



Part III, 'Paradise' (chapters 6 and 7), moves to the last *cantica* of the *Comedy* and examines, among other concerns, conceptions of the mystical; the difference between the eternity of hell and that of paradise; and types of silence and their relation to language. Turner argues that paradise is a 'place of learning' (p. 259), though this is not a learning that happens through striving or repentance or desire for something lacking, nor is it a learning that could ever fail. This learning 'is not hard means to a joy separately defined, for the joy is in the learning itself' (p. 274); it happens, for example, through and as smiles. Turner offers here a particularly beautiful reflection on smiles, music, communication and love.

This summary, of course, has not done justice to the variety and richness of Turner's arguments. The book is illuminating and thought-provoking, and, particularly in its treatment of the interrelation of poetry and theology, is a significant contribution to debates in both Dante studies and theology.

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## Oliver D. Crisp, *Participation and Atonement: An Analytic and Constructive Account*

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Jeremy J. Wynne

Whitworth University, Spokane, WA, USA ([jwynne@whitworth.edu](mailto:jwynne@whitworth.edu))

It is an instance of *fides quaerens intellectum* that the universal church confesses the irreducible fact that Jesus saves and yet, on the basis of the range of biblical imagery, has held open the question of exactly how this redemption is secured. The present volume by Oliver Crisp, professor of analytic theology and director of the Logos Institute at the University of St. Andrews, offers a 'representational union account' of Christ's work as his most recent contribution to this central task of reflecting on the atonement (p. 179). The argument is rich and stimulating, broadly Reformed in its convictions, and the product of ongoing revision over the last fifteen years. In what follows, I will briefly describe the structure of the argument and then offer some appreciative concerns and comments.

The argument builds naturally in three parts. Part 1 addresses preliminary issues, starting with a taxonomy of those 'different levels of theological explanation' encompassing motif and metaphor, doctrine, model and theory (p. 32). This is followed by discussion of the kind of necessity that attaches to God's costly work of atonement. Might not God simply have resolved the situation by sheer will and no payment at all, or perhaps by treating some form of payment as if it were more valuable than it actually is? Crisp concludes that, contrary to such voluntarist notions of divine justice as *acceptilatio* or *acceptatio*, God's work in Christ 'must have an intrinsic, objective moral value...at least proportional to the sin it atones for' (p. 46).

Part 2 displays the author's expert grasp of the Christian tradition. Four approaches to atonement are each given their own chapter: moral exemplarism, ransom, satisfaction

and penal substitution. This part is wide-ranging and resists easy summary. Readers will want to consider Crisp's defence of an 'extended' version of exemplarism; the curious sidelining of physical or ontological theories in discussion of the patristic era; his appreciative reading of Anselmian theology, wherein Christ 'generates a merit that may be applied to human sin' (p. 112); and his concession that a substitute might legitimately bear the penal consequences of another's sin, though not the culpability itself. These sketches are patient, grounded in primary texts and informed by contemporary debates. They are also intended to demonstrate that within each traditional approach 'something seems to be missing' (p. 5).

The third and final part would supply that missing element. Crisp begins with a distinction. A better model of redemption, he argues, must convincingly describe both the *mechanism* of atonement and the *consequences* that flow from it. Each aspect is developed in turn. The mechanism is Christ's act of representation, whereby the incarnate Son offers penance – an 'extended apology' – on behalf of God's elect (pp. 199, 203). This resonates strongly with an Anselmian view, though the key distinction between 'being held accountable for' and 'being responsible for' is provided by the social ontology of J. R. Lucas. Distinguishable from the mechanism of atonement are the consequences which flow from it. In short, it is 'union with Christ', effected by an infusion of the Holy Spirit, which accounts for the way in which individuals are both regenerated and incorporated into the church. This is the realisation of God's decision from eternity, a secret work of the Spirit in which human beings are 'entirely passive, but not quiescent' (p. 216), and apart from which there simply would be no church.

