

2:5 does not mention 'holy spirit,' its use of 'spirit' in conjunction with the exodus motif justifies his inclusion of the chapter in a volume centred around Isaiah 63.

This chapter made me wonder how Levison's story might look different if he adopted an ancient, though less popular, reading of Haggai 2:5 (see my article 'The Spirit of God in Haggai 2:5: Prophecy as a Sign of God's Spirit', *Vetus Testamentum* forthcoming). On three occasions the 'pillar of cloud' is said to 'stand' in the tent of meeting to reveal his thoughts to Moses and/or Aaron and Miriam (Exod 33:9–10; Num 12:5; Deut 31:15). So, the 'spirit' of God standing in Haggai 2:5 may refer to God's continuing to speak to his people through prophetic activity. If correct, a wider swath of post-exilic texts that present the spirit as the means of revealing divine knowledge would become part of the story (e.g. Joel 3:1–2 [2:28–30]; Zech 7:12; Neh 9:20; 2 Chron 15:1; 20:14; 24:20). Levison's story would extend beyond the moment when 'spirit' came to be spoken of as the deliverer of exodus (Isaiah 63) to a moment that also includes the 'spirit' spoken of as the means of divine self-revelation to the community.

Chapter 5, 'The Significance of the Spirit', challenges the field of pneumatology to recognise that pneumatology's birthplace is not in debates over the inner logic of the Trinity. He, thus, challenges the tendency among Christian theologians and scholars to speak of the 'holy spirit' in these passages in terms of hypostasis. His solution is to affirm more continuity with Judaism by recognising that 'holy spirit' refers to God's active presence in the world (and not to a hypostasis), is intertwined with the notion of exodus deliverance and emerges amidst crisis and community.

The Holy Spirit Before Christianity is a fascinating study and written in a lively fashion. I suspect it will provoke discussion and productive thinking among those interested in pneumatology. What makes this work perhaps most significant is that it forces readers to reckon with the tension between historical description – the historical moment when 'holy spirit' enters the script – and divine ontology – the theological prolegomena that affirms God's eternal existence as triune. Levison stands as a prophet in the midst of pneumatology, not allowing discussions to evade the historical realities within which 'holy spirit' found its way into the religious language of Israel hundreds of years before Christ's incarnation.

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Daniel P. Horan, *All God's Creatures: A Theology of Creation*

(Lanham, MD: Lexington Books/Fortress Academic, 2018), pp. xiv + 251. \$110.

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This monograph argues in detail for a Christian understanding of creation in which human beings are firmly located within 'a broader community of all God's creatures'. The rise and fall of the stewardship model of creation (which, it is argued, has

shown itself unable to solve the problems associated with the dominion model that it replaced) is first rehearsed. The author then articulates the foundations for his non-anthropocentric theology of creation in scripture and tradition, and especially its development in medieval Franciscan thought (with special reference to the concept of *usus pauper* and the virtue of *pietas*) and as a 'theology of planetarity' (in conversation with post-colonial theory). He claims that the 'primary impetus' of the work is 'to engage the theological imagination to consider anew the created order and humanity's place within it in a nonanthropocentric register', thus providing theologians with a 'new starting point for theological anthropology'.

Horan's first chapter traces the development of the dominion model of creation and of the *imago Dei* through the influence of Hellenistic and Renaissance thinking and the rise of science and technology. This is followed by a detailed exposition of the stewardship model, cataloguing its strengths and its weaknesses (among which he lists as particularly relevant what David Clough calls the 'human separatist' approach). Extended accounts of the positions of David John Hall and Pope Francis are then given. Despite such advocates, Horan argues that the guiding principle and ethos of the stewardship paradigm 'is not much different from that of dominion'; for it, too, involves a mastery over the natural world and a form of 'environmental colonialism', which need to be tempered by a 'more capacious eschatological vision of creation'. Surprisingly, the author reports that Lynn White, Jr., whose 1968 paper in *Science* kick-started the critique of the dominion paradigm, himself came to view the 'trusteeship' of stewardship as no more than 'enlightened despotism' and looked towards a more radical democratic model influenced by St Francis of Assisi.

