

BIBLICAL THEOLOGY: PAST, PRESENT, AND FUTURE



SOUTHWESTERN
JOURNAL OF THEOLOGY

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

“Jonathan Edwards and the Reinscripturation of the World.” By Robert Lee Boss, Jr. Supervised by Robert Caldwell.

This dissertation argues that Jonathan Edwards’s central text “Images of Divine Things” falls clearly within the emblem book genre and articulates a comprehensive emblematic worldview by which he reinscripturates the world. The first section introduces the thesis and its broad historical and theological context.

Chapter 1 investigates the origins of Jonathan Edwards’s worldview. The developments during the Renaissance that led to the rise, and later decline, of the emblematic worldview are canvassed. The emblem book genre is introduced and its development discussed.

Chapter 2 examines the emblematic worldview as embraced by early Evangelicals. It is argued that the emblematic theology of select Evangelicals is of the same purpose and scope as Edwards’s “Images of Divine Things.”

Chapter 3 argues that Edwards’s emblematics and his notebook “Images of Divine Things” bear distinct marks that place them within the emblematic worldview of the Renaissance. The role of exegesis and occasional meditation is discussed.

Chapter 4 introduces Edwards’s reinscripturation of the world. “Images of Divine Things” is reconfigured and summarized into theological categories in order to reveal the doctrinal precision and expansive nature of his vision and project. The closing section summarizes the conclusions of this project, as well as suggests some further areas of research.

“The Past is Yet to Come: Exodus Typology in the Apocalypse.” By Barbara Ann Isbell. Supervised by Paul Wolfe.

This dissertation examines the significance of Exodus typology upon the conclusion of Scripture, namely, John’s Apocalypse.

After a brief introduction to the project in chapter 1, chapter 2 focuses on intertextuality, defining key terminology including typology.

Chapter 3 examines the scriptural witness to determine that Exodus typology incorporates the events surrounding the departure from Egypt, including the wilderness wanderings, while excluding the Conquest of Canaan. Chapter 4 highlights the development of a new Exodus expectation within canonical and extracanonical writings, particularly the prophets and the NT. Attention is drawn to the eschatological nature of this new Exodus.

Chapters 5 through 7 represent the heart of the study. Analysis reveals that the Apocalypse typologically incorporates images from each major stage of the Exodus in its eschatological presentation. The Egyptian plagues function as the paradigm for the trumpet and bowl judgments, as seen in the repetition of the word *πληγή* (“plague”) as well as the cumulative allusions to the plagues in the descriptions of the judgments (Rev 8-9, 16). Passover allusions envelop the Christological figure of the Lamb, whose blood both redeems (Rev 5:6-10) and seals (Rev 7) believers from the disastrous consequences of God’s wrath upon the unrighteous. Wilderness connotations are prominent in the repetition of temple/tabernacle and Sinai imagery (e.g.

Rev 8-9, 15, 16), the summary of the salvation-historical conflict (Rev 12), and the eschatological blessings experienced by the redeemed (Rev 7).

Chapter 8 contains a hermeneutical analysis of Revelation's structured and purposeful use of Exodus typology, which enhances the reader's understanding of John's visions and exhorts believers to maintain allegiance to the Lamb in the face of persecution and a compromising culture.

Chapter 9 concludes the project with suggestions for further study.

The primary thrust of this dissertation is to demonstrate that Revelation's use of Exodus typology represents the eschaton as the culmination of salvation history, a reinstatement of God's initial purposes and ideals for his creation. At last, all that was inaugurated through Christ's redemptive death on the cross is completed, the covenants throughout Scripture are fulfilled, and the goal of the Exodus is accomplished.

“Pure Worship: The Early English Baptist Distinctive.” By Matthew W. Ward. Supervised by Malcolm B. Yarnell, III.

This dissertation argues that pure worship was the early English Particular Baptist distinctive. Their overwhelming desire to worship God purely drove the development of this group's theology and ecclesiology as well as their self-identity. Chapter 1 explains the goal of the argument, establishes a definition of worship, and clarifies the scope of the early Particular Baptists. Chapter 2 establishes the liturgical context of sixteenth and seventeenth-century England, drawing particular attention to the goals and motives of the Puritans and Separatists, and explaining their connections with the Particular Baptists. Chapter 3 describes how worship influenced the early Baptist doctrine of the church, focusing on their concepts of freedom, primitivism, and separatism. Chapter 4 describes how worship influenced the early Baptist doctrine of the Scriptures, particularly right hermeneutics. Chapter 5 describes how these Baptists wed their worship with the gospel. Chapter 6 introduces the hymn-singing controversy of the late seventeenth century as a recapitulation of the entire argument. It also draws conclusions and implications for further study and development.

“Justification by Faith and Early Sixteenth-Century Anabaptism.” By Michael Wayne Whitlock. Supervised by Malcolm B. Yarnell, III.

This dissertation argues that four particular Anabaptist representatives who stand at the headwaters of sixteenth-century Anabaptism adhere to the fundamental elements of the Protestant doctrine of justification by faith alone. The presentation focuses on the writings of Conrad Grebel, Michael Sattler, Hans Denck, and Balthasar Hubmaier. Chapter one introduces the thesis and delineates four fundamental elements or tenets of the Protestant doctrine of justification by faith alone. The argument for the thesis progresses through three chapters, each considering a primary element of the argument.

Chapter two examines representatives of the Lutheran and Reformed traditions in order to understand the core meaning in the representatives' presentations of justification by faith and affirm that the delineated tenets represent properly the heart of the Protestant doctrine of justification by faith alone. The chosen Lutheran representatives are Martin Luther, Philip Melancthon, and Martin Chemnitz. Representatives chosen from the Reformed tradition are Ulrich Zwingli, Martin Bucer, and John Calvin. The chapter concludes that each representative shares the

common elements at the core of their doctrine and that the four tenets represent properly the key ideas.

Chapter three surveys the Anabaptist representatives' thought on justification in order to locate the four tenets. The chapter considers each representative's thought independent of the others and then ties together the core elements in each presentation with the four tenets delineated in chapter one. The chapter argues that while an absence of common Protestant terminology describing justification by faith alone exists among Anabaptist writings, the core aspects of Anabaptist thought on justification unwaveringly adheres to the core Protestant elements.

Chapter four considers three primary arguments that oppose the thesis of this dissertation. The chapter considers whether an Anabaptist emphasis on good works produced by faith constitutes works righteousness, whether the Anabaptists emphasize an ontological change as the core of justification instead of a forensic declaration, and whether the Anabaptist emphasis on free will precludes an understanding of justification by faith alone. The chapter concludes that none of these aspects form the basis for the Anabaptist understanding of justification.

Chapter five concludes the dissertation by briefly summarizing the major points in support of the thesis.