

# THE REFORMATION



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

#### **“The Knowability of the Father in the Theology of Irenaeus.” By Ryan Allan Redwine. Supervised by Stephen Presley.**

While scholarship has pointed to the revelation of God the Father in Irenaeus’ theology tacitly, there has not been a treatment explicitly devoted to the Father’s knowability in the presbyter’s doctrine of God. This dissertation argues that the knowability of God the Father is a decisive feature of Irenaeus’ theology. In contradistinction to the Valentinians’ conception of First-Father, Irenaeus asserts that the Father is revealed through diverse modes, including creation, Christology, and eschatology. Irenaeus’ usage of these theological categories undercuts the Valentinians’ doctrine of God as well as their anti-materialism.

Chapter 1 situates the thesis in light of Irenaeian studies. Chapter 2 explicates Gnosticism in general and then moves to treat Valentinian cosmology. Chapter 3 elucidates Irenaeus’ assessment of Valentinian cosmology and then provides his repudiation of his opponents by positing a biblical doctrine of creation which reveals the Father. Chapter 4 clarifies Valentinian Christology and then puts forth Irenaeus’ understanding of the infleshed Son of God who reveals the Father. Chapter 5 explains Irenaeus’ conception of the eschaton and expounds on his doctrine of the incorruptible human being which reveals the Father. Finally, Chapter 6 reiterates the force of the thesis and summarizes major concepts of the project. Together, these chapters conclude that in Irenaeus the Father is knowable through material modalities.

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

#### **“Crowther Goes To Canterbury: An Historical Analysis of Ajayi Crowther’s (1810–1891) Missiological Practices And The Anglican Decade Of Evangelism (1990–1999).” By Olayemi Olusola Talabi Fatusi. Supervised by Keith Eitel.**

This dissertation argues that effective retransmission of the gospel across culture demands allegiance to, and demonstration of the supremacy of the Scriptures over culture, as evidenced in Ajayi Crowther nineteenth century evangelical missiological practices and the late twentieth century Decade of Evangelism in Church of Nigeria (Anglican Communion). The study analyzed and compares the trajectory of gospel retransmission and the historiographical significance of these two events to the growth of Anglican Church in Nigeria. It establishes that the strategies employed during the twentieth century Decade of Evangelism implementation were an attempted reversion to Samuel Ajayi Crowther’s Evangelical Missiological practices.

The study reveals the pivotal role of Archbishop Joseph Abiodun Adetiloye's ministry (1988–1999) as the bridge between these two periods. It asserts evangelical Christian conviction contribution in Christian faith expansion. In the end, it points to the need to sustain the quality of Nigerian Anglican Christianity's growth, as a microcosm of world Christianity, through a continuous engagement of the unsaved people with the gospel. In the end, this dissertation makes three appeals. First, it puts forward two historical precedence, first was 1867, where the Lambeth Conference upheld the authority of the scripture over culture about marriage. In this case, it was the western dioceses that disapproved of the non-western cultural attunement of polygamy.

The Western dioceses' refusing to submit to the Authority of the Scripture and global leadership of the Communion on homosexuality can learn from 1867 nonwestern submission and retraction from polygamy. The world needs to learn the spirit of submission, obedience, tolerance and unity of the Church. If the non-western Church of 1867 can submit to the body, every other part of the communion should learn from it and do the same—even in the present conflict facing the universal Church. The second historical precedence was Crowther tolerance in intentional gospel retransmission that does not jeopardized the mission of God. Every interfaith encounter is an opportunity to present Christ either in words or action.

Secondly, Church of Nigeria (Anglican Communion) enormous human resource of over 20 Million members should be mobilized for pragmatic gospel retransmission beyond the shores of Nigeria into the neighboring countries of West Africa.

Thirdly, the proposal of Bishop Cyril of Okorochoa, on the Decade of Dedicated Discipleship should be followed up by the Anglican Church in Nigeria, because evangelism is not an end, but a means to an end—of making Disciples in all Nations.

Lastly, The Oral history interviews section of this research remains a safe guard against any future revisionist historian attempt on the decade of evangelism in Nigeria.

