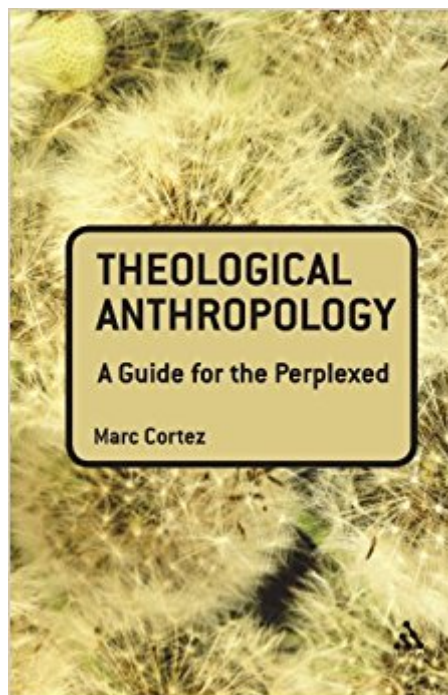




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Theological Anthropology: A Guide For The Perplexed (Guides For The Perplexed)



Synopsis

What does it mean to be human and to be made in the image of God? What does it mean to be a 'person'? What constitutes a human person? What does it mean to affirm that humans are free beings? And, what is gender? Marc Cortez guides the reader through the most challenging issues that face anyone attempting to deal with the subject of theological anthropology. Consequently, it addresses complexities surrounding such questions as: Each chapter explains first both why the question under consideration is important for theological anthropology and why it is also a contentious issue within the field. After this, each chapter surveys and concisely explains the main options that have been generated for resolving that particular question. Finally the author presents to the reader one way of working through the complexity. These closing sections are presented as case studies in how to work through the problems and arrive at a conclusion than as definitive answers. Nonetheless, they offer a convincing way of answering the questions raised by each chapter.

Book Information

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Customer Reviews

Normal 0 false false false MicrosoftInternetExplorer4 'The study of theological anthropology raises notoriously difficult issues. In this very well-informed book, Marc Cortez addresses some of the toughest of these issues, and he does so in a way that is not only clear-headed and insightful but also scrupulously fair and gracious. Without trying to 'solve' all difficulties, he lays out the options, evaluates relative strengths and weaknesses, and points the way forward.' - Thomas McCall,

Associate Professor of Biblical and Systematic Theology, (Thomas McCall)'Cortez provides an accessible, broad and penetrating introduction to several key ideas in the area of theological anthropology. Continuing the emphasis of the 'Guide for the Perplexed' series, Cortez chooses four pillars around which to construct his introduction to what it means to be human: imago dei, sexuality, mind and body and free will.' - Kyle Strobel, University of Aberdeen (Kyle Strobel Theological Book Review)

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Marc Cortez (PhD, University of St. Andrews) is Assistant Professor of Theology at Western Seminary in Portland, Oregon, USA.

Using it a textbook in a class. Very interesting.

A very good, brief and accurate overview, which enables the student to see what the main issues currently are (2015) in regard to theological anthropology. Good style of writing and use of quotations.

Muy buen libro

Like Herbert Butterfield in his famous "Christianity and History," Marc Cortez takes challenge of an understanding of man through the theological perspective. In fact, Cortez begins his theses stressing that the theological understanding of man is the only way to do anthropology. Even more specifically he asserts that without Christology there is no anthropology meaning no popular science, sociology, or philosophical study will ever be able to reveal truth and purpose about

ontology and teleology of human beings (5-7). In spite of his biblical undertake of the securitization on theological anthropology Cortez limits his research into survey of recent studies rather than advancing these studies. For example from Rahner and Augustine's viewpoints, Cortez's Theological Anthropology comes short with major pitfall, and thus he fails to integrate modern understanding of the imago Dei with the recent advancement in understanding the triunity of God. Thus the first three chapters on the imago Dei, sexuality, and mind and body merely scratch the surface of the whole issue of human anthropology. First, it is true that the concept of the imago Dei is exegetically precarious; nevertheless, this central doctrine of the Bible deserves more than Cortez's simple word study on imago (16ff). Whether the imago Dei has structural, functional or relational image it should be understood not only intra-micro level of individual man and woman, but also from quintessential understanding of God's creation and recreation of man and woman for the whole corporate community of mankind. Second, Cortez's survey on sexuality also falls short where he constraints his discussion only within the first three chapters of Genesis. Although he seems to supplement his survey with few sociological perspectives on sexuality he still seems to fail giving coherent and conclusive view on the issue. Biblical sexuality is certainly a matter of gender, procreation and unity, but also it is definitely about how man dwells in the Lord, a point that scarcely mentioned by passing. However, it is the third topic of the major discussion on anthropology, namely mind and body, that Cortez survey makes only redundant contribution to the study of the topic, even missing major development from Barth, Hoekma and Gundry (only mentioned in further reading bibliography section). The last chapter before conclusion, on "free will," also seems to be marred by sociological and mere philosophical understanding about man's free will. It deliberately ignores biblical exegetical surveys and traditional theological development is entirely missing in his discussion. Cortez, however, gives an insightful conclusion on the imago Dei: "Thus, the imago serves both a protological and an eschatological role in understanding the human person" (133). It is also interesting that Cortez ties his survey of the *imago Dei* into an existential assertion that the imago is still developing in present day. His reformed understanding of the sin nature in human nature against indwelling of Christ makes plausible debate when he makes these two antitheses lead to the bonding, sexual union, between male and female. Cortez faithful treatment of his theses proves that he is providing necessary overview for the subject matter, but still seems to leave readers perplexed.

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