

reflection: "Hours are spent looking at a text which resists interpretation, and I castigate myself for wasting my time so profitlessly" (p. 401). All said, I still want to credit Landy for his close readings. Again and again, he points out dilemmas and enigmas that cannot be solved by easy answers. He writes: "All deconstruction invites reconstruction, which is the task of the second half of the book, on the other side of the disaster" (p. 230; see also pp. 20 and 404). It is fully understandable that Landy was not able to cover everything in this one volume, but I do hope his prospect of writing another book on the reconstruction in the second part of Isaiah will materialize and complement this volume (p. 39).

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Mueller, Ekkehardt, and Elias Brasil de Souza, eds. *Sexuality: Contemporary Issues from a Biblical Perspective*. Silver Spring, MD: Review & Herald, 2022. Pp. xvii + 608. ISBN 978-0925675-34-7. Paperback \$25.00.

Ekkehardt Mueller (ThD, DMin) is a retired associate director of the Biblical Research Institute of the General Conference of the Seventh-day Adventists. He holds a doctoral degree from Andrews University (Berrien Springs, MI). He is the author of numerous scholarly articles and books in both English and German. Elias Brasil de Souza (PhD) is the director of the Biblical Research Institute of the General Conference of the Seventh-day Adventists. Previously, he worked as a church pastor, biblical studies professor, and the Theological Seminary dean at Northeast Brazil College (Brazil). He holds a BA and MA in Theology from the Latin-American Adventist Theological Seminary and a PhD in Old Testament Studies from Andrews University (Berrien Springs, MI). He has authored and co-authored several academic publications both in English and Portuguese.

Sexuality: Contemporary Issues from a Biblical Perspective, edited by Ekkehardt Mueller and Elias Brasil de Souza, offers a thorough examination of sexuality through a Seventh-day Adventist biblical framework. As the second volume following *Marriage: Biblical and Theological Aspects*, this 608-page work features contributions from multiple scholars across 20 chapters. It explores a wide range of topics, including marriage, cohabitation, polyga-

my, sexual addiction, rape, and queer theology, providing a robust foundation for understanding contemporary sexual ethics. This review is structured in paragraphs, each covering three chapters, except for the final paragraph, which addresses two chapters.

“Chapter 1: Humans as Sexual Beings” by Laurentiu Ionescu employs a linguistic-cognitive approach to argue that biblical sexuality is rooted in the binary of “male” and “female” (*zakhar uneqevah*), emphasizing non-interchangeable Hebrew gender terms. His rigorous exegesis provides a compelling foundation for the biblical binary framework. However, the conservative tone may alienate readers who view gender as socially constructed, limiting engagement with broader gender discourses. “Chapter 2: Porneia: Sexual Immorality” by Ekkehardt Mueller examines porneia (sexual immorality) in the Septuagint and New Testament, defining it as sexual sins outside heterosexual monogamous marriage and something in need of repentance. The study’s textual depth is notable, but its focus on prohibition could be balanced with Scripture’s affirmative views on intimacy. Engaging contemporary ethical debates would enhance its relevance. “Chapter 3: Does Sexual Intercourse Constitute Marriage?” by Richard M. Davidson and Ekkehardt Mueller argues that sexual intercourse does not constitute marriage, the latter requiring covenantal commitment, and deeming premarital sex sinful. Their emphasis on covenantal ethics aligns with biblical principles, but the analysis lacks guidance for cultures without formal marriage ceremonies. Practical strategies to promote commitment across diverse contexts would strengthen the chapter.

“Chapter 4: Uncommitted Relationships: Cohabitation” by Johannes Kovar traces the historical and biblical disapproval of cohabitation, offering pastoral guidance. His historical context is insightful, and his practical suggestions are valuable. However, addressing socioeconomic drivers of cohabitation and balancing biblical principles with empathy for cohabiting couples’ realities would enhance the argument. “Chapter 5: Singleness and Sexuality” by Gerhard Pfandl, Demóstenes de Silva, and Luiz Carlos Gondim presents singleness as a biblical blessing, offering strategies for managing sexuality. The positive portrayal is refreshing, but actionable church-based support for singles navigating sexual desires requires further development. “Chapter 6: Having a Wife and a Mistress” by Boubakar Sanou explores marital infidelity’s global prevalence, proposing prevention and restoration strategies from an Adventist perspective. The focus on consequences and practical approaches is compelling, but greater cultural sensitivity to norms that normalize infidelity would deepen the analysis.

“Chapter 7: Polygamy, Scripture, and Marriage” by Ron du Preez argues

that scripture favors monogamy over polygamy, providing guidelines for addressing plural marriage. His biblical analysis is thorough, but navigating polygamous cultures without cultural imposition requires more nuance. "Chapter 8: Reclaiming the Gift of Sexuality" by Deena A. Pitchford defines sexual addiction, particularly internet-based, and outlines recovery paths. Her empathetic suggestions are practical, but addressing social stigma and creating safe church spaces for those struggling with shame would strengthen the approach. "Chapter 9: Prostitution and Human Trafficking" by Vanderlei Domeles and T. P. Kurian evaluate human trafficking biblically, emphasizing God's image in victims and Christian responsibility to oppose it. The theological grounding is powerful, but specific local advocacy strategies for churches are underdeveloped.

"Chapter 10: On Rape" by Dragoslava Santrac and Aleksandar Santrac analyzes rape's prevalence and biblical references, offering trauma alleviation suggestions. Their comprehensive approach is commendable, but long-term support strategies for survivors need elaboration. "Chapter 11: Female Genital Mutilation" by Martha D. Duah argues that female genital mutilation contradicts biblical sexuality, proposing steps to curb it. Her human rights perspective is compelling, but exploring church partnerships with secular organizations would enhance practical applicability.