The search term for this research includes Ajayi Crowther, Decade of Evangelism, Church of Nigeria (Anglican Communion), Church Missionary Society in Nigeria, Missionary Bishop and gospel retransmission.

**“Analysis of the Dynamic Relationship Between Globalization and the Transmission of the Gospel: A Case Study of Soninke Transmigrants in Africa and Europe.” By M. Augustus Hamilyon. Supervised by Keith Eitel.**

This dissertation is written in a time when significant numbers of sub-Saharan Islamic migrants are making the arduous and dangerous journey from Africa to Europe. They are globally motivated, and most all are globally affected. This study probes the impact of increased globalization upon the religious mores of these migrants and the resulting propensity for religious

change. The thesis of this research is that there is an increase in gospel receptivity that corresponds with the increase in globalization. The Soninke of the Middle Niger serve as an example to illustrate this process. Today they are highly mobile and truly Islamic. A millennium ago, they were sedentary and animistic. This study demonstrates that historical contacts with the global world led to global change. This change continues to occur as migrants engage a global world. Select Soninke transmigrants were interviewed and testified to the relationship between modern globalization and gospel receptivity.

The first chapter of the dissertation introduces the research question and methodology. This is a qualitative study utilizing the content of focused oral interviews to substantiate the thesis. The second chapter presents the Soninke in their broad contemporary cultural landscape of sub-Saharan West Africa. Their particular cultural realities are examined to establish and document their current migratory nature and their Islamic commitment. The third chapter identifies Soninke origins and situates their culture in a historical context. They were cultural animists until influenced by traders from the Maghreb. This contact began a process of Islamization and an increased inclination to migration that continues today. The fourth chapter examines the processes of globalization that occur during migration and the resulting effect on religious commitment. The testimonies of six Soninke Christians substantiate the thesis that migration leads to increased globalization, and thus a greater receptivity to the gospel. The final chapter provides a summary of the conclusions and suggestions for further research.

**“From Riding the Wave to Swimming Against the Current: An Analysis of Factors Impacting the Numerical Growth of the All-Ukraine Union of Evangelical Christian-Baptists 1991–2011.” By Daniel Upchurch. Supervised by Dean Sieberhagen.**

This dissertation argues that the numerical growth and decline in the churches of the All-Ukraine Union of Churches of Evangelical Christians-Baptists (AUCECB) from 1991 through 2011 was directly impacted by various internal and external factors. It concluded that, of all these factors, the level of outreach efforts on the part of the AUCECB's churches combined with the level of spiritual interest on the part of Ukrainians in general in the context of relative religious freedom were most determinative of this growth and decline.

Chapter 1 describes the nature of this study and its relation to the discipline of World Christian Studies.

Chapter 2 establishes the historical context of the numerical growth and decline of the AUCECB 1991–2011 by analyzing the formation and development of the Ukrainian Baptist movement up to 1991.

Chapter 3 compares the attitude toward numerical growth and decline in the AUCECB with that of key World Christian Studies authors. Then, it explains how the AUCECB measures numerical growth and why.

Finally, it concludes by analyzing in detail the numerical growth and decline of AUCECB from 1991 through 2011.

Chapter 4 describes five key external factors identified in this study as having a significant impact on the numerical growth and decline of the AUCECB 1991–2011.

Chapter 5 summarizes five key internal factors identified in the study as impacting most the numerical growth and decline of the AUCECB 1991–2011

Chapter 6 addresses the overall conclusions drawn from this study relating to the impact of the external and internal factors on the numerical growth and decline of the AUCECB 1991–2011 and discusses areas for further exploration and analysis.

**“From Conversion to Assimilation: Developing a Missional Ecclesiology to Retain Converted Muslims to Christ in North America.” By Johnny Elbitar. Supervised by John Massey.**

This study is concerned with finding a place called home for immigrant Christian converts from Islamic backgrounds living in North America. The mission of the church to Muslim people has accomplished greater success in the effort of communicating the Gospel to Muslims than in assimilating them into the fellowship of believers. Missiologists and theologians have zealously and passionately invested expertise in making the Gospel comprehensible to Muslim hearts and minds. Mission workers’ exploration of new methods tends to end with the goal of conversion. However, conversion does not constitute an all-inclusive expectation for a life with Christ, but rather, it is only a starting point.

