

subsequent murder by Absalom's agents, and Absalom's rebellion against David are events that demonstrate this point (101–17). To make matters worse, paternal love is a debilitating characteristic for David when it comes to punishing Amnon and Absalom for their respective (mis)deeds. Sovereigns cannot be weakened by love of family. In the eventual contest over David's successor, Solomon's actions toward Adonijah (chapter 4) demonstrate the tensions and ambiguities between justifications and motivations for political actions.

The significant degree to which Halbertal and Holmes quote and summarize the biblical stories makes this book appropriate for readers unfamiliar with the Bible or scholarship on Samuel. It is useful for undergraduates if supplemented by other scholarly work, since Halbertal and Holmes are overly laudatory about the abilities of their reconstructed biblical author and too pessimistic about political power as represented in Samuel. Other views, more concerned with critical analysis of the topic, are needed. For example, what do Halbertal and Holmes mean by "political power" or "power" more generally? What sort of political theory informs this notion? This is especially important, since they think the insights about political power in Samuel "[illuminate] important features of every political order" (167). For them, power is something tangible that can be gained and lost, since it can be amassed and protected by sovereigns (67). This is a zero-sum understanding of political power, one I'm not convinced is shared by the author of Samuel. But then, Halbertal and Holmes hold a particularly modern notion of the author function, which is itself a sort of zero-sum game, since only single authors are in complete command of their materials (177; apparently authors wield sovereign-like power). Finally, little consideration is given to the role the deity plays in the narrative or how the deity affects political power. In Samuel, that role is significant.

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The Hidden and the Manifest: Essays in Theology and Metaphysics. By David Bentley Hart. Grand Rapids, MI: Eerdmans, 2017. x + 358 pages. \$42.00.

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This book collects scholarly essays published by David Hart over the past two decades, and adds three previously unpublished pieces. This brilliant book can be read in a number of ways, with rich insights to be gained in a number of intellectual domains. It should primarily be read as an introduction to Christian philosophy.

The heart of the book is Hart's contention that Nicaea's affirmation of the consubstantial divinity of the Son produced a revolution in metaphysics. Prior to Nicaea, even Christian thinkers tended to think in terms of a transcendent One whose power and presence are mediated to us by semidivine intermediaries, with the result that intermediaries such as the Neoplatonic "nous" (or the Son) were imagined to get us closer to God and to make it possible for God to have contact with creatures. After Nicaea, however, it becomes clear that God is infinite triune plenitude, the source and cause of all finite being and the ground of all distinction. God's radical transcendence allows him to be intimately present to creatures.

A proper understanding of the transcendence of God enables us to appreciate the analogy of being. Far from constituting a pathway to God that makes Christ redundant, the analogy of being insists upon the transcendence of God and upon our dependence on God for finite existence at every instant. The analogy of being insists that God's "being" is not in any way like ours. But because God is our Creator and we exist through him, our existence is not utterly equivocal to God's: even if we cannot comprehend what God's "existence" means, we can know that God is, in an unimaginable infinite mode, every perfection of being. Employing Gregory of Nyssa (and Augustine as well), Hart describes the image of God in us as a mirror, so that human nature is perfected when we contemplate and imitate the wisdom, love, and beauty of the triune God.

Conceiving of the world as God's text (and suggesting that modern philosophy suffers from the attempt to read the world as revelatory of a self unnarrated by God), Hart argues that modern philosophy arises from the effort to find "a self beyond subjectivity," or, put otherwise, "the desire to see and know ourselves pellucidly" (71) without seeing or hearing God, and thus within an immanent eschatological frame. Hart shows the failure of this interpretive project, which begins with the self alone and ends with no self at all. He moves at high speed, but with precision, through Descartes, Kant, Fichte, Hegel, Kierkegaard, Nietzsche, Husserl, Heidegger, Deleuze, Levinas, Nancy, and Derrida. Lastly, he offers an alternative rooted in the Christian "belief that only God tells and has told the tale correctly, and by the hope that the self narrated in 'me' by God's creative Word is a story to which 'my' telling can conform itself in love" (80).

If modern philosophy displays the idolatry of the self, ancient philosophy also denies God, according to Hart. It does so by positing an immanentized infinite or by making the infinite a purely negative concept, an unintelligible formlessness. Hart connects the immanentizing of God with a zero-sum universe that makes blood sacrifice (as expressive of, and submissive to, the reign of the cosmic cycle of birth and death) necessary—a view of sacrifice

overcome by Christ's Cross. Hart marches us through the thought of Anaximander, Empedocles, the Pythagoreans, Heraclitus, Parmenides, Plato, Aristotle, and the Stoics. Plotinus stands as the great exponent of the transcendent One, who is knowable and active only in semidivine intermediaries, and who brings us back to the Nicene revolution.

In the background of much of Hart's work is Heidegger, whose effort to overthrow "metaphysics" is emblematic of the modern forgetting of the Nicene revolution. But Hart's book is not all philosophy: indeed, perhaps its most important essay is "The Myth of Schism," which charts an intriguing path for East-West ecumenism. I note also his argument that Christian freedom is inevitably in some sense "anarchic," because of its law of love.

Suffice it to say that this book merits the widest possible readership.

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The History of Courts and Procedure in Medieval Canon Law. Edited by Wilfried Hartmann and Kenneth Pennington. History of Medieval Canon Law. Washington, DC: The Catholic University of America Press, 2016. xiv + 506 pages. \$75.00.

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This volume is the fifth to appear in a series on the history of canon law. Two volumes are yet awaited: *The History of Canon Law to 1140* and *The History of Medieval Canon Law in the Late Middle Ages, 1234–1500*. The material in this volume has chronological overlap with the latter book and with *The History of Medieval Canon Law in the Classical Period, 1140–1234* (2008); its focus is thus the High and late Middle Ages. It brings together experts in the jurisprudence of procedure and the practice of medieval courts. Two contributors (Antonio García y García and Charles Duggan) are now deceased; Pennington and Anne Duggan prepared the final versions of each, respectively, for publication. The other contributors are Barbara Deimling, James A. Brundage, Charles Donahue Jr., Brigide Schwarz, Sara McDougall, R. H. Helmholz, and Péter Cardinal Erdő. Pennington is responsible for the introduction and the chapter on the jurisprudence of procedure.

The volume is large and in some places (e.g., on the papal curia) overly detailed, but it will be indispensable to any scholar working on canon law, the *ius commune*, ecclesiastical courts, and secular courts. Anyone researching medieval court cases should consult the contributions here in order to put them in context and gain a greater understanding of medieval legal terminology and personnel, standards of court procedure, and jurisprudential norms