The second part of the book develops just such a model and includes detailed consideration of elements in scripture (including Genesis) that seem to support it, as well as drawing on voices from among the ranks of classical and contemporary theologians. This last group includes many familiar British names, and although the majority of them are dealt with quite briefly it is clear from the notes in the book that they represent a rich source of arguments for the construction and defence of Horan's alternative paradigm. The present reviewer would have liked more detail here, as well as a stronger critical assessment of this paradigm's indebtedness to the Darwinian revolution. After all, it is not only in theological terms, but also in any adequate biological perspective, that humans are to be viewed 'like the rest of creation' and as 'part and parcel' of it.

The final two chapters are the most original in the book, but also the most daunting for the non-specialist. Here, Horan draws on St Francis and the 'multifarious' Franciscan school, especially Bonaventure, Duns Scotus and Peter of John Olivi, citing insights that he considers supportive of a revised creation theology. This is followed by the application of post-colonial theory to non-human nature – employing, in particular, Gayatri Chakravorty Spivak's concept of 'planetarity' (a concept that was conceived in deliberate contrast to 'globalisation'). Unfortunately, this exposition will seem to many readers to be an unnecessarily wordy and obscure, and also somewhat contentious, way of thinking about and taking seriously what is patently a position of considerable theological significance: that is, 'our inextricable place as members of and creatures always already situated within' what Horan describes as 'the cosmic community of creation'.

Despite these rather recondite passages (and its occasionally repetitive style), this is a thorough and painstaking work of scholarship that will be welcomed as a valuable resource by many who seek a modern and defensible theology of the status of

human beings in the context of the doctrine of creation. It is likely to be valued as much as a work of reference and a guide to the literature as for its relentlessly pursued, over-arching argument.

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Oliver D. Crisp, *Approaching the Atonement: The Reconciling Work of Christ*

(Downer's Grove, IL: IVP Academic, 2020), pp. ix + 195. \$22.00.

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Oliver Crisp's book is an introduction to the various theories of atonement – Christ's reconciling mankind to himself through the life and death of Jesus Christ. The (broad) format of the book is this: each chapter outlines a different account of the nature of the atonement, the various objections that account is susceptible to and concludes with a summary assessment. All the main players are represented.

Chapter 3 deals with the ransom theory of the atonement, the author having already discussed and dismissed in chapter 2 the idea that this account was the near-unanimous belief of the early church fathers. This is the view that Christ's death ransoms humanity from the possession of Satan. Crisp helpfully points out that ransom theories should be considered distinct from *Christus Victor* theories, but ultimately concludes that both theories have no viable mechanism.

Chapter 4 deals with Anselm's satisfaction view. It is important to note that penal substitutionary theories are a species of satisfaction theories, and therefore one should not read the Reformers back into Anselm. Crisp thinks Anselm's view is more robust than it is given credit for.

Chapter 5 lays out the moral exemplar view: Jesus reconciles us to God by the power of his great moral example. Hick and Socinus are taken as representatives. Crisp considers exemplar theories to be insufficiently weighty to do the work of atonement by themselves.

In chapter 6 the celebrated penal substitutionary theory – Jesus suffers the punishment we deserve on account of our sins – is discussed. Crisp thinks the objections against it (that it is in conceptual difficulty in its suggestion that an innocent person can be genuinely punished for sin, and that it 'valorises violence') are weighty. He suggests that the considerations he makes in chapter 10 will reduce some of the difficulties with the theory.

Chapter 7 discusses governmental and vicarious penitence doctrines of the atonement. Governmental theories emphasise the rectoral rather than the retributive justice of God. God must show that he is not indifferent to sin, and therefore Jesus suffers. The discussion of the vicarious penitence theory draws on John McLeod Campbell's suggestion that Christ offered penitence on behalf of sinful humanity, not that he was punished in their place. Crisp sees merits and costs in both theories.