

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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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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to navigate Augustine within both his ancient context as well as in light of modern and late-modern interests.

The title of the volume, 'Once Out of Nature', is from a line in Yeats' poem *Byzantium* where an old man speaks of the yearnings to perfect what is merely human by being transposed into an eternal world. For Nightingale, this desire to leave our current temporality resonates with Augustine's understanding of the human condition: to be a human is to be an embodied soul travelling in two distinct types of time – 'earthly time' and 'psychic time'. The former refers to the experience of the constant transition of our bodies in the 'food chain' (her words, 11). Bodies continually morph as they ingest, grow, excrete, mature, procreate, decay and die. The body is stuck within the ever-passing 'now'. The latter refers to Nightingale's view of Augustine's famous *distentio animi*. On Nightingale's reading of *Confessions* 11, the soul in time swells away from the present into past memories and future expectations. Thus Nightingale argues for an Augustine who sees our current state as a conflicted disarticulation – trapped between two temporalities we find ourselves 'resident aliens' (again, her words) unable to coincide with God, the world, others and ourselves.

The first three chapters of the volume refine this thesis. Chapter one examines Augustine's view of temporality before the fall and after redemption. Humanity's initial state entailed Adam and Eve participating in a pristine version of earthly time; they were in time but not subject to it. Similarly, the eschaton for Augustine will involve resurrected saints rescued from earthly time and equipped with spiritual bodies that keep perfect cadence with their corresponding resurrected souls. The second chapter explores Augustine's concept of humanity's fall into duelling temporalities. Her detailed exegesis of recollections and memory in *Confessions* 10, alongside a treatment of the body's own economy, substantiates her reading of Augustine's understanding of time in *Confessions* 11. In chapter three Augustine's discourse of interiority in the *Confessions* is unfolded in light of humanity's discordant temporality. As the body grounds the self in the 'now' the mind distends the self from the 'now', thereby problematising the self such that it is unable to coincide apart from God.

The final two chapters apply the preceding discussion to two adjacent queries. In the fourth chapter Nightingale explores Augustine's view of the relationship between textuality and embodiment. Like the body's own dual temporality, Nightingale argues that Augustine viewed books as existing in psychic and material time. Drawing on a surprising parallel between the skins given to Adam and Eve and the Bible itself, she suggests the centrality of the text (as we find in Augustine's own conversion narrative) was reinforced by the close association Augustine made between bodies and books. In chapter five asceticism and the cult of the martyrs are analysed as ritual practices that reinforced the unearthly temporality implicit in Augustine's eschatology. Night-

ingale suggests Augustine's growing embrace of the cult of the martyrs was fuelled by an attempt to link divine presence with the body's dissolution from our current temporality. Similarly, she claims Augustine's rejection of food and sex served as a protest against the unending cycles implicit in fallen time.

This is a delightful reworking of traditional discussions of Augustine's view of time in light of what Nightingale sees as an overlooked development in his doctrine of the body. Her style is accessible, often restating the argument in fresh ways such that complex themes are simultaneously clarified and enriched. Thankfully, her use of terms that find their provenance in modern discussions and her interweaving of contemporary texts and writers serve to awaken the discussion, rather than hijack the development or mask a flimsy exegesis of Augustinian texts. Furthermore, although she is writing as a classicist rather than a theologian, she does not shy away from an unashamedly theological account of Augustine's view of time: St. Paul is given more attention than Aristotle and Augustinian time is developed as a distinctly *post lapsum* dynamic.

Yet her claim that Augustine believed the body had its own temporality is a bold one. The extensive and enduring debate on Augustine's view of time ensures her thesis steps onto a busy field with hard won positions clearly drawn. Two things are needed to help buttress her novel and intriguing thesis. First, in addition to her work on Paul, some will want more clarity on how the body's temporality relates to the temporal embeddedness of Augustine's Christology. Secondly, in spite of her insistence that Augustine placed body and soul in a deep inter-dependency, it is questionable if her transhumanist Augustine is a bit too ascetic. (Although the resurrected body is out of time, is it *completely* 'out of nature'?) These concerns notwithstanding, Nightingale has done a tremendous service to Augustine studies such that any future work on his anthropology must take into account this evocative case for a robustly Augustinian awareness of the phenomenology of embodiment.

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***Predestination: Biblical and Theological Paths* Matthew Levering**

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\$110; ISBN: 978-0-19-960452-4

ZUSAMMENFASSUNG

Dieses Buch eines römisch-katholischen Theologen greift den weithin belächelten Begriff der Prädestination auf mit dem Argument, dass der Leser mit Prädestination in der Schrift selbst konfrontiert wird. Levering hebt zwei scheinbar gegensätzliche Konzepte hervor: zum einen, dass Gott alle Menschen liebt und ihre Errettung will, und zum anderen, dass Gott in Wirklichkeit nur einige errettet. Der