

The book's construction suggests that its intended audience is French-speaking students of theology. Notes are infrequent and usually simple references to the texts under discussion. There are copious citations from the Fathers in French, and they are intended to give the reader an idea of how each Father argued, rather than to justify a point in F.'s own argument. F. generally employs the translations found in the series "Sources chrétiennes" and "Les Pères dans la foi" (which he occasionally corrects); and Greek terms, with the occasional word in Syriac, are presented in transliteration if at all. Critical questions are treated cursorily though responsibly. A guiding thread is the frequent references to the French version of Alois Grillmeier's *Christ in Christian Tradition*, which I imagine is supposed to accompany use of F.'s book. There are brief bibliographies, almost exclusively of books in French, and a simple index of the principal Fathers discussed in the main text. The scarcity of French seminarians suggests light sales of this volume, but F.'s students will surely benefit from his research into this aspect of the history of Christology, and now so can we.

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Introduction to Wolfhart Pannenberg's Systematic Theology. By Gunther Wenz. Translated from the German by Philip Stewart. Göttingen: Vandenhoeck & Ruprecht, 2013. Pp. 267. \$39.95.

In this introductory volume by one of Pannenberg's most notable students and his successor as the director of the Institute for Fundamental Theology and Ecumenism at the Ludwig-Maximilians Universität München, Wenz makes a valuable contribution to the body of secondary literature available in English on Pannenberg. The work is structured as a reading companion to Pannenberg's three-volume *Systematische Theologie* (1988–93; hereafter *ST*). However, it differs from other introductions to the work (such as Stanley Grenz's *Reason for Hope*) in that W.'s volume focuses primarily on earlier major publications by Pannenberg that fill out the presentation in his *ST* rather than acting as a summary popularization of the work.

The introductory chapter entitled "The Thematic Content and Scientific Character of Systematic Theology" provides one of the best presentations of Pannenberg's theological method and understanding of revelation that I have encountered. Its chief strength lies in its integration of material found in his *Theology and the Philosophy of Science* (ET 1976) with his better-known works on revelation and theological method, such as *Revelation as History* (ET 1968) and *ST*. In this chapter, W. clearly demonstrates his familiarity with the voluminous Pannenberg corpus and his facility with the material.

Additional high points in the work include its sensitivity to the trinitarian and ecumenical framework of Pannenberg's work. W.'s introduction deftly lays out the trinitarian structure present in each chapter of *ST* and gives equal emphasis to the development of both his Christology and Pneumatology. This balance is no less an accomplishment in W.'s treatment than it is in the primary document. However, unlike

the significant attention that has been given to the trinitarian structure of *ST* in English-language literature on Pannenberg, the concern with ecumenical sensitivity that characterized a major portion of his career has gone underappreciated. W.'s work helps to correct this imbalance, particularly in its treatment of ecclesiology, sacramental theology, justification, and election (chaps. 6–7).

The volume also provides many valuable avenues into works by Pannenberg that remain untranslated. The notes in each of the chapters offer scholars abundant information about numerous untranslated articles, providing greater detail than German titles alone. Similarly, W.'s epilogue reviews two major publications since *ST* that treat the relationship between philosophy and theology and a history of problems in modern German Protestant theology. These monographs are among the only major volumes in the Pannenberg corpus that remain untranslated. Each is the product of years of lecturing on the topics, and each addresses, in different ways, persistent critiques of Pannenberg's overall theological approach. *Theologie und Philosophie* treats the complex relationship between the two disciplines from philosophy's roots in ancient Greece to Kant. *Problemsgeschichte der neueren evangelischen Theologie in Deutschland* (1997) deals with major themes in German Protestant theology and in particular the influence of Schleiermacher and Hegel. In his presentation of this material, W. addresses those who view Pannenberg's theology as rationalistic and prone to a naïve Hegelianism. While some readers will doubtless remain unconvinced by this presentation, the value of its treatment of these criticisms is nonetheless clear.

The volume lacks an index but provides two key bibliographies that will be of interest to Pannenberg scholars. The first is an unabridged bibliography of Pannenberg's publications from 1998–2012 that updates earlier lists of his publications from 1953–98 published elsewhere and available on the website of the Institute for Fundamental Theology and Ecumenism. The second is a selected bibliography of secondary literature on Pannenberg available in English.

One significant problem with the work lies in some translation difficulties and inadequate copy-editing. The manuscript contains a number of typographical errors and missing words, which inhibits easy reading. At times these errors may mislead readers' understanding of the content. Given these editorial defects the volume may be better suited to scholars interested in Pannenberg and his comments on various systematic themes than to those seeking a stand-alone introduction.

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Is There a Future for God's Love? An Evangelical Theology. By Henry H. Knight III.
Nashville: Abingdon, 2012. Pp. xiv + 186. \$21.99.

Few theological writers rival Knight in lucid statement of complex ideas, succinct analysis of thinkers and ideas, and clear presentation without digression from what is vital in a given issue. All these characteristics are on display in K.'s latest work.