

easy to navigate, making it an ideal volume for seminary students, pastors, and graduate students looking to get a handle on the second century. Kruger's discussions and assessments are careful and balanced, and he does not claim too much from the sources. He draws generously from primary sources with an appropriate amount of detail. When a book reads effortlessly and the organization seems obvious, then you know the author has worked diligently to create a well-crafted product. Such is the case here.

Reviewers should hesitate to identify explicit areas where they wished for more from an author; they often represent the reviewer's interests more than the author's. Even so, I did wish for more in a couple of areas. First, the role of the resurrection in early Christianity vis-à-vis the theology of its Greco-Roman neighbors warrants even more attention. For in many ways, the early Christian message is a message of the resurrection, which also has implications for Christian ethics. To be sure, Kruger is aware of the importance of the resurrection, but more exposition would be fruitful. Second, much of Kruger's discussion on church leadership in chapter 3 deals with the nature of eldership. His discussion, which argues for the interchangeability of elder and bishop in the earliest days, is a welcome contribution. He does not, however, follow up his solid discussion of the importance of women in early Christianity (ch. 1) with a consideration of the role of women in relationship to the office of elder. Perhaps the answer is clear enough that no discussion was needed—there is no apparent reason to see a wholesale deviation from the widespread first-century practice of male eldership (cf. Acts; 1 Timothy; *Didache*) in the second century. Even so, readers would benefit from seeing how the nature of church leadership interfaced with the prominence of women in early Christianity.

Kruger opens his volume by noting the growing similarities between the second-century church and the Western church in the twenty-first century. All those seeking to be faithful in our century have much to learn from the church in the second century. To this end, Kruger's volume provides an excellent and practical entrée.

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John M. Frame, *Theology in Three Dimensions: A Guide to Triperspectivalism and Its Significance*. Phillipsburg, NJ: Presbyterian & Reformed, 2017. Pp. 107. \$10.00, paper.

The strengths of triperspectivalism, in my opinion, are its biblical and Trinitarian basis, its experiential validity, and its theological "freshness." All of these strengths are introduced in this text. In just over one hundred pages, John Frame has offered a guide to the theological methodology that he and Vern Poythress have implemented for decades. Because this methodology has given so much to the global church and helped many laymen and scholars glimpse the richness of God's general and special revelation, it is important to reflect on its roots and its ongoing significance.

The book opens by accenting the experiential validity of perspectivalism and linking it to the nature of God. First, Frame shows how we all rely on multiple perspectives to enhance and deepen our understanding of the world around us. A perspective is defined

broadly as “(1) a view of something (2) by someone (3) from somewhere” (p. 2). The perspectives that we have are inclusive of one another, since perspectives by nature offer a different vantage point of the same object or concept. What’s more, every perspective is not only a vantage point from which we view something else, but a vantage point on all other vantage points. Herein lies the richness and inexhaustibility of perspectivalism. Second, he points out how our access to a myriad of perspectives is a dim reflection of the qualitatively different and infinitely vast perspectival knowledge of God. For Frame, God is “not only omniscient but omniperspectival” (p. 5). He knows and sees all things from every possible perspective. And it is in God’s revelation that we are given “some access to [God’s] own perspective, the omniperspectival, the perspective that includes and corrects all other perspectives” (p. 8). This takes the form of general revelation, special revelation, and “existential revelation,” God’s revelation within us as image bearers. He ends the chapter by noting that the perspectival nature of reality is in essence a mark of unity for God’s creation, for all perspectives are inclusive of all the others.

Frame moves on in the second chapter to explore the roots of triperspectivalism in the nature of God himself, both in relation to God’s attributes and his triunity. First of all, because God is a simple being, all of his attributes are perspectively related to one another. That is, “we can learn about one attribute from the perspective of any other” (p. 16). Thus, there is both unity (objective sameness) and complexity (multiple perspectives) evident in God’s attributes. One of the benefits of approaching the divine attributes this way is that we see them as “personal qualities, not impersonal entities or forces. God’s power, for example, is not an impersonal force but a person exerting his will” (p. 16). Second of all, the Father, Son, and Holy Spirit also reveal something of this unity and complexity. The persons of the Godhead, of course, are *not* perspectives, which would conjure up the specter of Sabellianism; rather, they are distinct agents who interact with one another in Scripture (John 5:19; 16:13; 17). Yet, similar to the way in which perspectives are inclusive and “in” one another, the divine persons are “in” one another (perichoresis). In fact, perichoresis is the archetype, the original, upon which the coinherence of perspectives is grounded.

