

Dissertation Defenses at Baptist Bible Seminary

— *Old Testament* —

Gerhard Rehwald — *The Function of Chapter 27 in the Book of Leviticus*

Abstract: This dissertation examines the function of chapter 27 in the Book of Leviticus both as a literary integrative part in its structural function as well as a conclusion to the thematical scope of Leviticus. The chapter 27 comprises a two-fold book closure which finalizes both the structure and the theme of holiness in Leviticus.

Chapter 27 consummates the holiness teachings of Leviticus through practical applications which reveal the sincerity of the devotee. A direct law speech, embedded in a minimalistic narrative frame, formulates a didactic entity with legal provisions on five different kinds of dedication which repeat, apply and implement central aspects of holiness. The arc of suspense in the law speech underlines God's sovereignty and authority in the matter of holiness and uses them as motivation and evaluation for the devotion of the law recipient.

Chapter 27 is part of a larger structural entity which consists of the last three chapters (25 through 27) of Leviticus. While the single law speech of chapter 25 and 26 represents the concluding culmination of Leviticus, the separate but coordinated law speech of chapter 27, constitutes an epilogue to the book closure. In a double function, chapter 27 completes the book closure and finalizes through structural features and key words the whole book.

— *New Testament* —

Mark Mills — *An Analysis of the Clause Patterns in the Greek Text of 1 Peter with Reference to Information Structure*

Abstract: The subject of Koine Greek word order commonly surfaces in scholarly discussions, being a frequent source of research and debate. These often concentrate on establishing the default arrangement of the Subject, Verb, and Object within a clause. Establishing the default order of clause constituents may have descriptive value for the language, but its contribution to the exegesis of the biblical texts is the greater concern for students of the NT. Toward this end NT scholars since the latter part of the 20th c. have

incorporated insights from linguistics and discourse analysis into their theoretical models, proposing clause templates that describe the expected positions of components with various pragmatic and grammatical functions. Many of these build upon Helma Dik's seminal work in the Classical writings of Herodotus.

This study considers the clause templates found in the works of Stephen Levinsohn and Steven Runge, and proposes the following template, which is derived from theirs: Connector—Frames—Topics—Focus—Verb—Arguments—Adjuncts. It then validates this template against the clauses of the NT epistle of 1 Peter. Since this template incorporates the pragmatic concepts of topic and focus, the study appeals to the information structure theory of Knud Lambrecht to provide the basis for understanding and applying it. Therefore, the first stage of analysis evaluates the clauses for their information structure as input to the second stage, which uses this data to compare the clause instances against the template for validation.

The goal of the study is not simply to validate the template, but to demonstrate its value for the exegesis of 1 Peter, and potentially for other NT texts. As a template, it not only explains some of the functions of the components of clauses that conform to its pattern, but also identifies those clauses that should be given specific attention to explain why they differ from the template. In this way, the template and its underpinnings from information structure theory help the exegete to discover the author's motivations for choosing one clause arrangement over another.

— *Systematic Theology* —

John Altizer — *Living for the Day: A Case for Interpreting Select Hm'Epá Phrases as References to the Judgement Seat of Christ*

Abstract: The purpose of this dissertation is to examine eleven Pauline NT phrases containing the word day and demonstrate their direct relationship to the judgment seat of Christ. These phrases include “the day” (Rom 13:12; 1 Cor 3:13), “the day of our Lord Jesus Christ” (1 Cor 1:8), “the day of the Lord Jesus” (1 Cor 5:5), “the day of our Lord Jesus” (2 Cor 1:14), “the day of Jesus Christ” (Phil 1:6), “the day of Christ” (Phil 1:10; 2:16), and “that day” (2 Tim 1:12, 18; 4:8). The dissertation also evaluates two non-Pauline NT passages (Heb 10:25 and 1 John 4:17) containing the word day and concludes that one is most likely a reference to the judgment seat (1 John 4:17), even though it is not specifically identified as such. The eleven Pauline phrases are

often viewed by non-dispensational writers as extensions of the OT day of the Lord while dispensational writers generally associate the phrases with either the rapture or an extended period of time. The dissertation also evaluates the central NT passages related to the judgment seat of Christ (Rom 14:10; 1 Cor 3:10–4:5; 2 Cor 5:10) and concludes it is an evaluation for church-age believers to determine whether a Christian will receive or forfeit rewards for works performed on earth.

This dissertation examines the ecclesiological and eschatological implications indicated in the eleven Pauline day phrases and one additional non-Pauline passage regarding the evaluation criteria for the judgment seat of Christ. The passages emphasize the importance of spiritual growth and maturity and encourage unity, peace, perseverance through suffering, and faithfulness as stewards of the gospel message. The passages also encourage believers to financially partner with others in ministry and anticipate the possibility of sharing rewards and rejoicing with others at this evaluation. The one non-Pauline passage emphasizes the importance of loving others and thus having confidence at Christ's evaluation. Therefore, the day phrases examined in this dissertation make a significant contribution to the doctrine of the judgment seat of Christ.

— *Bible Exposition* —

Paul Weaver — *Archaeological Discoveries of Ancient Corinth and the Exegesis of First Corinthians: From Archaeology to Exegesis*

Abstract: This dissertation demonstrates that there is a great chasm between archaeological studies of Corinth and the modern commentaries on the book of First Corinthians; it begins the process of bridging that divide. This is done by documenting, evaluating, and applying the archaeological discoveries from the Corinthia in a manner that is easily accessible to the modern biblical scholar, in one volume. It also demonstrates that these archaeological discoveries confirm the biblical record, provide helpful insights into the cultural milieu of 1st century Corinth, afford a better understanding of the Apostle's metaphors, and in some instances offers significant implications to the exegesis of First Corinthians.

Chapter two investigates the archaeological evidence and extant texts relating to Paul's visit to Corinth and affirms that Paul's visit to Corinth is one of the most well-established dates of Paul's ministry. Chapter three demonstrates that most modern commentaries have made

the mistake of emphasizing the discontinuity between Greek Corinth and Roman Corinth and neglecting the continuity that existed. Chapter four investigates the immoral setting of Corinth and its implications upon the Apostle's teaching regarding *πορνεία*. Chapter five describes the discovery of the Judgment Seat of Gallio and shows how Paul used it to teach about the Judgment Seat of Christ. Chapter six investigates the discoveries of the pagan temples of 1st century Corinth and their implications upon Paul's Temple of God metaphor. Chapter seven investigates archaeological evidence for worship involving sacrificed food and its implications upon Paul's teaching regarding food offered to idols. Chapter eight discusses the archaeological record regarding the Isthmian Games and the insights it provides for Paul's athletic metaphors. Chapter nine describes the discoveries at the Asklepion, including over 125 votive offerings in the form of body parts, and their implications to the understanding of the Apostle's metaphor of the church being like a human body comprised of many body parts.