

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).

The first of the NT studies looks at the NT texts from which any doctrine of the atonement must be derived (Raoul Dederen). The second of the studies in this section deals with the nature of Christ's mediatorial ministry in heaven since his ascension (Walter F. Specht). Two studies in Hebrews follow. The first rejects the Philonic view of the sanctuary of God in heaven (William G. Johnsson). The second discusses the significance of the allusions to the Day of Atonement in Hebrews (also Johnsson). The final NT study deals with the views of the heavenly sanctuary and its work as described in the visions of Revelation (Mario Veloso).

Historical studies of the atonement begin with the views of the medieval interpreters (Paul Landa) and the Protestant Reformers (V. Norskov Olsen). These are followed by summaries of the views of the atonement in the writings of John Wesley (Cedric Ward), in current general Protestant thought (Richard Rice), and in present-day Evangelical circles (David Duffie). The main studies of this section conclude with two chapters on the historical development of the doctrines of the atonement and judgment in the Seventh-day Adventist Church (both by C. Mervyn Maxwell), followed by a brief review of prominent challengers to the Adventist position (Arnold V. Wallenkampf).

The final section of the book is entitled "Theological Studies." Its contents consist of a chapter on the role and function of the sanctuary services (William T. Hyde), three studies on the atonement in the writings of Ellen G. White (all by John W. Wood), and a theological evaluation of subjective and objective aspects of the atonement (Edward Heppenstall).

There naturally is some unevenness in the writing styles and approaches taken to the topics covered in this book, as is to be expected of a multi-authored work. In general, the studies fall, however, into a somewhat similar category of writing, being more scholarly than popular. It might have been helpful to the general reader if brief biographical sketches of the authors had been included, rather than simply identifying these writers by name only. (The lack of running heads for the chapters is also somewhat disconcerting.)

The material provided in this volume furnishes a very good and useful update on the topics covered, from the standpoint of current Seventh-day Adventist scholarship, and the book can be recommended to both ministers and lay persons alike.