

ing will not find surprising. Josias Nichols complained in 1602 that scarcely a tenth of his parishioners had a proper grasp of sound doctrine; despite his preaching and catechizing, the majority remained easy-going Pelagians. There was an uneasy feeling among the enthusiasts that preaching and catechizing were failing, but their only answer was to clamor for a stricter application of the laws on church attendance and for the punishment of the morally wayward—and, of course, for still more preaching. It was hardly an imaginative approach.

The early English reformers had been ready to use the more popular media—pictures, ballads, and plays—, but by the second half of the sixteenth century these were frowned upon, the moreso as they were fully reclaimed by the secular world. As a result, earnest Elizabethans vainly embarked upon a repression of the popular media and a furious effort to place printed words in the minds of people who “must have found it very difficult to convert the words into authentic and meaningful experience” (p. 234). Much of this is persuasive, although it does not explain why the richer, more literate youth, and to some extent men in general, should also have had little time for godly reformation. Susan Brigden has provided us with some valuable clues about youth (in *Past and Present* 95 [May 1982]: 37-67); but, at least to this reviewer, the greater enthusiasm exhibited by women remains something of a mystery.

The Religion of Protestants is a valuable book and will surely remain recommended reading for many years. Students will find themselves to be further in Collinson's debt if he now directs their minds in an equally erudite but painless way to the doctrinal heart of the church that he has portrayed so well.

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Ferch, Arthur J. *The Son of Man in Daniel Seven*. Andrews University Seminary Doctoral Dissertation Series, vol. 6. Berrien Springs, Mich.: Andrews University Press, 1983. x + 237 pp. \$8.95.

This 1979 Andrews University dissertation addresses two main problems in research on the Son of Man (SM) referred to in Dan 7:13. The first of these problems is whether this figure is individual and personal or symbolic and collective. Although the more prominent opinion in the scholarly world today favors the view that the SM of Daniel is a corporate figure standing for God's saints or something similar, Ferch argues forcibly for the minority view that the SM is individual and personal. The second question examined is whether or not the SM figure in Daniel's apocalyptic

has been derived from extra-Israelite sources—Babylonian, Egyptian, Persian, Canaanite, etc. Scholarly opinion on this is divided. Ferch sides with that group of scholars who hold that this idea developed from within Israelite circles.

The first chapter, containing the customary review of literature, demonstrates quite well that in Christian circles from the Early Church to post-Reformation times, the dominant interpretation of the SM was the individual and personal view, relating this prophetic figure to Jesus Christ for its fulfillment. There were a few fathers in the Syrian church who took the corporate view, but in doing so, they argued for a dual application which also accepted the individual Messianic view. The very first individual whom Ferch was able to locate as proposing the collective view alone was the Neo-Platonist Porphyry in the third century A.D. This view was brought up again in the modern period by H. Paulus (1802). Half a dozen commentaries on Daniel published in the nineteenth century accepted this view, but not until the present century has it become the dominant view among the more standard commentaries.

In Jewish circles, the dominant view has also been that this figure was individual and messianic. The first Jewish interpreter that Ferch located as diverging from this point of view was Ibn Ezra in the twelfth century. The shift from the individual, messianic view of the SM to the collective one occurred in Judaism at about the same time that this shift took place among Christian writers, beginning in the late eighteenth and early nineteenth centuries. An additional factor involved in the impetus for this shift in Judaism was the fading of the messianic hope.

By way of contrast, the History-of-Religions approach (discussed especially in chap. 2), which sees this SM figure as borrowed from extra-Israelite sources, is a twentieth-century phenomenon. The first source proposed was Babylonian, and several different types of texts were suggested in this connection: the Adapa Epic, the Creation Story, depictions of Marduk, etc. The proposal of a Babylonian origin for the SM imagery in Daniel currently enjoys little popularity in scholarly circles, and Ferch rightly rejects it. Even less can be said in favor of the views which have found the source for the SM in Egyptian and Iranian sources. Current discussions focus mainly upon Canaanite sources, now that the mythology of Canaan is reasonably well known from the texts from Ugarit. This is the area to which Ferch has directed most of his attention in examining the History-of-Religions approach.

The idea that the Ancient of Days and the SM of Dan 7:9-14 have been taken over from Canaanite conceptions about El and Baal goes back to publications by J. Emerton and L. Rost in 1958. This view has been taken up and popularized by Frank Cross of Harvard University and in a doctoral dissertation written by his student J. J. Collins. In subjecting the relevant

Ugaritic texts and proposals made from them to a critical scrutiny, Ferch has noted accurately that the parallels proposed are in most instances rather remote. The content of the SM passage and its context in Daniel are quite distinctive and cannot be reproduced to any significant degree in Ugaritic sources; therefore Ferch rejects the Canaanite-source hypothesis for the origin of the concept of the SM in Daniel.

