The culmination of the author’s decades of study, teaching, and research, this second volume in the Systematic Theology series begins with an examination of the realities of the existence of God and His nature, focusing on His attributes. The next section, Creation, studies the biblical understanding of God’s work—past, present, and future—and explains the scientific views associated with the origin of all things.

My Personal Review:
Dr. Geisler is a prolific writer in the Evangelical tradition. This tradition presumes Biblical inerrancy, and the fundamentals and distinctives of Calvinism. Within this tradition, this is certainly the most comprehensive and creditable exposition of Evangelical systematic theology presently available in print. It assumes nothing, builds from Volume One to the end in Volume Four.

Dr. Geisler provides in depth historical backgrounds for each of the topics he discusses and critiques each of the historical positions from an evangelical perspective. Even without holding all of the positions posited, these book are good expositions of most of the conflicting theories in the fields of systematics.

Volume Two is in two parts. The first part is an in depth exposition of the attributes of God and concludes with a chapter addressing the response expected from the believer to those attributes treated as a practical matter: how, for example, the believer will respond to God's beauty, or His impassibility.

The second part concerns with the now controversial subject of creation. There are, Dr. Geisler thinks, three schools of thought about creation: materialistic, those who hold the cosmos was created from preexistent matter (ex materia), held largely by those without a belief in God, theist -- positing the creation of the world by God from nothing (ex nihilo), and pantheistic, who hold that creation came from God (ex Deo). These alternative explanations of our cosmology are dealt with and the consequences for belief in any of the theories, is set out in about 450
pages. The question of evolution vs theology is the subject of an Appendix so that that discussion does not take over the more basic approaches to creation.

There are extensive quotes from the most important voices in the fields under discussion, and in those fields where I have a marginal competence, the quotations seem to set forth the author's view rather than being redacted by Dr. Geisler to permit him to deal with strawmen.

In the whole four volume set, each chapter contains its own Sources list, and the references are to that shorter list. There is a full bibliography at the end of each volume, a comprehensive table of Scriptural citations and a good index.

The Table of Contents is cryptic, the index exhaustive. Each volume also contains Appendices of varying lengths to discuss matters that are tangential to the discussion in the main volume, or that are covered in several places in the set (for example Christology is covered in Volume Two as a part of the discussion of God, but it is also covered in soteriology in Volume 3 and in eschatology in volume 4.

This book is not a baby version of seminary. It permits study in the depth you wish to give a subject. I recommend it for students of systematic theology, to Sunday school teachers (I use the section on eschatology in part of a twelve week discussion of the Olivet discourse and Revelation concerning Jesus' teaching on the last days, for example), and to serious seekers of knowledge. If you look for an in depth discussion of Protestant theology, its relationship to Catholic theology, and critical reviews of the intersections between theology and philosophy, this is the place for the Protestant to begin. For the Roman Catholic, Aquinas, Summa Contra Gentiles or his Summa Theologica would be a better starting place, although Geisler;s discussions of Augustine is outstanding for either sect. Any serious student of the differences between Catholic and Protestant theology will find many months's of well written, clear and cogent "meat" in these volumes.

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