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Adonis Vidu has written a learned, thoughtful, and intriguing study of the history of atonement as it relates to concepts of law and justice. Of particular interest in the current context of wider

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careful read for two substantial developments. In the first five chapters, Vidu traces the inter-relationship between the atonement (specifically focused on penal substitution) and understandings of law throughout history, starting a fruitful interdisciplinary discussion.

A Review of Vidu's

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"Atonement, Law and Justice"

At-one-ment With God.

Torrance defines

atonement as, " the divine work of covering and putting away sin,

thus creating ' at-one-ment ' between God

and man " (Torrance & Walker, 2009, p. 453).

William Tyndale, a Bible scholar and translator in the sixteenth century,

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created the word The atonement. At that time, no word existed in the early English language that adequately defined the Hebrew understanding of “ the process of pardoning before God ” (Brazier, 2015, p. 285).

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Adonis Vidu tackles an issue of great current debate in evangelical circles and of perennial interest in the Christian academy. He provides a critical reading of the

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history of major atonement theories, offering an in-depth analysis of the legal and political contexts within which they arose. The book engages the latest work in atonement theory and serves as a helpful resource for contemporary discussions. This is the only book that explores the impact of theories of

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law and justice on major historical atonement theories. Understanding this relationship yields a better understanding of atonement thinkers by situating them in their intellectual contexts. The book also explores the relevance of the doctrine of divine simplicity for atonement theory.

In this substantial study

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Darrin W. Snyder

Belousek offers a comprehensive and critical examination of penal substitution, the most widely accepted evangelical Protestant theory of atonement, and presents a biblically grounded, theologically orthodox alternative.

Attending to all of the relevant biblical texts and engaging with the full



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spectrum of scholarship, Belousek systematically develops a biblical theory of atonement that centers on restorative -- rather than retributive -- justice. He also shows how Christian thinking on atonement correlates with major global concerns such as economic justice, capital punishment, "the war on terror," and ethnic and

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religious conflicts.

Thorough and clearly structured, this book demonstrates how a return to biblical cruciformity can radically transform Christian mission, social justice, and peacemaking.

The American moral governmental theory of the atonement (MGT) was arguably the most

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contextualized doctrine of atonement in the history of the Protestant tradition. Hewn from the theology of Jonathan Edwards, and engineered to address the theological, political, philosophical, moral, and even economic milieu in the early republic, MGT became the doctrinal centerpiece of “ the first indigenous American

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school of Calvinism.”

As a result, it stands as a kind of theological time capsule to the people and principles that shaped the tumultuous period between the first Great Awakening and the Civil War when it flourished in America. For over a century in the Anglo-American world, the doctrine of atonement was under heavy

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construction in the broader Reformed community. By endowing new meaning to old theological terms like imputation, substitution, justice, punishment, and even atonement, MGT represents a theological watermark of sorts in Reformed dogmatics, defining its limits, testing its boundaries, and

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demanding a level of precision from today ' s theologians. This book offers a contextualization, distillation, and conversation with this Edwardsean doctrine of atonement.

Offers a new model for understanding the atonement, sensitive to

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Can wrongs be righted?  
Can we make up for our  
misdeeds, or does the  
impossibility of changing  
the past mean that we  
remain permanently

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guilty? While atonement is traditionally considered a theological topic, Making Amends uses the resources of secular moral philosophy to explore the possibility of correcting the wrongs we do to one another.

Philosophers generally approach the problem of past wrongdoing from the point of view of either a judge or a victim. They



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assume that wrongdoing can only be resolved through punishment or forgiveness. But this book explores the responses that wrongdoers can and should make to their own misdeeds, responses such as apology, repentance, reparations, and self-punishment. Making Amends explores the possibility of atonement in a broad spectrum of

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contexts--from cases of relatively minor wrongs in personal relationships, to crimes, to the

historical injustices of our political and religious communities. It argues that wrongdoers often have the ability to earn redemption within the moral community.

Making Amends defends a theory of atonement that emphasizes the

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rebuilding of respect and trust among victims, communities and wrongdoers. The ideal of reconciliation enables us to explain the value of repentance without restricting our interest to the wrongdoer's character, to account for the power of reparations without placing a dollar value on dignity, to justify the suffering of

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guilt without falling into a simplistic endorsement of retribution, and to insist on the moral responsibility of wrongdoing groups without treating their members unfairly.

Steven M. Studebaker proposes a Pentecostal approach to a major Christian doctrine, the atonement. The book

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moves Pentecostal theology of the atonement from a primarily Christocentric and crucicentric register to one that articulates the pneumatological and holistic nature of Pentecostal praxis.

Studebaker examines the irony of Classical Pentecostalism relying on the Christocentrism of Protestantism evangelical

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atonement theology to articulate its experience of the Holy Spirit, as well as the Pneumatological nature of Pentecostal praxis. He then develops a Pentecostal theology of atonement based on the biblical narrative of the Spirit of Pentecost and returns to re-imagine an expanded vision of Pentecostal praxis based on the theological

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formation of the biblical narrative. The result is a Pentecostal atonement theology that shows the integrated nature of pneumatology, creation and Christology in the biblical narrative of redemption. It gives theological expression to not only the pneumatological nature of Pentecostal praxis, but also the fundamental role

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of the Holy Spirit in the biblical narrative of redemption. The book challenges popular western atonement theologies to re-think their Christocentrism and crucicentrism as well as their atomistic tendency to separate soteriology into objective (Christological) and subjective (pneumatological)



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teacher ' s manual. As  
you study it, seeking the  
Spirit of the Lord, you  
can grow in your  
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