

creation, that is, in another universe (158). It seems to me that the author has to pay too high a price for his binocular model: this universe, which does not 'seem to be able to exist forever' (158), is left unchanged and unsaved. Salvation has to be understood in an other-worldly way. In my understanding of salvation in Christ, however, the gospel causes serious problems for the binocular view presented in this book.

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***Five Studies in the Thought of Herman Bavinck,
A Creator of Modern Dutch Theology***

John Bolt (ed.)

Lewiston: Edwin Mellen Press, 2012, xi + 196, pb,
\$20.00; ISBN: 0773425748

SUMMARY

This book comprises a selection of prize-winning postgraduate essays presented at the conference *A Pearl and a Leaven: Herman Bavinck for the 21st Century*, held in Grand Rapids in 2008. The essays cover an interesting and worthwhile range of topics – Bavinck in relation to Thomistic epistemology, natural law, Hegel, the *Pactum Salutis* and the role of women in contemporary society – and are of a good standard throughout. However, they are already four years old, and in the past four years the field of Bavinck studies has witnessed a remarkable level of output. It is perhaps unfortunate that these essays have appeared after, rather at the outset of, this period of widespread engagement with Bavinck.

RÉSUMÉ

Cet ouvrage comporte une sélection de textes primés dont le contenu a été donné à la conférence qui s'est tenue à Grand Rapids en 2008 sur le thème : « Une perle et un levain : Herman Bavinck pour le XXI^e siècle ». Ces textes de bonne teneur couvrent un large champ de manière intéressante et fort utile : Bavinck et l'épistémologie thomiste, la loi naturelle, Hegel, le *pactum salutis*, et le rôle des femmes dans la société contemporaine. On doit cependant regretter que leur publication ait attendu quatre ans car, pendant ce temps, de nombreuses études de valeur ont paru sur Bavinck et il aurait été préférable de voir ces contributions publiées au début de cette période marquée par un large intérêt pour Bavinck.

ZUSAMMENFASSUNG

Dieses Buch umfasst eine Auswahl preisgekrönter Aufsätze auf fortgeschrittener akademischer Ebene, die zur Konferenz *A Pearl and a Leaven: Herman Bavinck for the 21st Century* [Perle und Sauerteig: Herman Bavinck im 21. Jahrhundert] erschienen sind, welche in Grand Rapids im Jahr 2008 abgehalten wurde. Diese Aufsätze decken eine interessante und bedeutende Reihe von Themen ab – Bavinck und die thomistische Epistemologie, das

Naturgesetz, Hegel, der *pactum salutis* [Heilspakt] und die Rolle von Frauen in der gegenwärtigen Gesellschaft. Alle weisen durchweg einen hohen Standard auf. Allerdings sind sie bereits vier Jahre alt, und in diesen vergangenen vier Jahren sind in dem Bereich der Studien zu Bavinck viele Beiträge veröffentlicht worden. Es ist vielleicht etwas unglücklich, dass diese Aufsätze eher am Ende jener Zeit erschienen sind, in der man sich ausführlich mit Bavinck auseinandergesetzt hat.

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In 2008, a conference celebrating the English translation of Herman Bavinck's *Reformed Dogmatics* was held at Calvin College, Michigan. Entitled *A Pearl and a Leaven: Herman Bavinck for the 21st Century*, the conference was preceded by a pre-conference event at which a group of postgraduate students presented papers, with responses by a group of senior Bavinck scholars. This book, published in 2012, comprises the five prize-winning essays presented on that day.

The first essay, 'Herman Bavinck's Thomistic Epistemology: The argument and sources of his *principia* of science' by David Sytsma, is a thoroughly researched piece of work. Sytsma helpfully navigates the sense in which Thomas Aquinas' thought influenced Bavinck's approach to epistemology. Furthermore, the depiction of Bavinck as representative of historic Reformed dependence upon Thomas' epistemology provides a helpful reminder that in combating both the neo-Thomism and rationalism of his day, Bavinck was drawing on the common Christian heritage of *patres* and *doctores* of whom, he wrote, 'the whole Christian Church stands under obligation'. Also helpful is that Sytsma's article includes as an appendix an English translation of Jerome Zanchi's *De operibus Dei intra spacium sex dierum creatis*, 'De actionibus intellectivae', perhaps Bavinck's principal source on realism.

The second essay, Theodore Van Raalte's 'Unleavened Morality: Herman Bavinck on Natural Law', makes a helpful and thorough contribution to an area of much recent debate: that of the pro-natural law Reformed 'Two Kingdoms' school (most closely associated with Westminster Seminary California) and the burgeoning neo-Kuyperian movement linked to a host of cultural-renewal emphases. Van Raalte's paper is perhaps an interesting mediating work in these debates. As happens often when a book is published long after its completion, however, this paper comes across as somewhat dated in relation to these debates, particularly where it reads: 'David Van Drunen [sic] also wrote (Dec. 2007) that in a new work he will present the natural law and two kingdoms views of: Calvin, Vermigli, Zucchini...' (62 fn 15). The work in question, David VanDrunen's *Natural Law and the Two Kingdoms* (Eerdmans), appeared in 2010, two years prior to the present book.