The challenge for the Muslim who becomes a Christian begins after conversion. In this respect, the subject of assimilating Muslim converts to Christ into the fellowship of believers has been neglected. A typical result is that many converts revert to Islam due to the lack of follow-up, assimilation, and discipleship. Assimilation is often overlooked in the discussion of evangelism and conversion, yet, for assimilation to be successful and effective, the church must first comprehend the process of conversion in the life of the new convert. Hence, the subject matter under study is concerned with understanding the process of conversion, which should help with pinpointing the barriers that hinder assimilation, as well as developing factors to enhance converts’ assimilation into the church.

The study’s seven chapters are arranged as follows: Chapter 1 pinpoints the research problem, purpose, and significance of the study. Chapter 2 defines the Christian basis of conversion and its application for Muslim converts to Christ. Chapter 3 explores the missiological challenges and emerging complexities which Christian converts from Islam undergo in their post-conversion experiences. Chapter 4 focuses on the extensive use of family terms in the ecclesiological vocabulary in the New Testament and its implications for converts. The goal is to articulate the biblical mandate

that ensures converts' assimilation into a new family in the Christian community. Chapter 5 highlights factors that hinder converts' assimilation into the church. Chapter 6 suggests factors to enhance the assimilation of converts into the fellowship of believers. Chapter 7 concludes with presenting an outcome of the study which aims at developing a missional ecclesiology to assimilate converted Muslims to Christ in North America.

**“Persecution and Martyrdom in the *Misseo Dei*: Evaluating Tertullian’s *Semen est Sanguis Christianorum* Within a Roman North African Context 180–313 A.D.” By J. Tristan Hurley. Supervised by John Massey**

This dissertation seeks to understand persecution and martyrdom as a vital part of the *missio dei*. Tertullian in his famous dictum, “the blood of Christians is seed,” expresses a deep theological truth in which persecution and martyrdom is something that God wills, enacts and serves a paramount purpose in the making of disciples. The idea of the blood of the Christians being seed does incorporate a relationship to growth, but most importantly it assimilates into the overarching *missio dei*, in which God reveals His will for the salvation of others.

Pastors, theologians, and teachers do recognize the reality of persecution and martyrdom, but do not recognize the possibility that God uses persecution and martyrdom to grow the church, mature individual Christians, and advance the message of Jesus Christ. Christians should be encouraged to confront persecution and martyrdom from a biblical perspective and view it as a part of the *missio dei*. To understand persecution and martyrdom from Tertullian’s perspective is not to perceive persecution in missionary service as gone terribly wrong, rather it is evidence of missionary service gone terribly right. Chapter 1 provides a summary of persecution and martyrdom in the scene of World Christianity. North Africa holds a unique position in the direction of World Christianity and has a lineage of persecution and martyrdom. Chapter 2 explores the origins of Christianity in the context of Roman North Africa. There are numerous issues regarding the origins of Christianity in North Africa, and an investigation will be made as to the most accurate derivation. Chapter 3 introduces Tertullian and his works. Tertullian is the prime example of a North African, ante-Nicene, Latin writer and offers an abundance of wisdom regarding a patristic understanding of persecution. Chapter 4 focuses on assessing Tertullian’s understanding of persecution and martyrdom. Chapter 5 investigates historical documentation to assess whether or not evidence exists to assert that persecution was related to witness in the Roman African church from AD 180 to AD 313 Chapter six will apply the latter to a World Christian context, particularly on applying the specific missiological dimensions.

**“The History of the Development of a Contextualized System of Theological Education in the Guatemala Baptist Theological Seminary.”**  
**By William O. Hurst, Jr. Supervised by Daniel Sánchez.**

The purpose of this dissertation is to investigate the empirical process of coming to have a nationally contextualized system as revealed in the historical development of the Guatemala Baptist Theological Seminary (GBTS). This study takes into account the sixty-eight-year history of the seminary, including the impact of missionaries sent by the International Mission Board of the Southern Baptist Convention (IMB of the SBC).

Chapter 1 introduces GBTS. Key terms are explained to clarify the differences between seminary education in Guatemala and the United States.

