

This book is indispensable to any seminary student and pastor and should be the first book in any shelf. This book fulfills a twofold purpose: (1) It points the student and pastor to the best resources and by so doing (2) allows the individual to make the best and most valuable purchasing decisions, thereby saving money. The only tinge of sadness is in Zondervan's decision to print this volume on low-grade paper, which does a disservice to this invaluable contribution. This tenth edition is a welcome update to a crucial resource and cannot be recommended more highly.

Eike Mueller

Adventist International Institute of Advanced Studies, PHILIPPINES

Revelation: A New Translation with Introduction and Commentary, Anchor Yale Bible, by Craig R. Koester. New Haven: Yale University Press, 2014. xlii + 881 pp. ISBN 978-0-3001-4488-8. Hardcover, US\$125.00.

Craig Koester's commentary on Revelation in the Anchor Yale Bible series replaces the earlier commentary by J. Massyngberde Ford (1975) much like Joel Marcus's commentary on the book of Mark replaces the weaker volume by C. S. Mann. Koester's volume follows the same basic format as other commentaries in the series. First, a fresh translation is rendered of the text of Revelation. Second, an extensive introduction addresses the standard questions of authorship, dating, structure, and theological concepts. Finally, the main section of the commentary elaborates on the individual passages. As in other Anchor Yale Bible commentaries, Koester maintains the distinction between Notes and Comments.

The former section addresses specific issues of the original text, for example textual variants and detailed comments, while the latter discusses exegetical and theological concepts, though considerable overlap occurs between the two. Koester maintains this basic outline but varies in two critical regards: he adds sections on the history of interpretation and on literary studies. First, as he did for his acclaimed commentary on Hebrews in the same series, Koester adds an extensive history of interpretation at the outset of the volume before entertaining any introductory questions. This section is divided into the major interpretive epochs and briefly positions all major interpreters of various traditions on the general topics and issues of Revelation. Additionally, the

beginning of each unit of Revelation in the main commentary section contains a specific history of interpretation for that particular unit. Second, again in parallel to his Hebrews commentary, Koester minimizes source critical consideration and instead “treats the text in its final form” (p. 71). This leads to the addition of a large section on literary studies—both narrative and rhetorical. Here he discusses among others plot, characters and characterization, spatial and temporal settings, and literary style.

These additions to the general format are not haphazard but reflect Koester’s interpretive view which might best be described as “inclusive.” That is, the author is informed and values a variety of different interpretive methods, conclusions, and approaches and includes the positive elements from various perspectives into his commentary. This becomes clear in the description of his own methodology in which he lists the major interpretive lines (preterist, futurist, historicist, and idealist) but states, “These categories are more problematic than helpful. In practice, interpreters often blur the lines between categories and ask many other types of questions” (p. xii).

Thus, Koester is less concerned about critiquing various views as promoting the best textual evidence. For example, he accepts, at least on the meta-narrative, a progression from John’s time to the second coming, while still accounting for the first century background and setting. “Christ is expected to come to bring the final defeat of evil and redemption of his people. Instead of a local or contingent coming, ‘every eye will see him’ (1:7)... Yet Revelation also assumes that Christ is already present and uses language that blurs the lines between his local and final comings” (p. 851).

Consistently, Koester presents and discusses representative views in each section of the commentary, yet without getting lost in minutia. Also, Koester’s structure of Revelation is only divided into “two main parts with three cycles in each part” (p. 112) along with an introduction and conclusion. Compared to other detailed structures, such as Kenneth Strand’s or David Aune’s structure, this more bare-bones approach allows Koester to focus on interpretation rather than structuralism. Detailed discussions of the interaction of meaning and structure occur in the respective sections; for example, Rev 11:19.

In addition, Koester’s “inclusive” perspective employs advances in literary studies in the book of Revelation such as the works by James Resseguie and James Barr. Koester even argues that the interpretation of Revelation transcends the realm of theological scholarship and therefore a good commentary should also “consider popular literature, art, and music” (p. xii). It is important to note though that Koester does not succumb to trivialization in this process.

As is to be expected, various religious traditions and interpreters, will disagree with Koester's conclusion. Koester's inclusive approach throughout the commentary, though, gives a voice to various views and engages in thoughtful reflection with the major interpretative lines and newest literary research. This is one of the premier commentaries on the book of Revelation and every serious scholar of Revelation will need to consult and engage with this contribution.

Eike Mueller

Adventist International Institute of Advanced Studies, PHILIPPINES

A History of Western Philosophy and Theology, by John M. Frame. Phillipsburg, NJ: P&R, 2015. xxxi + 578 pp. + 32 pp. prefatory remarks + 165 pp. appendices + 46 pp. glossary + 46 pp. bibliography + 8 pp. illustration credits + 32 pp. index. ISBN 978-1-62995-084-6. Hardcover, US\$59.99.

John M. Frame, professor of systematic theology and Christian philosophy at Reformed Theological Seminary (Orlando, FL), wrote more than a dozen books. He is well known for his *Theology of Lordship* series. Beyond his academic schedule, he actively writes on the blog co-authored with Vern Poythress (www.frame-poythress.org).

A History of Western Philosophy and Theology is a textbook for those interested in the interaction between philosophy and Christian theology. He defines philosophy as "the disciplined attempt to articulate and defend a worldview" (p. 1). The author points out that the Bible also articulates a worldview. Christian philosophy becomes "philosophy with a Christian worldview" (p. 4). Frame identifies Christian philosophy with Christian theology. But theology is "the application of the Word of God, by persons, to every aspect of human life" (p. 4). Therefore, it is the duty of Christian theology to critically evaluate philosophy. This deontological reason drives the authorial invitation to a scriptural evaluative journey of major non-Christian and Christian thinkers. It is a subjective and somewhat biased evaluation, as the author himself recognizes. Still, it is a journey with many insights and profound reflections on the philosophical ideas that shaped Western thought.

Frame presents the history of philosophy as a "spiritual warfare in the life of the mind" (p. xxvi). The conflict is based on an antithesis between