

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.

Leonardo Godinho Nunes

Adventist International Institute of Advanced Studies, Philippines

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

form, thwarted its purpose, and denied its principles. The ill effects have only gotten worse throughout the history of humanity, and as a result, our generation witnesses the disintegration of marriage and family. Accordingly, the contributors deliberate over some of the most significant issues that confront modern marriage, recognizing that the complexities of these matters require unprecedented approaches. However, each author expresses the conviction that even in the context of sin, marriage remains a divine gift and that by adhering to the biblical principles for marriage and family, this institution can fulfill its purpose of reflecting the Image of God. At the close of each chapter, they offer suggestions for solutions and practical advice that might help in mitigating these issues.

The book's initial chapters, from 1 to 5, present the fundamental aspects of marriage. Firstly, Christian marriage is honorable and upholds three primary functions: (1) lifelong companionship, (2) sexual pleasure and procreation, and (3) parenting and family administration (p. 9). Secondly, the "marriages made in heaven" can become reality when divine principles for marriage are incorporated in family life, even if none of the spouses are ideal or the social contexts are counterproductive (p. 48). Thirdly, the paradigm that marriage is the exclusive and lifelong covenant relationship between a male and female before God must guide any cultural customs, regional traditions, and civil prescriptions of a marriage ceremony (pp. 66–72).

The subsequent chapters, from 6 to 13, delve into several vexing issues: child marriage, incest, sexless marriages, illness, finances, divorce, remarriage, bride-price and dowry, levirate marriage in biblical times, and violence in marriage. The authors recognize that all these are sensitive topics and are careful in their approach. At the same time, they are firm in identifying the harmful practices and raising awareness of the dangers and the multifaceted problems these issues generate. The authors provide resources and strategies that might help prevent and combat child marriage (pp. 158–70), incest (pp. 188–95, 197–203), and marital violence (pp. 383–88). They also appeal to the church, as an entity, and church members, as individuals, to be prepared to provide physical assistance and psychological support to the victims of these unfortunate events.

Chapters 14 to 19 explore a variety of acute issues linked to parenting. Starting with the question of whether it is good to have children from the biblical perspective and its practicality, they discuss the ethics of reproductive technologies and genetically engineered embryos, moving on to the conversation about adoption and fostering, followed by the topic of surrogate motherhood, and then the rearing of the children of divorced couples. The gray areas of reproductive technologies (artificial insemination by a donor,

invitro fertilization, zygote transfer, surrogacy [pp. 412–20]) and genetically engineered embryos (gene-editing techniques of manipulation, grafting and transplantation, and gene therapy or enhancement [pp. 437–46]) are deliberated by the authors in the light of the biblical principles of the “one flesh” experience of husband and wife, free will, and the sanctity of life.

On a more positive note, the author in chapter 20 identifies various biblical principles that will help parents in raising and educating their children, while chapter 21 focuses on how parents can genuinely live out their Christianity and, in so doing, model for their children a contagious spiritual life. Parenting faces many challenges today and Christian parenting is becoming unpopular to say the least. In this context, divine wisdom from Scripture is a necessary and welcome guide to navigate these issues.

The discussion in chapter 22 centers on how eschatology permeates our life, from decision-making to virtue formation to relationship building (marriage included). In the attempt to answer the question of whether there will be marriage in heaven the author proposes several tentative considerations and acutions the reader to refrain from unfounded speculations and trust divine all-encompassing provision for post-resurrection marriages (pp. 602–7). Finally, chapter 23 serves as a conclusive overview on how revolutions in the history of humanity—such as the industrial, Marxist, feminist, sexual, technological, cyber/digital, gender, and queer—have influenced marriage. The author recognizes that these ideological and behavioral currents had both a positive and a negative impact on marriage and family, and he urges the readers to embody the biblical ideal of marriage and intentionally model Christian family living amidst modern challenges for the sake of future generations (p. 640).

Though technically a compilation, this volume features a unified worldview regarding marriage and family. Each chapter reflects the specifics of thought and exposition of its author; however, all of them are well written and easy to read. The argumentation is solid and grounded in research, while the information is balanced with theoretical and practical content. For the convenience of the reader, this volume includes an index of all biblical references used by the authors and an appendix containing the statements of the Adventist church, as well as documents related to the issues discussed in the book.

Family: With Contemporary Issues on Marriage and Parenting is a good resource for theologians, ethics investigators, educators, family counselors, pastors, researchers in marriage, and all those who prefer a conservative and biblical approach to issues on marriage and family. The articles abound

in biblical citations, quotations from recognized theologians and Ellen G. White, and cross-cultural real-life examples.

Diana Razmerita
Independent scholar, ROMANIA

Whiteman, Darrell. *Crossing Cultures with the Gospel*. Grand Rapids: Baker Academic, 2024. Pp. xvi + 255. Paperback \$20.

In *Crossing Cultures with the Gospel*, influential missiologist Darryl Whiteman distills a lifetime of learning, reflecting, and teaching on cross-cultural ministry. In one volume, Whiteman manages to synthesize in an approachable way much of the best known about engaging in cross-cultural ministry.

Whiteman is a well-known figure in the area of cross-cultural mission. As a well-regarded authority, Whiteman taught for many years at the E. Stanley Jones School of World Mission and Evangelism at Asbury Theological Seminary, as an adjunct professor at Yale, and interim director of the Overseas Ministry Study Center (OSMC). Whiteman combines classic anthropological training with a love for cross-cultural missionary work. He is a sought-after lecturer and missionary trainer.

Crossing Cultures with the Gospel is split into five parts. In Part I, Whitman begins with an introduction to the concept of culture and why understanding culture is essential for effective cross-cultural ministry. He articulates a view of culture that roots it in God's creation (p. 16). He argues for a reading of Scripture that emphasizes how God interacted with people in and through their cultures (p. 53). And he shows with many illustrations and theories how cultural analysis and understanding are essential to effective cross-cultural ministry. In Part II, Whiteman lays out the vision of incarnational ministry as the ideal model for cross-cultural engagement. Building on a theology of *kenosis*, the self-emptying of Jesus, he calls cross-cultural workers to sacrificially lay down their own cultures and to identify deeply with those they serve (pp. 65–66). It is in this deep identification with others that the Holy Spirit can most powerfully use cross-cultural workers to communicate the gospel in terms that can be understood across cultural barriers (p. 83). In Part III, Whiteman addresses problems of worldview and cross-cultural communication. He shows how, without appropriate humility and