

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 lapsus* 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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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

Autor zeigt auf, dass durch die gesamte Kirchengeschichte hindurch Theologen versucht haben, diese Spannung aufzulösen. Seine eigene Position stützt sich auf jene der Mystiker Katharina von Siena und Franz von Sales. Das Werk ist sehr hilfreich durch seinen Überblick zum Thema Prädestination in der historischen Theologie. Die zu erwartende Kritik aus dem reformierten Lager ist jedoch, dass es die Themen Verwerfung und Gottes Beziehung zur Sünde nicht angemessen behandelt. Nichtsdestoweniger ist es ein sehr empfehlenswertes Werk.

SUMMARY

This book by a Roman Catholic theologian tackles the much derided notion of predestination on the grounds that the reader is confronted by predestination in Scripture. Levering highlights two seemingly contradictory notions: that God loves all and desires their salvation, and that God effectively saves only some. He shows that throughout church history, theologians have attempted to resolve this tension. His own position is reached with support of the mystics Catherine of Sienna and Francis de Sales. The book is very useful in its overview of predestination in historical theology. The most obvious Reformed critique of it, however, is that it does not grapple adequately with the issues of reprobation and God's relationship to sin. It is, nonetheless, a praiseworthy work.

RÉSUMÉ

Matthew Levering, théologien catholique, traite dans cet ouvrage d'une notion fort décriée, celle de la prédestination, en partant du constat qu'on la rencontre dans l'Écriture. Il met en évidence deux enseignements qui paraissent contradictoires : d'une part, Dieu aime tous les humains et désire leur salut, de l'autre, il ne sauve effectivement que certains d'entre eux. Il montre comment les théologiens ont tenté, tout au long de l'histoire de l'Église, de résoudre cette tension. Il trouve un soutien pour sa propre position dans la mystique de Catherine de Sienna et de François de Sales. Le livre est très utile par sa présentation de l'histoire de la doctrine de la prédestination. Du point de vue réformé, la critique la plus évidente surgit du fait que la question de la réprobation et celle de la relation de Dieu au péché ne reçoivent pas un traitement adéquat. L'ouvrage présente cependant de grands mérites.

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The Roman Catholic systematic theologian Matthew Levering has written a rich book on an unpopular topic. He starts with the observation that the doctrine of predestination is on trial, but argues that Christian theology cannot ignore it since it arises from the Bible itself. We have to deal with two (seemingly) contradictory biblical affirmations. On the one hand the Bible says that God loves each and every rational creature and wants all to be saved (1 Tim. 2:4); on the other hand God effectively saves only some and permits others to rebel against his love eternally. It seems that one cannot hold both propositions at the same time.

Levering shows that throughout history theologi-

ans tend to take one of these positions and therefore cannot do justice to both biblical affirmations. The early Church provides representatives of three positions: Origen taught universal salvation, John Damascene formulated predestination on the basis of foreknowledge of future merits and Augustine taught predestination out of sheer grace, but only for some – which limits the extent of God's love. These positions recur in one way or another throughout the history of theology, which saw an almost general agreement on universal salvation among theologians in the twentieth century (Bulgakov, Barth, Maritain and Von Balthasar).

Levering himself takes recourse to an apophatic solution. According to him, we have to affirm both affirmations but we should not try to resolve the tension between them. We have to bear this until the final revelation in the eschaton. He uses two mystical writers to support his position: Catherine of Sienna (1347-1380) and Francis de Sales (1567-1622).

Levering starts with an overview of the biblical doctrine of predestination, especially in Paul, based on the most recent scholarship. His discussion of different theologians is well informed, well balanced and ecumenical in outlook. As such I would recommend the book as a good historical introduction to the doctrine of predestination and a guide to recent secondary literature and the primary sources.

The author's own position deserves sympathy as well, especially among evangelical theologians. His primary interest is to do justice to the biblical testimony. Reading as a theologian in the Reformed tradition, however, I got the impression that Levering sometimes too easily jumps over the difficult questions concerning the other side of predestination: reprobation. He seems to regard reprobation merely as non-election, the permission to remain in sin. He disagrees with Calvin that God's permission of sin is wilful and active, so that the deepest ground of damnation is not the rebellion of God's creatures but God's own will to condemn them, although the effective cause of their condemnation is their own will. In Levering's view, Calvin cannot do justice to texts in which God mourns about his people's rejection of his love such as Ezekiel 18:23 and Matthew 23:37 (109). After all, he already wanted to condemn them. Levering himself, however, does not really attempt to come to terms with texts that give ground to Calvin's position. In the concluding chapter he quotes such texts, e.g. Exodus 7:3-4 (God's hardening of Pharaoh's heart) and 2 Thessalonians 2:10-11 ("God sends upon them a strong delusion, to make them believe what is false"), but he seems to deprive them of their weight by stating:

Jesus guides us in interpreting such passages. He urges us to imitate God, who far from causing the downfall of sinners, loves them and serves them... He makes his sun rise on the evil and on the good... Any crimped account of God's love for each and every rational creature deviates from the perfection that Jesus teaches (187).