"Chapter 12: Reproduction, Population Control, and Abortion" by Richard M. Davidson asserts that the fetus is human biblically, opposing abortion and life-terminating population control. His sanctity-of-life stance is robust, but addressing maternal health risks or rape-related pregnancies and engaging ethical complexities, such as declining population rates in Western countries, would add depth.

"Chapter 13: Abortion: Terminating Pregnancy" by Ekkehardt Mueller opposes abortion as contrary to biblical principles, urging church support for women facing such decisions. His call for support is commendable, but practical mechanisms for ministering this with compassion need further detail. "Chapter 14: Child Sexual Abuse" by Antonio Estrada, Nisim Estrada, and Stephen Bauer condemns child sexual abuse as incompatible with God's character, urging the church's protection of children. Their moral stance is clear, but specific prevention policies to address social challenges are limited. "Chapter 15: Queer Theology and Sexuality" by Stephen Bauer critiques queer theology's redefinition of biblical marriage and sexuality. His analysis is thorough, but pastoral approaches informed by medical and mental health perspectives would better engage marginalized communities while upholding biblical principles.

“Chapter 16: Homosexuality and Scripture” by Ekkehardt Mueller argues that Scripture opposes homosexuality, urging adherence to biblical sexual ethics. His scriptural focus is strong, but pastoral sensitivity to minister to homosexual individuals without alienation requires enhancement. “Chapter 17: Transgenderism” by Elias Brasil de Souza and Larry L. Lichtenwalter critiques transgenderism as a social construct, emphasizing biblical sexual complementarity. Their theological stance is clear, but practical pastoral care for transgender individuals needs more attention. “Chapter 18: Towards an Adventist Approach to Transgenderism” by Kwabena Donkor proposes an Adventist response to transgenderism through biblical anthropology. His framework is insightful, but practical engagement strategies balancing doctrine and empathy are limited.

“Chapter 19: Cybersex and Robotic Sex” by Vanderlei Domeles critiques cybersex and robotic sex as artificial, advocating for sexuality within marriage. His biblical critique is clear, but addressing technology’s allure among youth would enhance relevance. “Chapter 20: The Seduction of Forbidden Intimacy” by Alberto R. Timm argues that Scripture restricts sex to monogamous heterosexual marriage, offering ethical counsel. His practical guidance is valuable, but addressing emotional drivers of temptation without shame would add depth.

Sexuality: Contemporary Issues from a Biblical Perspective is a significant contribution to Christian sexual ethics within the Seventh-day Adventist framework. Its strengths include: (1) *Biblical Fidelity*: Each chapter grounds its argument in Scripture, with detailed exegesis (e.g., Ionescu’s linguistic analysis, Mueller’s porneia study); (2) *Comprehensive Scope*: The volume addresses a wide range of issues, from marriage to societal challenges like trafficking and transgenderism; and (3) *Practical Orientation*: Many chapters (e.g., Kovar, Pitchford) offer actionable guidance for pastors and churches. However, the book has limitations: (1) *Conservative Bias*: The consistent conservative stance may limit dialogue with readers holding progressive views on gender and sexuality (e.g., Bauer’s critique of queer theology); (2) *Limited Cultural Engagement*: Some chapters (e.g., du Preez on polygamy) lack nuance in navigating cultural diversity; and (3) *Pastoral Sensitivity*: Discussions of controversial topics (e.g., homosexuality, transgenderism) could better balance doctrine with empathy to avoid alienating affected individuals.

This volume is a valuable resource for pastors, scholars, and church members seeking a biblical perspective on contemporary sexual issues. Its scholarly rigor and practical focus make it a significant contribution, though its conservative lens and limited engagement with progressive views may narrow its audience. The appendix of Adventist statements enhances its

utility for church leaders. I recommend it for those navigating these complex topics within a biblical framework, with the caveat that supplementary resources may be needed for broader cultural and pastoral engagement.

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Davidson, Richard M. *A Song for the Sanctuary: Experiencing God's Presence in Shadow and Reality*. Silver Spring, MD: Review & Herald Academic, 2022. Pp. xvi + 930. Paperback \$35.00, eBook \$35.00.

Richard M. Davidson is a senior research professor of Old Testament Interpretation at SDA Theological Seminary of Andrews University. He holds a PhD in Old Testament from the same university, where he has been a faculty member since 1979, after working as a church pastor in Arizona for five years. Davidson has authored around 95 articles, 75 book chapters, eight books, and many other works, such as lectures, sermons, and digital and visual products. He has inspired thousands of students, pastors, scholars, and church members worldwide through his work, but especially through personal interactions. Everyone who approaches him knows that Richard ("lion heart") has the heart of a pastor.

Davidson's research spans a variety of topics from sexuality to death. However, a topic dear to his heart that inspired me in particular is the sanctuary/temple motif. He has studied, reflected on, and taught it for over 40 years. And the book *A Song for the Sanctuary* comes as the result of this lifelong process.

In this book, Davidson joins detailed research, deep thought, and touching application. Even though *A Song for the Sanctuary* contains more than 900 pages, it is intended not only as a textbook and reference work on the sanctuary, but also as a guide that points readers toward broader theological insights and new avenues of study. This way, the monograph invites the reader to reflect and pay attention beyond the main text and examine the detailed footnotes to check the validity of the argument, further one's knowledge, and explore new research grounds.

Davidson structures his book into four main sections. He employs Psalm 27:4, 13 (centrality [v. 4], beauty [v. 4], truth [v. 4], and goodness [v. 13]) as the organizing factor of the entire book: (1) The sanctuary as foundational