

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.

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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

non-believers and believers. Admitting his dependence on Cornelius Van Til's understanding, the author uses a "triperspectival understanding of the world" (p. 16) as an assessing criterion. God's presence, authority, and control are reflected in the ideatic conflict. From this perspective, human knowledge becomes also triangular: situational, normative, and existential. All these elements are to be maintained together, in order to have an understanding of the whole reality. When these elements are only partially adopted, philosophy becomes autonomous, reflecting the effects sin had on metaphysics, epistemology, and axiology.

The book is structured into thirteen chapters, followed by twenty appendices. The first chapter presents philosophy in relation to the Bible. In this chapter, he presents his basic premises and arguments. Chapter two surveys Greek philosophy. Chapter three points out how Greek philosophy influenced early Christian thinkers. Compared with other theologians (Justin Martyr, Irenaeus, Tertullian, Clement of Alexandria, Origen, and Athanasius), Augustine receives considerable attention. The fourth chapter outlines medieval philosophy. Anselm of Canterbury and Thomas Aquinas are the primary foci, while other philosophers like Boethius, Pseudo-Dionysius, Erigena, Dunus Scotus, Occam, and Eckhart receive brief mention.

Chapter five opens the modern period with succinct presentations about the Renaissance, Reformation, post-Reformation, continental rationalism, and British empiricism. The theological and philosophical outlook of Luther, Calvin, Descartes, Spinoza, Leibniz, Hobbes, Locke, Berkeley, and Hume are each evaluated. The period of Enlightenment is portrayed in the next chapter through several philosophers: Lessing, Pascal, Butler, Edwards, Paley, and Reid. The seventh chapter focuses on Kant and his successors (Hegel, Schopenhauer, Feuerbach, and Marx). Chapter eight closes the presentation of the modern period by analyzing the theology of Schleiermacher, Ritschl, Hermann, von Harnack, and Kierkegaard.

Chapters nine through thirteen cover the twentieth and twenty-first centuries. Nietzsche, pragmatism (Peirce, James, Dewey), phenomenology (Husserl), and existentialism (Heidegger, Sartre, Jaspers, Merleau-Ponty, Marcel, and Camus) are described in chapter nine. The tenth chapter constitutes the first of the two-part presentation of liberal theology. The list is opened by the first four influential Bs in theology (Barth, Brunner, Bultmann, and Bonhoeffer). Other influences are mentioned such as Tillich, new hermeneutic, different quests for historical Jesus, *Heilsgeschichte*, Christian atheism, secular theology, and *Hartford Declaration*. The eleventh chapter continues the presentation of liberal theology. Moltman and Pannenberg are treated together with process theology, open theism, liberation theology, and postliberal theology.

Chapter twelve deals with language philosophy. Moore, Russell, and Wittgenstein are introduced, followed by a presentation of other major trends: logical positivism, ordinary-language philosophy, analytic philosophy, structuralism, poststructuralism, deconstruction, and postmodernism. The last chapter of the book presents some recent Christian philosophers, mainly in the Reformed tradition (Kuyper, Dooyeweerd, Clark, Van Til, Plantinga, Wolterstorff, Alston, Mavrodes, Vanhoozer, Meek, and Poythress). Other traditions are lightly touched (C. S. Lewis, MacIntyre, Swinburne, Helm, Rosenstock-Huessy, and Milbank).

The twenty appendices consist of material authored by Frame, supplementing different chapters from the book. Covering almost 160 pages, they comprise seven articles from the *New Dictionary of Christian Apologetics* (2006), two book chapters from *God's Inerrant Word* (1974), nine book reviews, a mail correspondence with Gordon H. Clark, and a conference article on Van Til. After the glossary, bibliography, credits, and indexes, the book ends with a chronological chart of turning points in the history of philosophy and theology.

With some minor observations, Frame's book is a well-organized historical account of Western philosophical and theological thought. It encompasses a broad array of personalities while offering a succinct presentation and evaluation of each. The focus on recent philosophical and theological trends makes the book relevant for present times. The reader can easily navigate through the legible text. Numerous interconnections of different parts, the chapter's outline present on every even page makes reading a pleasant activity. Since this book is purposed as a textbook, the author adds after every chapter detailed study questions, an expanded bibliography (both print and online), famous quotes, and lists the corresponding free audio lectures on the history of philosophy from the Reformed Theological Seminary on iTunes University. Readers other than students need to keep in mind that this is a primer when they encounter the variegated appendix. It is presented to help students explore the topics from different angles.

Written from a Reformed perspective, the book uses insights from this theological tradition to evaluate all other perspectives. At times the author candidly admits such subjectivity, as when he affirms that it is in the Calvinistic tradition where "there is more hope to be found" (n. 1, p. 513). Hence, when he discusses recent Christian philosophy in chapter thirteen, he mentions almost exclusively Reformed theologians and philosophers. This position becomes a drawback for several reasons. First, by reducing Christianity to the Reformed tradition severely limits and opens the book to criticism. Second, other positive theological contributions are neglected. Third, it limits the potential audience of the book.

Several other important observations are necessary to mention. First, the introductory chapter is well-written and clear, but a corresponding conclusion is missing. Instead, a short epilogue abruptly ends the discussion (pp. 560-1). Second, while Frame uses mainly primary or secondary sources, it is surprising to find a long Wikipedia quotation when discussing open theism (pp. 448-9). He also lists in the general bibliography seven Wikipedia articles (p. 828), which one could wish that he would provide more credible sources.

Despite these minor flaws, *A History of Western Philosophy and Theology* is a useful introductory book for students in the field of theological studies. It offers an evaluation of different thinkers throughout history from a Reformed perspective. Of course, in order to achieve a broader historical and theological perspective, the student should consult other books, like the second edition of *Philosophy for Understanding Theology* (Diogenes Allen and Eric O. Springsted), *Historical Theology* (Allister E. McGrath), or the three volumes *A History of Christian Thought* (Justo L. González).

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Delivered from the Elements of the World: Atonement, Justification, Mission, by Peter J. Leithart. Downers Grove: InterVarsity Press, 2016. 368 pp. ISBN 978-0-8308-5126-3. Softcover, US\$30.00.

Peter J. Leithart, professor of theology at New Saint Andrews College (Moscow, ID) and president of Theopolis Institute (Birmingham, AL), is a creative and deep theologian. His passion for theology extends beyond the classroom into the virtual public square, where he is actively writing for www.firstthings.com. He authored and co-authored over 25 books, besides numerous articles published in various journals, both popular and academic.

Delivered from the Elements of the World is one of the latest books written by Leithart. It echoes his preoccupation with the topic of Christianity: the atonement. The fundamental premise underlying the argument is that religion cannot be separated from society or culture. Hence, an “atonement theology *must* be social theory” (p. 17). Still, atonement does not become social gospel. Instead, it transforms society actualizing