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### THE DOCTRINE OF THE SANCTUARY IN THE SEVENTH-DAY ADVENTIST CHURCH: THREE APPROACHES\*

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Advisor: Raoul Dederen.

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This investigation studies the Adventist theology of the sanctuary as it found expression in the writings of Uriah Smith (1832-1903), Albion Fox Ballenger (1861-1921), and Milian Lauritz Andreassen (1876-1962).

Not only does the selection of these three individuals make it possible to deal with the subject of the sanctuary, but it also provides a good opportunity to observe certain important developments in the understanding of the sanctuary doctrine within the Adventist church, because of the strategic place each figure occupied in Adventism, historically and theologically. The study attempts not only to describe the sanctuary theology of the three figures, but also to provide interpretation and evaluation, informed by the particular theological outlook of the respective figures.

Chap. 1 points out that Smith, though he appreciated the doctrine of the sanctuary for its own sake, nevertheless used it to support and defend what to him were even more fundamental theological concerns. Three such concerns are identified: (1) the salvation-historical significance of 1844, (2) the perpetuity of the decalogue and the Sabbath, and (3) the imminence of the *parousia*. The perception of such underlying concerns contributes to a better grasp of Smith's approach to the doctrine. It also aids in the identification of certain theological weaknesses.

Chap. 2 shows that what motivated Ballenger was a basic concern for righteousness by faith and Christian assurance, undergirded by a strong

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evangelistic orientation. It was this concern which led him to a radical revision of the historical Adventist understanding of the doctrine of the sanctuary. This reinterpretation provides positive insights into the doctrine, but also proves unsound in some of its basic assumptions and conclusions.

Chap. 3 makes clear that in those aspects of the doctrine which he emphasized, Andreasen, too, was motivated by an overriding theological concern—a concern for the sinless perfection of an eschatological Remnant. Emphasizing a three-phase process of atonement, he suggested that it was the third phase occurring in the most holy place of the heavenly sanctuary which effected the perfecting of the saints.

Andreasen's position, though basically traditional, shows several departures from Uriah Smith, mostly on non-major points. At the same time, Andreasen echoes Ballenger at many points. But while it would be possible to combine the views of Smith and Andreasen into a coherent Adventist theology of the sanctuary, the position of Ballenger represents too radical a departure to be included in such a merger.

#### THE CLASSIFICATION OF THE GREEK MANUSCRIPTS OF THE EPISTLE OF JAMES

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Advisor: James J. C. Cox.

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Although a significant number of the Greek manuscripts of the Epistles of 1 and 2 Peter, 1, 2, and 3 John, and Jude have recently received long-overdue classification, only a very few Greek manuscripts of the Epistle of James have been given comparable treatment. In this dissertation, I have sought to rectify this situation by classifying 86 Greek manuscripts of the Epistle of James—primarily according to their phenetic relationships and only secondarily according to their text-types. In order to accomplish this task, use has been made of new computer methods.

In a recent dissertation on the classification of 81 Greek manuscripts of the Johannine epistles, W. L. Richards employed a computer to form "tentative groupings" by Quantitative Analysis. These tentative groupings served as the basis of his classification which was determined ultimately by applying (without the aid of a computer) the Claremont Profile Method.

I have taken both of these procedures and combined them into a single program. By means of a computer, I have applied this program to the raw data of my collations, and have thereby produced both the dendrographic