

## DISSERTATION ABSTRACTS

### THE HISTORICAL BACKGROUND, INTERCONNECTED DEVELOPMENT, AND INTEGRATION OF THE DOCTRINES OF THE SANCTUARY, THE SABBATH, AND ELLEN G. WHITE'S ROLE IN SABBATARIAN ADVENTISM FROM 1844 TO 1849

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#### *The Topic*

The doctrines of the sanctuary and the Sabbath, along with Ellen White's prophetic role, progressively evolved and were integrated during the five years following the October 1844 Millerite time expectation. These doctrines were the fundamental elements in the formation of the Sabbatarian Adventist movement and ultimately the Seventh-day Adventist church.

#### *The Purpose*

The purpose of the study was to situate the interconnected development of the sanctuary, the Sabbath, and Ellen White's prophetic ministry within the ferment of Adventist ideas and events, show the immediate theological climate, and give a connected progression of Bridegroom (or Shut Door) Adventism and Sabbatarian Adventism from October 1844 to July 1849. In order to accomplish the primary purpose of this dissertation, it was necessary to chronologically reconstruct and analyze the interconnected historical development of the selected Adventist doctrines against the backdrop of Adventist interactions, ideas, and experience by showing their stage-by-stage integrated progression.

#### *The Sources*

This was a documentary study based primarily on published and unpublished primary sources produced by Millerite and post-Millerite Adventists between 1844 and 1849. Both primary and secondary sources were used for background, historical context, and perspective. The most heavily used primary sources were periodicals, the correspondence collections of the Ellen G. White Estate, and other archives containing Adventist resources.

#### *Conclusions*

The theological development of the sanctuary, the Sabbath, and Ellen G. White's prophetic influence within the Bridegroom and Sabbatarian Adventist branches of Millerite Adventism demonstrates a connected progression with apparent

chronological stages between October 1844 and the formation of the new religious entity in 1849. The three elements studied developed somewhat independently during the Bridegroom phase of 1845 and 1846. Then they integrated in a new Sabbatarian Adventist movement from the fall of 1846 to the summer of 1849.

### A THEORETICAL PROPOSAL FOR REACHING IRRELIGIOUS CZECH PEOPLE THROUGH A MISSION REVITALIZATION MOVEMENT

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The main goal of this study was to develop a biblically informed and culturally relevant theory of missionary outreach to unchurched people of the Czech Republic. The theoretical proposal for a plausible model of churching in the Czech Republic builds on basic theological, philosophical, and conceptual assumptions (chap. 2), a societal analysis of the problem of Czech churching (chap. 3), and a review of the issues relating to the situation of existing churches and religious movements.

Based on the Wallace theory of revitalization movements, a model was developed for starting a missionary movement that aims at reaching today's unchurched and seemingly irreligious segments of the Czech population. This model allows for flexible ways of communicating the gospel and envisions multiple forms for developing a community of believers.

The field research underlying the theoretical proposal included ethnographic and assessment-oriented research. The ethnographic research combined qualitative and quantitative methods. A newspaper-content analysis searched for dominant themes and prevalent cultural values in the newspaper media and analyzed newspaper articles related to religion and/or church. The ethnographic field research, measuring the religiosity of the Czech people, consisted of a survey of religiosity and six in-depth interviews of unchurched people. By clarifying some aspects of the religiosity of unchurched people, the study contributed a depth dimension to the proposal revitalization movement model.

In order to test emerging conclusions, a number of brief interviews with unchurched believers, active churchgoers, and church leaders, as well as a survey measuring the health of congregations were done. The multivariate methodology generated the findings that provided the building blocks for my theory of a context-sensitive model of churching.