Chapter 2 looks at theological education from a biblical perspective. It reviews four models of theological education that have either influenced the seminary in previous years or serves as a model for future contextualized theological education. Theological Education by Extension is a contextualized model of theological education reviewed in this chapter showing not only the need for a contextualized model, but also demonstrating how a contextualized model develops. The final section demonstrates how GBTS discovered its need for contextualization. This section includes the departure of the IMB from theological education in 1998.

Chapter 3 offers a historical analysis of GBTS. Seven time periods from the establishment of the Guatemala Baptist Convention to 2016 offer detailed analysis on the seminary structure, faculty, students, and international influence. Special attention is dedicated to the development of contextualized theological education in each time period.

Chapter 4 acknowledges the contributions to theological education made by GBTS. These contributions are divided between the national and international influences on the seminary as well as expressed by the seminary nationally and internationally. International partnerships include the efforts of Southwestern Baptist Seminary through the Global Theological Innovation as well as Baptist State Convention partnerships.

Chapter 5 looks at the current realities facing GBTS. It offers recommendations to maintain a contextualized version of theological education that will continue to impact all of Central America in the area of theological education.

**“Holding Up Half of the Sky: The Origination and Ramifications of Female Leadership Roles in the Three-Self Patriotic Movement (TPSM) Church of China with Special Reference to Shandong Province.”** By Zachary Ray Jones. Supervised by John Massey.

This dissertation explores the rise of feminization and female leadership roles within the Three-Self Patriotic Movement (TSPM) church and the effect of feminization on the church, in general, and on the fulfillment of the Great Commission, in particular. As World Christianity shifts from a Western to a Southern perspective, the theology and church practice of

the non-West become ever-more important and apparent. With unmatched potential, the Chinese church becomes a key player in the future of Southern Christianity. The effects of Chinese Christian feminist practices already influence global Christianity through international theological journal publications and will escalate influence as the Chinese church establishes and strengthens their call to fulfill the Great Commission.

In an effort to understand the current realities of female leadership roles in the TSPM church, a historical approach precedes a theological discussion of TSPM theology and church practice. First, a historical overview of the slow rise of feminism in an ancient patriarchal society reveals that Protestant missionaries ushered in a feminist movement in Chinese society. Following the historical overview, research shows how communism and Mao Zedong in particular, encouraged a different kind of feminism that ultimately affected the TSPM church.

The next approach to developing the thesis analyzes the TSPM theological method and understanding of feminist theology. In this section, TSPM theological journals, *Tian Feng* and *Chinese Theological Review*, show how Bishop K.H. Ting's push for theological reconstruction encourages a feminist interpretation of Scripture. In order to validate research with reality, interviews with female TSPM ministers reveal how the TSPM church operates with female leadership roles.

With the growth of the Chinese church, the effects of feminization hang in the balance of attempting to please socialism and fulfill the Great Commission. The push for feminist practice in the Chinese church directly impacts the success and magnitude of its expansion.

**“An Investigation of Benajah Harvey Carroll’s Contribution to Evangelism Within the Southern Baptist Convention.” By Brandon Dean Kiesling. Supervised by Matt Queen.**

This dissertation argues that B.H. Carroll’s role in the formation of Southern Baptist evangelism training and mobilization is consistent with his concept of evangelism and the office of the evangelist and traces his contributions to Southern Baptist evangelism from 1906–2016.

Chapter One introduces the study and includes the thesis statement, relevance and importance of the proposal, state of current research, methodology, and elaboration of sub-topics.

Chapter Two includes a brief biography of Carroll and presents Carroll’s philosophy of evangelism, including his concept of evangelism, evangelist, and the role of the church and pastor in evangelism. Also, Carroll’s practice of evangelism is presented, including his pastoral and denominational ministries.

Chapter Three presents Carroll’s role in the formation of the Department of Evangelism at the Home Mission Board, including the work of this Department from its creation to the current day.



Chapter Four presents Carroll's role in the formation of the Department of Evangelism at Southwestern Baptist Theological Seminary, including the work of this Department from its creation to the current day.