In the third and final chapter of his thesis, Ferch takes up the subject of the SM in Dan 7 itself. To examine this subject adequately, it is necessary first to perform a literary-critical analysis of the text of Dan 7, because some scholars—M. Noth and L. Ginsberg, in particular—have dissected the text into various fragments attributed to different hands at different times. Ferch argues strongly for the unity of the scenes with the Ancient of Days (vss. 9-10) and the SM (vss. 13-14) with the portion of the vision described previously. He does so by noting that the description of the vision in the text takes on the literary configuration of a chiasm (p. 136). The presence of a literary structure of this nature here argues strongly for the unity of this passage, because the removal of any of the units from that structure would disrupt its originally balancing series.

From this general consideration, Ferch turns next to an examination of the court scene with the Ancient of Days (vss. 9-10) and then to the scene in which the SM appears. The comparative particle *k* which precedes the SM, Ferch finds as signifying description (p. 158). The term SM itself (Aramaic, *br ʿnš*) Ferch evaluates as describing this being as man-like (p. 162). The clouds which accompany the SM imply that he is also divine, according to a comparison of the uses of clouds in the OT in other than climatological senses (p. 165). The use of the verb *plh* with the SM indicates that he is an object of "worship," which supports the same idea about him inferred from the clouds. The pronoun used with this verb in vs. 27 points back to the SM in vss. 13-14 as its antecedent.

In view of this relationship, the SM is seen as the great future ruler of the Saints of the Most High. He is distinct from them and does not represent them corporately. A series of points are made in support of this idea. All of this Ferch summarizes in his composite picture of the SM: He is "an individual, eschatological, and celestial figure with messianic characteristics. Though he is distinguished by divine attributes, he is distinct from the Ancient of Days, in that he assumes a subordinate role in the presence of the latter. The SM is also a celestial being, yet set apart from the heavenly beings of vs. 10. Finally, while he resembles a human being, he is not one of the terrestrial saints with whom he, nevertheless, shares a perpetual kingdom or kingship and dominion" (p. 184).

While I may be accused of partiality because I was a member of Ferch's dissertation committee, it still seems to me that Ferch has done his work well, using sound methodological procedures. He has paid careful

attention to the text and what has been said about it, and he has weighed alternatives judiciously.

In spite of the fact that Ferch is cutting against the grain of much current scholarly opinion, his conclusions still seem sound to me and need to be addressed by those who hold differing views. To some extent, such a dialogue—with J. J. Collins—has already begun in the pages of *JSOT*.

The Son of Man in Daniel Seven makes a considerable contribution to the discussion of the issues involved in the interpretation of Dan 7, and I would recommend it to those readers particularly interested in that prophetic passage.

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Leshner, W. R., and Wallenkampf, A. V., eds. *The Sanctuary and the Atonement: Biblical, Historical and Theological Studies*. Washington, D.C.: Biblical Research Institute, 1981. xiv + 730 pp. \$9.95.

This collection of studies by some two dozen Seventh-day Adventist scholars deals with three main topics: (1) the prophecies of Daniel and Revelation; (2) Christ's atonement on the cross, and theological views that have been taken concerning it throughout the history of the Christian church; and (3) the ministry of Christ in the heavenly sanctuary in its phases of both mediation and judgment. Discussions surrounding these doctrinal topics have been quite active in the Seventh-day Adventist Church, especially since 1980. Although this book was published in 1981—in the midst of such discussions—, it had actually been in preparation for several years prior to that time. Hence it was not published in direct address to those issues.

The book is divided into four sections, treating respectively the OT, the NT, church history, and theological perspectives.

The longest of these treats OT subjects, containing twelve of the thirty studies. Two of the chapters deal with the OT sanctuary, with regard to its services and function in the camp of ancient Israel (Frank B. Holbrook), and as an object of archaeological study (Lawrence T. Geraty). Two other OT studies deal in more direct detail with the daily and yearly sanctuary services and their significance (both by Gerhard F. Hasel), one treats sacrificial substitution (Angel Rodríguez), and another explores the concept of the heavenly sanctuary (Niels-Erik Andreasen). The prophecies of Dan 7, 8, and 9 are covered next in a series of five studies (Arthur J. Ferch, Hasel, Jacques Doukhan, and two by W. H. Shea). The view taken in these studies is historicist and premillennialist. A final study in the OT section deals with the judgment of Judah from the temple in Jerusalem as described in Ezekiel (Shea).