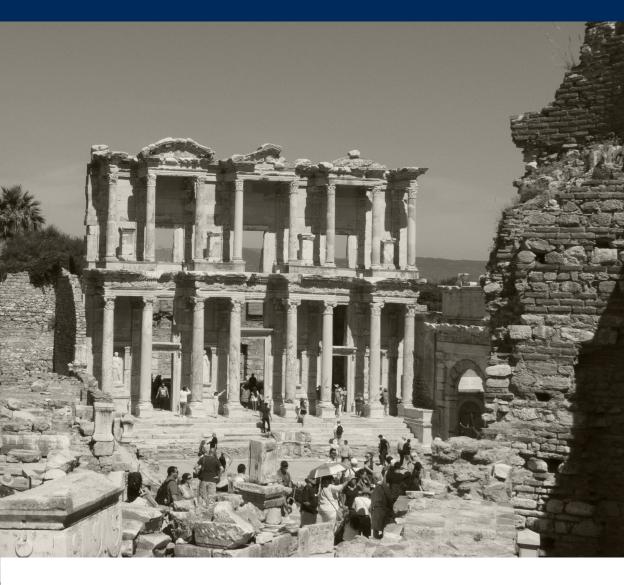
Abstracts of Recently Completed Dissertations in the School of Theology at Southwestern Baptist Theological Seminary

"Valency of the Niphal and the Hithpael: The Contribution of Valency to Lexicography." By Ethan Christopher Jones. Supervised by George Klein.

The lexicography of Biblical Hebrew verbs necessitates improvement. Current lexica remain undecided on what linguistic syntactical and semantic features are important for the study and presentation of lexicographical entries of Biblical Hebrew. Some lexica only occasionally include syntactical and semantic information within an entry (e.g., the Lord serves as the subject or the frequent use of a particular preposition). At least one lexicon, The Dictionary of Classical Hebrew, presents nearly every subject, object, and preposition that occurs with a verb. Both kinds of lexica fail to present the syntactical and semantic features that a verb requires to produce a specific nuance. The first kind of lexicon presents these features sporadically. The second kind of lexicon provides only an exhaustive list of these features.

This dissertation seeks to demonstrate that valency contributes to the lexicography of Biblical Hebrew. Simply put, valency counts the number of syntactical participants that a verb requires. Valency also highlights what kind of participants that verb uses. For example, the verb "to speak" could require three participants: $Emily_1$ speaks kind $words_2$ to him_3. Grammatically, valency notes that "to speak" necessitates one subject ($Emily_1$) and two objects ($words_2$ and him_3) Semantically, valency notes a human serves as the speaker ($Emily_1$) and as the addressee (him_3), whereas that which is spoken is non-human ($words_2$). Valency also observes syntactical and semantic details of these required participants so that one can better understand the behavior of verbs. For lexicography of Biblical Hebrew, valency gives significantly more attention to the subject and prepositional phrases than previous study that relies primarily on transitivity.

This dissertation demonstrates that valency contributes to the lexicography of Biblical Hebrew in three ways. First, valency shows which syntactical features must be present in order for a specific nuance to appear in the target language of English. Second, valency helps show the syntactical patterns of verbs and the frequency of those patterns. Third, valency allows lexical entries to be structured from Biblical Hebrew—not translation equivalents.

"Jesus as Faithful in Testing: A Key to the Rhetorical Connection Between Hebrews 3:1-6 and 3:7-4:13." By John Michael McKay Jr. Supervised by Terry Wilder.

This dissertation argues that, in Hebrews 3:1-4:16, Jesus' entrance into rest, as a result of his successful testing, demonstrates why Auctor (i.e., the author) views him as a faithful High Priest. A corollary to this thesis is that

as a result of Jesus' faithfulness, believers are exhorted to enter into "that" (Heb 4:11) rest (i.e., Jesus' rest) via faithful obedience. This does not deny the evident exhortation in Auctor's argument; however, the exhortation is subsumed under, and only made possible by the theological point of Jesus as faithful High Priest.

Chapter 1 introduces five areas of tension in current exegetical explanations of Hebrews 3 and 4. Significant authors are discussed who have written on Hebrew 3 and 4. Chapter 2 argues that "testing" is a significant connecting theme between Hebrews 3:1-6 and 3:7-4:13. This is demonstrated by lexical and thematic connections, an inclusio in 2:17-3:1 and 4:14-16, and a narrative substructure based on Numbers 12 and 14.