Chapter Five concludes the dissertation with a summarization of Carroll's contributions to evangelism within the Southern Baptist Convention and a restatement of the thesis. Areas of further research are suggested.

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

#### **"Spirit-Empowered Witness: A Lukan Theology of Preaching." By David Nanchang Gambo. Supervised by David L. Allen.**

This dissertation argues that Spirit-empowered preaching is characterized by two marks: Spirit-words and Spirit-works.

Chapter 1 identifies some reasons for the contemporary negligence toward pneumatology in preaching, and reviews some contemporary homiletical/theological proposals attempting to tackle the problem.

Chapter 2 analyzes Jesus' testimony about his ministry in Luke 4:14–30, where he established himself as the Spirit-empowered Messiah, mighty in words and works.

Chapter 3 analyzes two disciples' testimony about Jesus in Luke 24:13–35, where they testified that Jesus was a prophet mighty in words and works.

Chapter 4 analyzes Luke's testimony about Jesus in Acts 1:1–5, where Luke confirmed that his first Gospel was a summary of all that Jesus began to teach (words) and do (works).

Chapter 5 analyzes Peter's testimony about Jesus in Acts 10:34–43, where Peter validates that Jesus was a prophet mighty in words and works because he was anointed by God with the Holy Spirit and power.

Chapter 6 establishes a theology of Spirit-empowered preaching by harnessing all the exegetical results together in an organized pattern.

#### **"A Pulpit Artist: An Examination of the Relationship Between Jerry Vines's Bibliology and Homiletical Method." By Lewis Wayne Richerson. Supervised by David L. Allen.**

This dissertation argues Jerry Vines's homiletic method was connected to his doctrine of Scripture. The argument for the connection is based on the numerous sermons that Vines preached on the doctrine of Scripture and his two published books on preaching.

Chapter 1 introduces the dissertation by stating the purpose, identifying the thesis statement, providing the writer's interest in the study, and elucidating the method to be employed in the remainder of the dissertation.

Chapter 2 sets the context for the remainder of the dissertation by introducing the life of Jerry Vines. This chapter communicates the connection each of the major events in his life had on the formation of his doctrine of Scripture and homiletical method. Attention is also given to defining his role

in the Conservative Resurgence of the Southern Baptist Convention, which clearly displays Vines's doctrine of Scripture and homiletical method.

Chapter 3 defines Vines's bibliology with four major statements on the formation of the doctrine of Scripture: the authority of Scripture, the necessity of Scripture, the sufficiency of Scripture, and the clarity of Scripture. Conclusions concerning his bibliology will primarily be drawn from more than twenty sermons and lectures given on the doctrine of Scripture.

Chapter 4 defines Vines's understanding of expository preaching from an analysis of his book *A Practical Guide to Sermon Preparation*, his lectures, and his sermons. Additionally, this chapter will show the connection between his doctrine of Scripture and homiletical method.

Chapter 5 offers an analysis of Vines's preaching of sermons delivered in churches he pastored and various denominational venues in which he preached by using his own rubric. Vines notes six elements that must be present for a sermon to be considered expository in nature.

Chapter 6 provides suggestions for further research, as well as a summary of the conclusions drawn from this study.

**“Preaching and Biblical Theology: A Theological Hermeneutic for Discovering Authorial Intent in Old Testament Narrative Using ‘The Reproach of Egypt’ in Joshua 5:2–9.” By Sunghoun Park. Supervised by Matthew McKellar.**

The purpose of the dissertation is to present biblical theology as a sound theological hermeneutic for discovering the original meaning intended by the author in interpreting Old Testament narratives. Chapter 1 frames the dissertation by presenting the background research on interpretation, meaning, and the hermeneutical triad: history, literature, and theology.

Chapter 2 presents the biblical grounds for the need of a theological hermeneutic. Considering the inspiration of the Bible, it is true that God is the ultimate author of the Bible. The research on the preunderstanding of the biblical authors, typology, and promise-fulfillment shows the inner unity of the Bible. The divine authorship and the inner unity of the Bible attest to the need for a theological hermeneutic for seeking authorial intent.