In this chapter, Frame also introduces what has come to be the hallmark of his theology: the Lordship attributes of *authority*, *control*, and *presence*. These are linked to the Father, Son, and Spirit, respectively. These Lordship attributes are perspectively related (p. 21). God’s control entails his authority and presence. His authority entails his presence and control, and so on and so forth. Each Lordship attribute can be understood as a perspective on the other two. From here, Frame introduces another one of his famous triads: the *normative*, *situational*, and *existential* perspectives. These are linked to God’s Lordship attributes, and again are perspectively related.

Much of the rest of the book looks at these perspectives in light of biblical teaching. For instance, the gospel (ch. 3) “tells us what God has done to save us. Triperspectively, it tells us what God wants us to do (law) [normative], what God has done through the years to redeem us (history) [situational], and how God renews us from within by his Spirit (regeneration and sanctification) [existential]” (p. 31). He also applies the normative, situational, and existential perspectives to our knowing, choosing, and feeling (ch. 4). The following three chapters (chs. 5–7) look at each perspective in a bit more detail.

Frame ends the book with a focus on pragmatics: what do we do with our perspectives, with our perspectival knowledge? He advocates for balance, which is buttressed by the inclusivity of perspectives, and then suggests how perspectivalism could enhance our understanding of salvation, God's Word, the Christian life, philosophy, and apologetics. Additional space is given to examples of how we might read Scripture triperspectivally so as to notice and glean more from biblical texts. In this sense, triperspectivalism has the potential to reveal more of the depth of Scripture, the richness of God's Word.

One does not need to agree with all of Frame's conclusions and methodological applications to benefit from this book. And to do full justice to Frame's methodology, one would have to consult his other volumes, especially his *Doctrine of the Knowledge of God*, and the long list of Poythress's works, such as *Redeeming Philosophy*. But the book lives up to its title, presenting theology in three dimensions and showing how such an approach can be useful to Christians. What makes this book a "guide" (as the subtitle indicates) is the simplicity of discourse and the structure of each chapter. The simple, clear prose is complemented by chapter-ending questions for review and reflection, as well as a glossary of key terms and recommendations for further reading. This helps shape the book into an ideal introduction to Frame's thought.

Though a book of this length is limited in its depth, it would be helpful to see Frame draw out how triperspectivalism is related to the Trinity in greater detail. He addresses this relationship, but on a more cursory level. One would need to delve into his other books to get a fuller treatment. But perhaps that is the point of an introductory text such as this: it serves as a gateway rather than a destination.

As triperspectivalism continues to be implemented and studied, this book will take a prominent place for it is Frame's own presentation of what we might call the theme of his life's work. Regardless of whether one embraces or critiques triperspectivalism, one cannot overlook it as a theological methodology, for it has given thousands in the global church a fresh and biblical way to view not just theology, but all of life. As such, this text is a welcomed introductory resource, one that will point readers to the volume and genius of Frame's theology.

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Thomas R. Schreiner, *Covenant and God's Purpose for the World*. Short Studies in Biblical Theology. Wheaton, IL: Crossway, 2017. Pp. 119. \$14.99, paper.

"Covenant theology" is an oft-used phrase but theologians mean different things by it. Tom Schreiner has written a very good summary of the covenants and their relationship, especially from a New Reformed Baptist perspective. He addresses and explains the covenants of creation, the covenant with Noah, Abraham, Israel, and David, and concludes with explaining the new covenant. Each covenant develops the earlier covenant(s). He defines a "covenant" as "a chosen relationship in which two parties make binding promises to each other" (p. 13). He sees that all covenants have