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## Cortez's "Christological anthropology in historical perspective" (Book Review)

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apologists, who, in the face of persecution, wrote to defend their right to practice the religion they wished without coercion” (pp. 11–12). As a veteran patristic scholar, Robert Louis Wilken is eminently qualified for this investigative task. Wilken culls relevant quotations from Tertullian, who coined the phrase “religious liberty.” He also highlights the role of Lactantius, a Christian author who influenced the composition of the “Edict of Milan,” which promulgated religious toleration throughout the Roman Empire in 313. After a sweeping overview of the Middle Ages, Wilken focuses upon “religious liberty” within early modernity, including the works of John Murton, Roger Williams, and William Penn. With this background in place, Wilken builds a specific argument concerning John Locke’s *Letter on Toleration* (1689). “Though the idiom of Locke’s thought is different from that of Penn and Williams, his work is saturated with Christian assumptions drawn from the Scriptures and Christian tradition” (pp. 38–39). The “Epilogue” relates a fascinating discovery. Wilken found Tertullian’s *Ad Scapulam* 2 written out in Thomas Jefferson’s *Notes on the State of Virginia* (1781) in the Special Collections Library of the University of Virginia. Based on this evidence, Wilken requested access to Jefferson’s personal copy of Tertullian’s writings at the Library of Congress. There he discovered that Jefferson had underlined the passage on religious freedom in *Ad Scapulam*, and he had placed an “X” in the margin. Thus library research in two special collections provided proof that the church fathers influenced America’s founding fathers concerning “religious liberty.”

### Reviewer

Paul Hartog, Faith Baptist Bible College & Theological Seminary

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Cortez, M. (2016). *Christological anthropology in historical perspective*. Grand Rapids, MI: Zondervan. 264 pp. \$ 27.99. ISBN 9780310516422

Marc Cortez, associate professor of theology at Wheaton College, wrote *Christological Anthropology in Historical Perspective* to advance the discussion concerning the effect of Christology on the vast field of anthropology. This collection of academic essays on the subject highlights several historical church figures whose work displayed their perspective answers to the questions posed by Christ’s incarnation, views which radically shaped the outworking of their faith. In the author’s own words, “a *minimally* Christological anthropology is one in which (1) Christology warrants important claims about what it means to be human and (2) the scope of those claims goes beyond issues like the image of God and ethics” (pp. 22); however, this does not mean that every difference in anthropological perspective should be attributed to a differing Christology (pp. 219). It is important to understand when reading this work that the authorial intent is not to offer a precise answer to the above mentioned fluctuating definition, nor to discuss their potential for application, but

rather to offer discourse on the historical import of key contributions to the subject and how they affect basic Christian institution (pp. 29).

In the first of the treatise found in this book, Cortez discusses the anthropology of Gregory of Nyssa. Cortez believes that Gregory of Nyssa's propensity to view the subject of the nature of man, both body and soul, through the metaphysical lens of his place among creation as the image bearer of God constitutes one of the earliest and most often overlooked contributions to the subject. Cortez identifies in Gregory's work on gender studies a contrast between man as God's image bearer and mankind as a creation which contains sexual differentiation not found of God (pp. 48). This is important historically, to both humanity and the church, because it places men and women on equal ground in the eschatological body of Christ while retaining distinct gender markers in both the here and hereafter. This form of pre-complementarianism is radically different from typical contemporary views of the fourth century and sets the church at the forefront of gender relations in that time.

In the work of Martin Luther, the luminary figure of the protestant reformation, Cortez examines man's faculty of reason through the salvific work of Christ. He does this by exploring those aspects of Luther's doctrine of justification that inherently lend themselves to anthropological studies, namely our standing *coram Deo* (before God), *coram mundo* (before creation), and *corum hominibus* (before men) (p. 89). Whereas the abovementioned Gregory of Nyssa made eschatological claims concerning the physicality of man, Luther emphasizes the protology of God's redemptive purpose, thereby attributing the discernable nature of man not as a product of the fall, but as the preemptive will of God acted out in the countenance of the individual. For Luther, this leads to a great truth concerning the anthropology of humanity: that we are fundamentally relational beings (p. 100). Our physical state (vocation and location) is an active testament to our righteousness or lack thereof. Luther did not believe in salvation by means other than faith, but that identity is intrinsically linked to the presence or absence of Christ in man. It was precisely these conclusions that ultimately led to the schism with the Roman Catholic Church.

The Swiss reformed theologian, Karl Barth, utilized similar preconceptions concerning the relationship between man and God to those listed above when discussing the ontological determination of humanity; however, Barth differs in approach due to his examination not of the generality of humanity, but in that displayed in the personage of Christ. Barth concluded that theological interpretation of anthropology must by necessity flow through Jesus Christ as the archetypal man. Christ was fully man, yet without sin. Therefore, the nature of man is not of sin lest it preclude Christ as member. It follows then that the exaltation of Christ is intrinsically linked to His function as a man, thus, "humans are moral agents capable of directing their actions and being held responsible for them" (p. 157).

In the above examples, we see evidenced the fact that while Christology inserts itself a priori into anthropological discussions amongst those to whom it is a general admission, the conclusions remain dependent on theological constructs to state something that is necessitated only by one's presumption. That is not to say that these conclusions are wrong, but that they depend entirely upon ideas that cannot be proven apart from an admission of faith. Even in Barth's argument, the most evolved of those discussed in that it channels what can be known about man by means of his Creator through the humanity of Jesus Christ, what can be known is only substantiated by what is wholly unknowable to us: the means by which Christ can be both fully God and fully man. This is not a problem if limited to the construct of theological debate, but pure Christology is not the issue, rather the intersection of that and anthropology to which is introduced ideas independent of claims of faith. Even within the realm of faith, there is not simply Christological concerns, but also those of soteriology, pneumatology, ecclesiology, and so on.

In final summation, this book does an excellent job in what it sets out to do: provide an examination of the effects of Christology on anthropology throughout history as represented by those who the author deemed best fit to illustrate it. However, it does not adequately address the fundamental issues of the topic that relegate its results to purely theological concerns. While this would be a good book to source when writing on an issue that is specifically addressed in one of the essays, it is not particularly useful in the realm of anthropology at large. It suffers from a lack of definitive answers concerning man, instead juxtaposing God with us to create a narrative that only the most indoctrinated Christian will comprehend. Perhaps the author himself states it best, saying, "even if we affirm Jesus is the ultimate answer ... [He] is an answer that leads to more questions (p. 233).

### Reviewer

Elijah Hosse, Southwestern Baptist Theological Seminary

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Rubin, B. (Ed.). (2016). *The complete Jewish study Bible: Insights for Jews & Christians*. Peabody, MA: Hendrickson Publishers. 1990 pp. \$49.95. ISBN 9781619708679

Newly released is an updated version of the *Complete Jewish Bible* designed to merge the two worlds of Christianity and Judaism in one comprehensive study Bible. *The Complete Jewish Study Bible* describes itself as "Illuminating the Jewishness of God's Word" and does so through the collaborative effort of over thirty contributors of both Christian and Jewish faith. This Messianic translation by David A. Stern of the Tanakh (Old Testament) and B'rit Hadashah (New Testament) has been augmented with a variety of study tools including topical and thematic articles, enhanced book introductions, historical background and cultural notes, and Scripture readings for