Chapter 3 deals with the characteristics of Old Testament narrative texts. The chapter introduces literary approaches to the Bible and examines the literary characteristic of Old Testament narratives such as external and internal elements. The problems in interpreting Old Testament narratives are examined, such as using narratives as illustrations, allegorizing, focusing on the individual story itself, and moralizing.

Chapter 4 presents the issue of biblical theology. Biblical theology can be defined as a sound theological hermeneutic which allows interpreters to see the unity of the Bible and get the right meaning the author intended. In order to clearly define biblical theology, five types of the approaches and methods to biblical theology are examined. Biblical theology as history of

redemption shows that the Bible consistently narrates the historical progression of God's redeeming work.

Chapter 5 proves how biblical theology applies to the process of interpretation. For this, a specific Old Testament narrative text, Joshua 5:2–9, is examined. Without considering biblical theology, "the reproach of Egypt" is usually misunderstood. However, considering biblical theology, interpreters can recognize that "the reproach of Egypt" indicates the wandering and death in the wilderness due to the covenantal disobedience of the Israelites. Biblical theology plays a key role in discovering the authorial intent in Old Testament narratives.

**"Preaching the Satire of a Rogue King: Genre-Sensitive Preaching and the Solomonic Narrative of 1 Kings 10:14–11:13." By William Andrew "Ted" Williams. Supervised by David L. Allen.**

This dissertation presents and defends the thesis that 1 Kings 10:14–11:13 is satire and that a text-driven, genre-sensitive model of preaching best presents the content, genre, and function of the text over and against traditional models of expositional preaching.

Chapter 1 identifies the thesis statement and addresses background information relevant to this dissertation.

Chapter 2 addresses both the homiletical and hermeneutical methodology employed by this project.

Chapter 3 defines and explains biblical satire. Moreover, this chapter presents a rubric of markers for identifying biblical satire.

Chapter 4 applies the observations from the previous chapters to 1 Kings 10:14–11:13. This chapter argues that the pericope is satire and presents a fitting interpretation.

Chapter 5 proposes a theory for preaching 1 Kings 10:14–11:13 and applies the theory through an annotated model which describes sermon elements as well as comparison and contrast with the sermons of Criswell, Dever, and Vines.

Chapter 6 provides a summary of the conclusions drawn from this project as well as suggestions for further research.

**"John Stott's Christological Preaching from Genesis." By William Daniel Weaver. Supervised by Matthew McKellar.**

This dissertation argues that John Stott's preaching exhibits the characteristics of what Abraham Kuruvilla considers "Christiconic," and his recorded Genesis sermons demonstrate these Christiconic elements.

Chapter 1 introduces the thesis and process of argumentation in the context of the Christological preaching debate.

Chapter 2 summarizes the contemporary evangelical approaches to preaching Old Testament texts Christologically.

Chapter 3 introduces John Stott's background and influences. This chapter gives attention to how his influences greatly contributed to his homiletical theory.

Chapter 4 further investigates John Stott's hermeneutical and homiletical approaches. These approaches demonstrate that his approach is similar to Kuruvilla's Christiconic approach to Old Testament texts.

Chapter 5 demonstrates analysis of sixteen Genesis sermons that Stott preached during his ministry at All Souls Church. The writer will analyze these sermons according to Kuruvilla's Christiconic categories.

Chapter 6 provides a summary of the findings and their implications for today's preacher.

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

#### **"The Biblical Purpose of Family: A Study of Jesus' Teachings on Family in the Synoptic Gospels." By Seung Ki Min. Supervised by Waylan Owens**

This dissertation argues that Jesus' teachings on the family in the synoptic Gospels reveals that He both affirmed the Old Testament view of family and declared a spiritual family, the church that would take priority over but not diminish the physical family.

Chapter 1 introduces an overview of the purpose and methodology of the dissertation.

Chapter 2 examines Jesus' teachings on the family in three separate categories: (1) radical family values, (2) affirming family values, and (3) the new surrogate family.

Chapter 3 investigates the first-century Palestinian concept of the family through historical events.

Chapter 4 connects the two previous chapters by explaining the purpose of Jesus' teachings on the family, and how it called for the reorientation of the Palestinian family's purpose.

Chapter 5 concludes by providing a summary of the previous chapters. It also provides implications and suggestions for further research.