Chapter 3 examines Psalm 94:11b LXX/OG as it is used by the author in Hebrews 3:11, 4:3, and 4:5 in order to determine whether it should be translated into English as an emphatic negative statement (which is the current scholarly consensus), or as an open-ended conditional statement. The conclusion is that reading the verse as an emphatic negative is problematic, and, therefore, an open-ended conditional better fits the evidence. Chapter 4 examines Hebrews 4:8 and 4:10 in order to determine whether they should be read christologically, or whether they refer to Joshua (Heb 4:8) and believers (Heb 4:10) respectively. The conclusion is that both verses should be read as referring to Jesus. Based on the conclusions of chapters 2-4, chapter 5 provides an abridged commentary on Hebrews 2:17-4:16 which focuses on how the author emphasizes Jesus' faithful completion of testing and what that means for believers.

"The Ethics of Superintelligent Design: A Christian View of the Theological and Moral Implications of Artificial Superintelligence." By Paul Andrew Golata. Supervised by Evan C. Lenow.

This dissertation argues that any technological enhancements to humankind's cognitive intelligence, whether achieved through biological or artificial manipulations of human nature or resulting from human creation, are subject to the commands, prescriptions, and principles revealed through God's unified revelation, taking into account that man is created as His image-bearer.

Chapter One introduces the statement of the problem and discusses the necessity of properly understanding man, intelligence and provides definitions and research methodology.

Chapter Two discusses human anthropology and discusses man's relationship to the cosmos in the context of him making technology for his use. It investigates the need for proper theological understandings in order to understand the ethics of his creation of ASI.

Chapter Three investigates the understanding of intelligence and provides insight to how it is viewed from the context of natural and artificial understandings.

Chapter Four looks at the technological singularity and its implications including extending human lifetimes. It acknowledges the power of potential of ASI while discussing its separation of purpose from biology and its existential risks to humanity.

Chapter Five tackles the issue of ASI ethics. It looks at ASI's ethical relationship to mankind as a human invention and examines from whence its motivations and values stem. The issue of functional autonomy is examined and deemed ethically unsatisfactory.

Chapter Six concludes by suggesting that all developments in AI/ASI be employed within a Christian ethical framework.

"The Social Trinitarian Doctrine of Stanley J. Grenz: A Unique, Albeit Questionable Result of his Theological Journey." By Heinrich Kehler. Supervised by Malcolm B. Yarnell III.

The thesis has the intention of demonstrating that as a result of his theological journey, the outcome of Stanley J. Grenz's social trinitarian theology is unique on the one hand yet questionable on the other. Seeking to develop his trinitarian theology with unique arguments, Grenz was one of the first evangelical theologians who sought to engage creatively in the general contemporary trinitarian theological discussion.

Chapter two intends to sketch Grenz's epistemological development from the beginning of his scholarly career as a theologian at the end of the 1970s until his premature death in 2005. In order to avoid anachronistic assessments of his changing epistemological views, special attention is paid to the chronology of his career.

In synthesis with the observations made in chapter two, Grenz's theological career is revisited in chapters three through five, yet this time focusing especially on his trinitarian development. It turns out that he became gradually fascinated with social trinitarian ideas, incorporating many aspects into his own trinitarian development.

Chapters six and seven, then, highlight unique as well as questionable aspects of Grenz's social trinitarian viewpoints. Chapter six establishes that the two most unique aspects are his sexual and ecclesial definition of the self via the *imago dei* as well as his proposal of a relational theo-ontology via the act of naming. Chapter seven demonstrates that despite its uniqueness his social trinitarian theology reveals at least four serious weaknesses, namely experimentalism, reductionism, an oversimplified analogy between the Trinity and humans, and the disappearing ontological distinction between creature and Creator.

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

**"Preaching the Doctrine of the Holy Spirit: Discipleship Formation
in the Preaching of Herschel Hobbs." By Rodney Masona. Supervised by
David L. Allen.**

This dissertation argues and defends the thesis that Herschel Harold
Hobbs consistently modeled preaching on the doctrine of the Holy Spirit at
First Baptist Church, Oklahoma City with intent to disciple his congrega-
tion for Christ. Hobbs's preaching on biblical doctrines in general and on
the doctrine of the Holy Spirit serve as an example of biblical preaching that
communicates truth for eliciting change in his listeners.

