



**Michael M. Winter, *Atonement by the Resurrection* (Orton Southgate: Fastprint Publishing, 2017), pp. xii + 198, ISBN 978-178456-520-6. £8.50**

Winter's book attempts to defend the causal role of the resurrection in the atonement of humanity. Winter works within the Catholic theological tradition with which he is familiar, setting up his argument with reference to patristic, mediaeval, and modern atonement theories. The foreword by Cardinal Vincent Nichols emphasises the book's theological exploration of the role of Christ's intercession in the atonement – an emphasis to which I will return later. In his own preface, Winter briefly seeks to explain the need for the redeeming work of Christ and then claims that the function of Christ's resurrection and intercession have been eclipsed by the crucifixion as elements in the process of atonement, due to the influence of Anselm – a situation he seeks to remedy with his book.

The first chapter seeks to answer its titular question, "Is Redemption Really Necessary?" Winter addresses this question by examining the prevalence of wickedness among humans, discursively examining warfare, economic exploitation, slavery, and the exploitation and exhaustion of natural resources leading to climate change. Winter then concludes that redemption really is necessary because 'we are utterly incapable of the kind of collective generosity which will be required if justice is to prevail in the human race' (p. 12), vaguely linking this to original sin. Although Winter claims that only religion is able to address this wickedness, he fails to explain how religion might accomplish universal moral *metanoia* within society, beyond briefly naming liberation theology.

The second chapter deals with the crucifixion of Jesus. Winter contextualises the crucifixion in two ways: first, with the widespread occurrence of martyrdom, in which the initiative for death came from Christianity's enemies, not from God; and second, within the theology of the New Testament and Church History. Winter concludes that the writers of the New Testament regarded the death of Jesus as a sacrifice with a causal role in the atonement, but they do not confine the causality exclusively to the crucifixion, allowing causal space for other elements such as resurrection and intercession.

Chapters Three and Four present overviews of previous work on the atonement by the Church Fathers and mediaeval and modern theologians. Winter concludes that the Fathers do not present a consensus on how Christ saved humanity from sin and its consequences, that Anselm's mediaeval satisfaction theory cannot deal with reconciliation, and that modern theologians do not offer a satisfactory causal explanation for the atonement. Thus, Winter justifies this book.

Chapter Five presents Winter's understanding of reconciliation and what it requires. Considering the teachings of Jesus, the unambiguous first step in reconciliation is that forgiveness must be asked for. Winter appropriately identifies this as a simple yet profound answer. The issue becomes addressing how forgiveness could be asked for *all* of the sins of *all* of humanity. Winter's answer to this problem is to present Jesus as our competent mediator and intercessor as a consequence of the hypostatic union.

In Chapter Six, Winter examines the way in which Jesus interceded on behalf of humanity in order to secure reconciliation with the Father. Winter breaks this down into four stages: (1) Jesus identifying himself explicitly with the sins of humanity by presenting himself to John for baptism; (2) the orientation of Jesus's teaching, eliciting from people the desire for reconciliation; (3) the New Covenant inaugurated by Jesus at the Last Supper, which Winter regards as a comprehensive act of asking for forgiveness for all of humanity; and (4) the role of the glorified Christ, which is to ask for forgiveness for the sins of humans.

Winter returns to the resurrection in Chapter Seven. Winter focuses on scriptural evidence, concluding that the resurrection must be evaluated as one of the causes in the overall process of atonement. In the second half of the chapter, Winter overviews scholarship on the causal relationship between the resurrection and the atonement, concluding that none of the theologians in his Catholic tradition explain such a causal relationship.

Winter presents his solution in Chapter Eight, but before explicitly doing so, he dedicates significant space to two clarifications: first, that atonement requires both the forgiveness of sins and the establishment of a relationship of authentic harmony between the redeemed and God; and second, the necessity of knowledge of all the sins of all human

beings for sufficient intercession. It is to this second clarification that the majority of the chapter is dedicated. Winter argues that while Christ's human knowledge was limited prior to resurrection, afterward Christ's glorified human knowledge vastly increased due to complete conscious reciprocity between his (glorified) human and divine natures. Therefore, Winter's solution to the causal role of resurrection in atonement is that resurrection causes glorification, glorification causes knowledge of all sin of all humans, such knowledge causes sufficient intercession, intercession causes atonement.

While this book should be appreciated for its attempt to address the role of the resurrection in the process of atonement, its argument could have been greatly aided by clarity in presentation. Introductory and concluding chapters could have helped tie the book together and clarify the argument. As the main argument in the book is contained in the final chapter, with only the previous three chapters leading directly into that argument, the first four chapters could have been distilled into a solid introductory chapter. Winter does not come to complex or unsurprising conclusions in these chapters based on the evidence provided in them. Chapter One: Is redemption necessary? Yes. However, here, Winter uses multiple examples of human injustices in a discursive manner, rather than using philosophical or theological argumentation as to why such human injustices are injustices *against God*. Chapter Two deals with the crucifixion of Christ, which is not Winter's focus and could, therefore, be significantly shortened. The same critique applies to chapters Three and Four, in which Winter surveys previous theories of atonement, concluding, unsurprisingly, that they do not satisfactorily address the causal role of the resurrection. The space attributed to these chapters is unnecessary and could have been used for issues that Winter utilises but does not develop in sufficient depth, such as the concept of original sin and the theological need for redemption, the role of martyrdom in assessing the crucifixion, liberation theology, the concepts of eternity and divine omniscience, and addressing *why* Anselm's satisfaction theory is so influential and whether or not it is the cause for lack of attention to Christ's resurrection and intercession. The book also lacks clarity about whether it is about resurrection or intercession. The conclusion of the book suggests that Winter is indeed interested in the causal role

of resurrection; however, resurrection seems significant for atonement by Christ's intercession. This is a focus picked up by Nichols in his foreword, and it is a clarification that could again be made by including clear introductory and concluding chapters, consolidating earlier chapters in the book, or perhaps an altered book title. For then I could echo the words of Nichols concerning the attractiveness of Winter's book: 'Therefore I very much welcome its publication as a valuable contribution towards ensuring that the Atonement gives due accord to Christ's intercession' (p. iii).

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**Lesmore Gibson Ezekiel and Jooseop Keum, eds., *From Achimota to Arusha: An Ecumenical Journey of Mission in Africa* (Nairobi: Acton Publishers; Geneva: WCC Publications, 2018), pp. 179, ISBN 978-2825417003.**

In preparation for the Conference on World Mission and Evangelism (CWME) meeting in Arusha, Tanzania, 2018, African missiologist Lesmore Gibson Ezekiel and South Korean theologian Jooseop Keum have edited a volume of articles from eminent African scholars and leaders aiming to provide 'a missional trajectory from Achimota to Arusha' (p. x).

The CWME is the inheritor of the famous International Missionary Council (IMC), itself a product of the landmark Edinburgh Missionary Conference in 1910. The IMC had met in Achimota, Ghana in 1958, one year after Ghana's independence. The IMC conference was addressed by President Kwame Nkrumah, and the conference focused on the 'three-self' ideological framework of self-governing, self-propagating and self-supporting initiatives for missionary churches as Western mission agencies reassessed their work in the midst of decolonial struggles.

Times have changed. For the CWME Arusha conference, Gibson and Keums' volume includes articles about the missiological