The third essay, 'Trinity and History: Bavinck, Hegel and 19th Century Doctrines of God' by Adam Eitel, presents the interesting thesis that Bavinck's thoroughgo-

ing trinitarianism is strongly influenced by the thought of G.W.F. Hegel. Eitel begins with a critical perspective on the normative 'two Bavincks' hermeneutic applied by most Bavinck-readers until a series of publications beginning in 2011 demonstrated the fundamental flaws in this hermeneutic. (See for example James Eglinton, 'How many Herman Bavincks? *De Gemeene Genade* and the "Two Bavincks" Hypothesis' in *The Kuyper Center Review Vol. 2: Revelation and Common Grace*, ed. by John Bowlin [Grand Rapids: Eerdmans, 2011] 279-301; James Eglinton, *Trinity and Organism* [London: T&T Clark, 2012] 27-49; and Brian Mattson, *Restored to our Destiny* [Leiden: Brill, 2012] 17-18). While Eitel's willingness to critique a paradigmatic reading of Bavinck was, in 2008, a bold and highly promising move, it is unfortunate that its 2012 publication has not been updated to include significant developments in this direction.

The fourth essay, Mark Jones' 'Covenant Christology: Herman Bavinck and the Pactum Salutis', provides a helpful and comprehensive discussion of Bavinck's covenant theology in relation to his historic Reformed sources. Bearing in mind that much of the emphasis in recent works on Neo-Calvinist theology has tended to focus on cultural issues, Jones' work is useful in encouraging more balance in that regard.

The final essay, 'The Status of Women in Contemporary Society: Principles and Practice in Herman Bavinck's Socio-Political Thought' by Niels van Driel, provides a fascinating overview of Bavinck's theological and political understanding of the changing role of women in his lifetime. This paper strikes a good balance between examining Bavinck's theological commitments (particularly regarding a theology of culture in relation to general revelation) and the historical circumstances relating to his involvement in the Anti-Revolutionary Party.

It is worth noting that although the papers were written in 2008, the authors do seem to have been given the chance to update their contributions, albeit in 2010. Various footnotes refer to works published in 2009-2010 (see pages 46 fn 144, 63 fn 16, 71 fn 39, 92 fn 109). It should be acknowledged that these are strong essays, but upon reading them it is hard not to conclude that they would have been stronger had this book appeared a few years ago.

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Once Out of Nature: Augustine on Time and the Body

Andrea Nightingale

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\$39, cloth, ISBN 978-0-22-658575-1

ZUSAMMENFASSUNG

Dieser faszinierende Band ist bemüht, die vernachlässigte Rolle des Leibes in den Ausführungen von Augustinus über die Zeitlichkeit zurückzufordern. Das Ergebnis ist ein frischer Ansatz zu Augustins Ansicht über die Zeit. Eingeschlossen zwischen Eden und Eschaton finden sich die Menschen wieder zwischen der Erfahrung der Zeit durch ihren Leib als ein stets vorübergehendes „Jetzt“ und dem Sich-Ergehen ihrer Seele in Erinnerungen, Betrachtung und Erwartung. Diese Arbeit eröffnet sich durch eine sorgfältige Exegese von Augustins Spätwerken und wird gestützt durch Exkurse in seine Ansichten zu Büchern, zur Askese und zum Märtyrerkult. Als Ergebnis präsentiert sich ein fesselnder und originaler Bericht über Augustins Phänomenologie der Zeit im Licht des Sündenfalls.

SUMMARY

This fascinating volume attempts to reclaim the neglected role of the body in Augustine's account of temporality. This results in a novel approach to Augustine's view of time. Stuck between Eden and eschaton, humans find themselves between the body's experience of time as an ever-passing 'now' and the soul's swelling into memories, attention and anticipation. This thesis is unpacked through careful exegesis of Augustine's later works and substantiated via forays into his view of books, asceticism and the cult of the martyrs. The result is a compelling and original account of Augustine's phenomenology of time in light of the fall.

RÉSUMÉ

Cet ouvrage fascinant traite d'un aspect ignoré de la théologie de Saint Augustin en s'intéressant au rôle joué par la conception du corps dans le traitement de la temporalité chez l'évêque d'Hippone. Il en résulte une approche novatrice du point de vue de Saint Augustin sur le temps. Situés entre l'Éden et l'état final, les humains se trouvent pris entre l'expérience corporelle du temps vécue comme un maintenant perpétuellement en train de passer et l'âme qui tend vers les souvenirs, l'attention et l'anticipation. L'auteur élabore cette thèse à partir d'une exégèse soignée des dernières œuvres de Saint Augustin, et l'étaye en considérant certains aspects de son point de vue sur les livres, l'ascétisme et le culte des martyrs. Il rend ainsi compte de manière originale et convaincante de la phénoménologie du temps à la lumière de la chute chez Saint Augustin.

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