Chapter 1 introduces the subject of doctrinal preaching and the thesis
statement.

Chapter 2 looks at orientation influences in Hobbs's background that
shaped his theological, homiletical, and discipleship perspectives.

Chapter 3 discusses pastoral aspects in the doctrinal preaching of
Hobbs to establish some distinctive elements and his view on discipleship
and pastoral tenure.

Chapter 4 analyzes select sermons that Hobbs preached on the Holy
Spirit as a demonstration of doctrinal preaching. Observations directly re-
lated to the analyzed sermons complete the chapter.

Chapter 5 presents theological, rhetorical, mentoring, disciple forma-
tion, scope, and tenure insights from Hobbs's doctrinal preaching.

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

**"Man's Dual Nature in Islam—Fitrah and Nafs—Building a Missional
Methodology." By Justin T. Hiester. Supervised by John David Massey.**

Islam's presiding stance on human nature states that man is solely good.
This dissertation reveals from Islamic sources, however, that human nature is
actually dual. The Qur'an not only attests that fiṭrah's innate good compels
man to believe in Allah, but also to a Commanding Soul which incites him
to perpetrate evil.

This research offering fresh insight into man's nature in Islam advances
the Gospel in two ways. First, this dissertation's conclusion provides Muslims
with the opportunity to learn from their own Islamic texts about human
nature's sinful side. Second, this research regarding man's dual nature in
Islam liberates Muslim-Christian dialogue by enabling the construction of
a missional methodology which aims to show Muslims their dire need for
Christ's salvation. More specifically, this missiological process produces six
innovative biblical principles equipping Christians to better communicate
about man's sinful nature within a Muslim's religious mindset.

Chapter 1 presents the dissertation's thesis along with a broad overview of each chapter.

Chapter 2 establishes that fiṭrah's innate goodness resides inside of man's disposition. This chapter comprises Islamic sources defining fiṭrah's meaning from etymology, the Qur'an, ḥadīth, and prominent Muslim scholars' works.

Chapter 3 examines the qur'anic meaning of nafs, primarily focusing on the Commanding Soul's innate evil. This chapter comprises Islamic sources defining the Commanding Soul's meaning from etymology, the Qur'an, ḥadīth, and prominent Muslim scholars' works.

Chapter 4 argues that the Islamic nature of man is dual by critiquing a respected book about fiṭrah from a distinguished twentieth century Islamic scholar named Yasien Mohamed. Yasien Mohamed's work teaches that man's nature is purely good due to fiṭrah, contending that it represents universal Islam.

Chapter 5 provides excerpts portraying Christians' missiological dilemma as they attempt to explain man's sinful nature to Muslims. This missiological dilemma illustrates Muslims outright rejecting Christ's salvation on the basis that human nature is solely good due to fiṭrah. Fortunately, Chapter 3's research regarding the Commanding Soul's evil provides a missiological solution that helps build a new missional methodology. This missiological process seeks to help Christians share about mankind's sinfulness within a Muslim's qur'anic mindset.

"World Christianity in Crisis: Globalization, Re-Transmission, and Boko Haram's Challenge to Nigerian Baptists (2000-2012)." By Moses Audi. Supervised by Keith Eitel.

This dissertation argues that Boko Haram (BH) has affected the image of the Church, and hindered effective glocalization and retransmission of the gospel in Nigeria. This development has provoked Nigerian Baptists towards violent response, departing from biblical precedence of spirituality and abandonment of missions with far reaching implication locally and globally.

The study employed library and oral history techniques studying the subject from present to its historical roots. The entangled history of Nigeria, NBC, and insurgency has disclosed a long standing desire to Islamize Nigeria by establishing Sharia law and running a Caliphate in Nigeria.

Nigerian Christians need to accept BH challenge as persecution and see Muslims as in need of the gospel. This challenge is a clarion call for the Church to persevere, build character and await the hope that never fails (Romans 5:3-4) as the ultimate raison d'etre of the Church after the example of the early Church. Apparently, persecution opens the door to the gospel and empowers the Church for missions as the church's ultimate response that can result in glocal impact through a revitalization of the Church's life and witness.

