

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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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

charts and the "merge" tables which serve as the basis of my classification.

An analysis of these dendrograms and merge tables indicates three major manuscript groupings: (A) *Group 2*, consisting of 10 manuscripts (01-2298). This group is probably Alexandrian in text-type. (B) *Group 7*, consisting of 67 manuscripts (049-876) which may be conveniently divided into 11 subgroups, namely, 7<sup>a-k</sup>. Subgroups 7<sup>a-h</sup> are probably Byzantine in text-type. While subgroups 7<sup>i-k</sup> have a distinct orientation towards the major representatives of the Byzantine text-type, they also show a certain independence in the direction of the Alexandrian text traditions. (C) *Group 37*, consisting of 9 manuscripts (522-1505). This group is patently independent of both the Byzantine and the Alexandrian text traditions.

#### THE APOCALYPTIC "SON OF MAN" IN DANIEL 7

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This investigation studies the identity and nature of the manlike figure in Dan 7:13-14 (hereafter referred to as SM). In the first chapter I have reviewed the interpretations of the SM in Jewish and Christian literature since the beginning of the second century of our era and note that with the exception of the seventeenth-century study by J. B. Carpzov, discussion of the Danielic figure has been limited to passing comments. Throughout this period the SM was interpreted mainly messianically or christologically. During the nineteenth century, more substantial inquiries attempted to find answers to the identity and nature of the manlike being, primarily through philological study.

Beginning with the twentieth century, *Religionsgeschichte* provided SM research with a new direction and the latter sought to elucidate the manlike being through its alleged roots or parallels. It was also within this stream that Nathaniel Schmidt first suggested the identification of the SM with an angel (Michael). Shortly after *Religionsgeschichte* made its impact upon the study of the Danielic being, literary-critical examinations suggested that Dan 7:9-10, 13 (14) was a fragment from another apocalyptic and had intruded into the vision of the four beasts. Thus it was proposed (later also by tradition-historical research) that the SM was originally an individual figure, which had experienced a more or less complex history of interpretation at the hands of redactors, until he was finally identified with the saints.

Currently an array of positions identifies the Danielic figure not only