While the argument as a whole is deferential to scripture's authority, there is very little primary engagement. Partly this is due to space limitations. However, this is also a consequence of the mode of argumentation, which favours philosophical clarification of received views, concern for minimum conditions for success and a focus on internal coherence. The cost is not just that the reader is distanced from scripture's own idiom, but that the content of the gospel is disadvantaged. For example, the 'corruption only' view of original sin is partly defined this way: 'a person born with this defect will normally inevitably commit actual sin on at least one occasion provided that person lives long enough' (p. 163). True enough. And the argument is eminently clear. However, this is quite far from the Apostle Paul's own desperate cry, 'Who will save me from this body of death?' (Rom. 7:24). If scripture is indeed the *norma normans* of theological reasoning, the arguments within the book will be most instructive for readers already well-versed in how scripture speaks.

A second concern is the limited consideration given the relationship between blood, death and forgiveness. This too is an exegetical matter. It is also a large-scale theological question about the way in which God deals with and accompanies his people throughout covenant history. Early in the book, expiation and the scapegoat are identified among those biblical themes for which exemplarism cannot account. Unfortunately, these themes are never returned to and integrated into Crisp's own proposal. Why exactly is Jesus' death to be included as part of his vicarious penitence, as Crisp writes, and how does it serve expiation in any biblical sense, unless Jesus' death was at heart an act of bearing the penal consequences of the fall? As Crisp acknowledges, this is a difficult teaching. Among other things, however, it would help explain why the sacraments – which facilitate union within the church – are so deeply permeated by language of dying and rising.

All that to say, this is a tremendously stimulating book. It is finely tuned, and a model of balance, cogency and mature judgement. Crisp leans hard into both the aseity of the triune God and a supralapsarian Christology that recognises *theosis* not as a substantial sharing in the divine life but as the dramatic end of all God's perfecting works. Most important, it is a book that reminds us that pursuit of the truth is more important than drawing parochial boundary lines or producing something novel.

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## Christa L. McKirland, *God's Provision, Humanity's Need: The Gift of Our Dependence*

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Rosemary P. Carbine

Whittier College, Whittier, CA, USA ([rcarbine@whittier.edu](mailto:rcarbine@whittier.edu))

Christa McKirland creatively combines analytic, biblical, New Testament and systematic theology to construct a pneumatocentric anthropology that is grounded in a needs-based approach, especially, as McKirland argues, in humanity's fundamental need (or 'ultimate end', p. 179) for communion with God, or what McKirland clarifies as a second-person relationship with God. Drawing on analytic philosopher Garrett Thomson (in ch. 1), fundamental needs are described as 'nonderivative, inescapable, and noncircumstantial' or intrinsic constitutive needs of human nature and existence (pp. 23–4; cf. p. 138) that play integral roles in human flourishing. 'Humanity has a forward-moving *telos* (end, goal), needs God's second personal presence to be what it is, and is meant to rely on the Holy Spirit' to transform from being created in the image of God to becoming conformed to the image of Christ through the Spirit (p. 7; cf. pp. 61, 76, 84, 141). Biblical symbols of bread, water, kin relations, tabernacle and temple are exegetically explored to demonstrate God's ongoing presence and 'over-arching means for human creatures to commune with the divine presence' (p. 63), as recounted in both Christian testaments, and thus meet that need. In a Christian view, Jesus Christ incarnates and mediates the divine presence as well as models fulfilled fundamental human need for relationship with God through the Spirit. Harm occurs when such fundamental needs for dependence on and relationship with the divine are unmet, but such harm 'does not undermine humanness' (p. 9; cf. pp. 20, 159).

Each chapter examines specific analytic, scriptural and systematic sources and then synthesises those sources to elaborate McKirland's pneumatocentric contribution to theological anthropology. McKirland engages with the *imago Dei* in the Hebrew Bible, in biblical and surrounding cultures, and in the New Testament (in chs. 2–4) to unfold the meaning of humanity and its flourishing ('to expand God's presence and reign in all the earth', pp. 34–5, 45, 70) as well as to portray Jesus Christ as the 'teleological prototype' of fulfilled humanity (p. 11, cf. pp. 49–50, 56). Nonetheless, McKirland sustains an anthropocentric imagination (except in one place – p. 184) about the *imago Dei* that supports humanity's unique relationship with God over creation, which neglects a