This is, however, not an interpretation of the aforementioned texts but only a restatement of Levering's idea that God loves all rational creatures in the same way and wills the salvation of all. It would have strengthened his argument if he had paid more attention to these texts.

Levering's disagreement with Calvin touches upon a deeper theological question. Does reprobation have a goal? Does God, in a certain way, use those who rebel against him in order to fulfil his purposes? It seems that in Levering's account of reprobation the answer is 'no': the sins of humankind (and other evils in the world) are only permitted by God (190). Why? We can only answer apophatically, like God taught Job to do. The element of truth in this is that most of the time we do not understand God's purpose in permitting evil. This does not mean, however, that God does not have a purpose with it and cannot will it actively, although he is not the efficient cause of it. If we say, as I think we should, that God's ultimate goal in history is the manifestation of his virtues through all of his creatures, then those whom he permits to rebel against him also serve that goal. This does apply to hell; it is a place where God manifests his justice, but also his abiding mercy. It also applies to human history and the Christian life. Paul says that God gave him an angel of Satan to buffet him, in order that he would not pride himself on his revelations (2 Cor 12:7). God wilfully allowed Satan to buffet Paul, in order to make Paul more humble, in order to serve God's mercy in Paul. If we formulate God's relation to sin only in terms of permission, we cannot make clear how God uses even sin for the good of his people.

To conclude, Levering has written a very useful book in which he is not ashamed to take another road than mainstream twentieth century theology. He writes in a wonderfully balanced way about positions with which he does not agree. However, with regard to God's relation to sin, he could perhaps have dug deeper.

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*Trinity, Freedom, and Love: An Engagement
with the Theology of Eberhard Jüngel*

Piotr Malysz

London & New York: T & T Clark, 2012; 245 pp.,
£65.00, hb; ISBN 978-0-567-57235-6

RÉSUMÉ

Cet ouvrage de Piotr Malysz a tout pour devenir un incontournable dans le monde académique. Il s'intéresse à deux lignes directrices de la pensée de Jüngel sur la doctrine de Dieu, à la relation entre la liberté et l'amour. Au bout du compte, il trouve l'approche de Jüngel peu satisfaisante parce que celui-ci opère avec une « logique de l'amour » qui met l'accent sur une conception problématique de la liberté avec pour conséquence que Dieu apparaît en fait

comme n'étant pas libre. Malysz propose de résoudre le problème en ayant recours à une « logique de la liberté » qui ne laisse pas la « logique de l'amour » limiter de manière trop fâcheuse la conception de la liberté divine. Cette approche de la doctrine de Dieu aura vraisemblablement d'immenses conséquences pour la manière d'aborder à l'avenir le sujet des relations trinitaires.

SUMMARY

In *Trinity, Freedom, and Love*, Piotr Malysz has produced what is sure to become a key text within the scholarship. The book concerns two trajectories of Jüngel's doctrine of God: the relationship between freedom and love. Ultimately, Malysz finds Jüngel's doctrine of God unsatisfactory in that it operates with a 'logic of love' which prioritises a problematic account of freedom in which God actually appears to be 'unfree'. The remainder of the work offers Malysz's solution to this problem in the form of the development of a 'logic of freedom' which prevents the 'logic of love' from impinging too awkwardly upon divine freedom. This approach to the doctrine of God is likely to have wide-reaching consequences for future understanding of the trinitarian relations.

ZUSAMMENFASSUNG

Mit *Trinity, Freedom and Love* [Dreieinigkeit, Freiheit und Liebe] hat Piotr Malysz ein Werk geschaffen, das ganz gewiss eine Schlüsselfunktion in der Fachwelt einnehmen wird. Das Buch dreht sich um zwei Hauptlinien in Jüngels Lehre über Gott, und zwar um die Beziehung zwischen Freiheit und Liebe. Letztlich stellt Jüngels Lehre über Gott Malysz dahingehend nicht zufrieden, dass sie sich innerhalb jener „Logik der Liebe“ bewegt, die einen problematischen Freiheitsbegriff hochhält, bei dem Gott „unfrei“ zu sein scheint. Im übrigen Buch bietet Malysz eine Lösung für dieses Problem in Gestalt einer „Logik der Freiheit“ an, die verhindern soll, dass eine „Logik der Liebe“ die göttliche Freiheit auf eine allzu seltsame Weise beschränkt. Dieser Ansatz der Lehre über Gott dürfte weitreichende Auswirkungen haben auf das künftige Verständnis der trinitarischen Beziehungen.

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The perennial attraction of the scholarship of Eberhard Jüngel is not hard to determine on a quick glance through his theological writings. Combining a sharp perceptiveness with a seemingly limitless breadth of knowledge, the result is never dull and more often than not stunning. Unfortunately, the same cannot be said for much of the secondary literature which has a repetitious tendency to reduce Jüngel to nothing more than a disciple of Karl Barth. In *Trinity, Freedom, and Love*, Piotr Malysz has eschewed the standard repetition of *Jüngelstudien* and produced what is sure to become a key text in the scholarship. By re-locating Jüngel in closer proximity to Martin Luther, Malysz offers a careful resolution of the glaring lacuna in the prevailing readings of Jüngel's theology: what does it mean to call Jüngel a 'Lutheran theologian'?