This study identifies seven areas for further studies. They are: the need to investigate causative factors for the drastic change in the response of the Nigerian Church from perceiving Islamic challenge as persecution to current tendency towards violence and political vindictiveness; identify the role of theological institutions and task them to provide effective theological education and pastoral leadership that can sustain Biblical Christianity in the midst of growing persecution along with any other available alternatives; the need to study the hindrances to gospel re-transmission in Muslim Context; the need to appraise missions as the church's greatest asset for appropriate response; the need for assessment of mission strategies; effective collaboration between theological institutions, pastors and mission boards; and the need to study the various forms of persecution that world Christianity faces today.

Search words for this research include: World Christianity in crisis, Christian response to Boko Haram, Glocalization, gospel retransmission, Persecution in Nigeria, and Baptists in Northern Nigeria.

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

"The Signature Contribution o f J. M. Price (1884-1976) to Southern Baptist Religious Education." By Matthew Tyler Harrison. Supervised by Patricia Nason.

This dissertation asserts that the signature contribution of John Milbum (J. M.) Price to Southern Baptist religious education was his acceptance of progressive education which became the model for religious education and the standard against which religious education would be measured in the largest religious education school in the world; furthermore, the experiences of his life and primarily his training in secular schools and at the Southern Baptist Theological Seminary provided the foundation, drive, and direction toward that contribution.

Chapter 1 introduces the research problem and the thesis for the dissertation.

Chapter 2 provides historical context in America after the Civil War to the early 1900's that led to the rise of progressivism and progressive education. Furthermore, the chapter covers Price's early years from his birth in 1884 to 1915 when he began his forty-one-year ministry at Southwestern Baptist Theological Seminary. The chapter establishes that Price's rearing and early life experiences provided a foundation for the pursuit of an extensive education and an innovative ministry. Moreover, the chapter focuses on the progressive aspects of the education that he received as an undergraduate and master's student at various institutions.

Chapter 3 displays Price's acceptance of progressive education and how he made it the standard for education in the School of Religious Education at Southwestern Baptist Theological Seminary. The first part of the chapter

shows his embrace of pragmatic philosophy which was a central root of progressive education. The second part of the chapter provides evidence that his writings, lecture notes, and the School of Religious Education curriculum exemplified progressive educational philosophy.

Chapter 4 chronicles his influence on religious education with particular focus on his impact in the Southern Baptist Convention. The chapter shows his influence through an examination of various historical artifacts.

Chapter 5 provides a conclusion to the dissertation. This includes several implications drawn from the research along with suggestions for further research.

"Freud's Anthropological Perspective on the Sexual Child: A Modern Theoretical Construct that Ameliorates Guilt in Cases of Child Sexual Abuse." By Cheryl Ann Bell. Supervised by John Babler.

During the course of his psychoanalytic work, Freud addressed the issue of child sexual abuse. He initially believed children were sexual innocents molested by more powerful adults. After discarding this traumatogenic theory of causation for hysterical neurosis, he committed himself to a biogenic theory of causation for hysteria, which minimized abuse and allowed abusers to blame victims for their own suffering.

Freud influenced others with his theories, and Abraham, Bender and Blau, Kinsey, and Spock adopted and propagated Freudian theories of the sexual child. Their influence on American culture created an environment where children bore the blame in cases of child sexual abuse, while adult abusers escaped the consequences of their actions.

In the mid-twentieth century, secular feminists, sociologists, and social workers began to address the problem of child sexual abuse once again. They argued for a child's inability to consent to sexual interactions with adults, because they lacked knowledge and power in such interactions.

At the turn of the twenty-first century, the sexual modernist perspective on the sexual child remained dominant. Certain secular feminists became deeply concerned about sexualizing forces in culture and linked this process with child sexual abuse, noting that when culture blurred the lines between childhood and adulthood, abusers would prey on children who had been portrayed as both sexually desiring and desirable.

The ultimate expression of sexualization existed in the unseen realms of child pornography, child sex trafficking, and child prostitution. Here abusers adopted patterns of thinking that justified their behavior, once again arguing that the sexual child desired sexual interaction with adults. The association between the sexual child and the problem of child sexual abuse had never disappeared, because Freud's socially constructed sexual child still provided abusers with a way to eradicate their guilt by providing them with someone to blame. In this manner, sexual modernism spared the adult abuser by blaming the child victim in the early-to-mid-twentieth century and in the twenty-first century as well.