

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

to Christian faith, (2) sanctuary typology, (3) sanctuary in prophecy and theology, and (4) the experiential relevance of the sanctuary. More concisely, these sections may be summarized as: (1) General introduction, (2) typology, (3) prophecy, and (4) application. The general introduction gives the rationale and the historical and theological context for the study. Typology and prophecy form the backbones of the sanctuary message, and consequently of the book, and the application informs the sanctuary's relevance to the current reader.

In the first section, Chapter 1 calls attention to and demonstrates the centrality of the sanctuary in Scripture. Chapter 2 shows the connection between earthly and heavenly sanctuaries and the precedence and prominence of the heavenly counterpart. Chapters 3 and 4 recapitulate historically and theologically the development of the sanctuary doctrine within Adventism. The section ends, Chapter 5, with a personal note showing the relevance of the sanctuary's message to the author.

In the second section, through lexical, structural, and conceptual connections, Chapter 6 reveals the existence of sanctuaries before the establishment of the Israelite tabernacle. Since beauty is the emphasis of the entire section, Davidson devotes Chapter 7 to the aesthetics of the earthly sanctuaries and their importance to the worship experience. From Chapters 8 to 15, the content is dedicated to the sanctuary typology, from its general principles of interpretation to its detailed application of the sanctuary precincts, rituals, festivals, and priesthood. This section culminates with the description of the sanctuary typological fulfillment as perceived in the Book of Hebrews (Chapter 15).

The third section starts with stressing the reality (Chapter 16) and the theology (Chapter 17, written by Moskala) of the investigative judgment in the whole of Scripture. The following Chapters (18–24) describe the function of the heavenly sanctuary as presented in the apocalyptic prophecy of Daniel and Revelation, and its impact on salvation history. This section ends (Chapter 25, written by Peckham) with a significant and appropriate effort to build a systematic theology of the sanctuary based on the Scriptures.

The last section is dedicated to answering the question of relevance—the “so what?” problem. Chapter 26 highlights the blessing of Jesus's current and continual mediatorial work in heaven on our behalf. Chapters 27–28 answer the same question by focusing on different aspects of the pre-advent judgment, showing that it is good news for us (Chapter 27) and the positive impact it has on the lives of many people (Chapter 28). Chapter 29 addresses how the sanctuary message impacts worship, praise, and celebration. The

last chapter (Chapter 30) touches the most recognized aspect of the sanctuary/temple motif, namely, relationship, which Davidson calls “the Heart of the Sanctuary Experience.” In the end, what God wants is to have a close and real relationship with us. This is what the sanctuary is all about—God’s immanence with His creatures in heaven and on earth.

The book finishes with a thoughtful reflection (Appendix, written by Glanz) on the relevance of the sanctuary doctrine, especially the Day of the Atonement (pre-advent judgment), for postmodern individuals.

Some parts of the book could have been adjusted. In some portions of the book, it seems that Ellen G. White is used to generate theology (e.g., cf. 29–36). Although her contribution is essential, helpful, and insightful, the SDA church officially asserts that its theology comes exclusively from the Bible, and the Bible only. Due to the monograph’s length and breadth, some vital references seem to be missing in significant places. For instance, when Davidson shows that Stephen’s discourse in Acts 7 is a covenant lawsuit (pp. 616–21), Brian Peterson’s article, “Stephen’s Speech as a Modified Prophetic Rîb Formula,” *JETS* 57 (2014): 351–69, is not mentioned or appears in the bibliography. On page 612, at the end of the paragraph, where he explains the meaning of “confirming a covenant” (Dan 9:27a) as the preaching of the gospel message “beyond Jewish confines,” a citation is expected. At the very least, a comment should be included to indicate that this topic will be treated later in the book, since Davidson does not appear to be the first scholar to advance this interpretation of Dan 9:27a. These and other minutiae could help improve the text and the argument. Still, they do not lessen the foundational character of Davidson’s work.

One major comment, nevertheless, is necessary. Davidson recognizes that the challenge the sanctuary doctrine faces nowadays, perhaps the most significant, “centers around questions of relevance” (763). It is true that behind questions of relevance sometimes come questions of veracity and factuality, which Davidson spends 712 pages answering. However, 159 pages are devoted to answering the “so what?” question. Davidson’s approach to answering this question is remarkable and touching. But he addresses only four aspects: mediation, pre-advent judgment, worship, and relationship. Many other aspects could be included, such as consolation to suffering people (e.g., Ps 73), motivation for mission, service and sacrifice (e.g., Heb 13:10–16), power to overcome evil and temptation (e.g., Eph 2:6; 1 Pet 3:18–22), bestowal of spiritual gifts to equip the church for service (e.g., Eph 4:10–12), motivation for a holy and healthy life (e.g., 1 Cor 3:16–17; 6:19–20; 2 Cor 6:16–17), among many others. Also, the dimension of the believer and the church as God’s priests and the temple of the Holy Spirit could have been

explored much more. This dimension has strong personal and immediate implications for individuals living in the 21st century, closely linking them to heaven and answering many existential questions.

The foregoing comments and suggestions are meant to elicit our taste for new possibilities of study on this motif. And this is the feeling one has when reading Davidson's magnum opus. *A Song for the Sanctuary* triggers the desire to know more, study more, but above all, to get closer to the immanent and personal Savior God. I personally recommend reading and studying the book *A Song for the Sanctuary* and advocate its use as a textbook in seminaries and churches worldwide because it fosters the desire to understand and live the reality of the sanctuary.

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Mueller, Ekkehardt and Elias Brasil de Souza, eds. *Family: With Contemporary Issues on Marriage and Parenting*. Biblical Research Institute Studies in Biblical Ethics 3. Silver Spring, MD: Review & Herald, 2023. Pp. xviii + 671. Paperback \$30.00.

Family: With Contemporary Issues on Marriage and Parenting is the last book in the series published by the Biblical Research Institute, exploring marriage and sexuality from biblical, ethical, and moral perspectives. The principal editors, Ekkehardt Mueller and Elias Brasil de Souza, aimed at producing an interdisciplinary volume to address critical matters of contemporary marriage and family. To that end they invited the contribution of Adventist academicians and practitioners from the fields of "theology, biblical studies, ethics, pastoral ministry, missiology, church history, medicine, psychology, sociology, and counseling" (p. xvii). Besides being versed in their respective areas of study, the authors are also individuals with vast experience, and representatives of various cultures around the globe. These traits are reflected in how the contributors unpack their respective subjects.

Each author starts their topic with the biblical base, establishing in unison that the origin and the foundation of marriage were laid at creation as described in the first chapters of Genesis. They indicate that marriage and family were conceived as a gift from God to humanity, that it had prescribed form, purpose, and principles which transcend time and cultures. Further, the authors acknowledge that sin negatively affected marriage, distorted its