Book Review Essay

Klaus Detlev Schulz, *Theological Anthropology and Sin*, Volume 5: Confessional Lutheran Dogmatics, ed. Gifford A. Grobien (Fort Wayne, IN: The Luther Academy, 2023), xvi + 292 pp. $29.99

Reviewed by Douglas V. Morton

Klaus Detlev Schulz's *Theological Anthropology and Sin* is the newest volume in the Confessional Lutheran Dogmatics series, published by the Luther Academy. Schulz, a Professor of Pastoral Ministry and Missions at Concordia Theological Seminary and a former missionary to Botswana in Southern Africa, serves as Dean of Graduate Studies and Director of the Seminary's PhD in Missiology program. Drawing primarily on Scripture and the Lutheran Confessions, and engaging modern topics and alternative theological perspectives, Schulz aims to provide a more expansive anthropology than is typically found in standard dogmatic textbooks—a goal this reviewer believes he has accomplished.

He defines theological anthropology as the study of human relations with God, others, the environment, and the self. The book approaches this subject from God's viewpoint as revealed in Christian Scripture and the Lutheran Confessions. The author identifies three main themes: humanity's original status at creation (relationship with God), the loss of that status through the fall and its restoration in Christ, and how this renewed relationship is expressed in various aspects of life—such as with God, family, society, and the self (xii).

He argues that the question "Who is man?" is not merely "a speculative or cerebral topic" but is deeply tied to the real-life effects of sin. Ignoring this perspective risks an overly optimistic view of humanity and diminishes the importance of the Gospel's gift. While humans are created by God and capable of doing much good, they are also capable of causing great harm to themselves and others. What God promises is not "a world of utopian dimensions but rather one of redemption and forgiveness" (xii).

Schulz divides the book into three main parts: Part One examines humanity's relationship with God, Part Two considers the impact of sin, and Part Three explores how humans live. It concludes with a brief summary of Lutheran Anthropology's meaning and relevance. One may believe that focusing on Lutheran Anthropology

narrows the book too much. However, the book is written by a Lutheran scholar and is intended for Lutheran students and pastors. It can also still be of benefit to non-Lutheran Christians.

Part One: Humanity and Its Relationship with God

Survey of Human Identity and Competing Perspectives

The author opens Part One by surveying different views of human identity in Chapter 1. He notes that once dominant biblical and confessional perspectives on humanity now contend with philosophical and scientific alternatives in modern society, resulting in no single, unified Western concept of what it means to be human (3).

He draws on Helmut Thielicke's *Being Human… Becoming Human: An Essay in Christian Anthropology*. Thielicke stresses that humanity has experienced three major "humiliations" in recent centuries: cosmological, biological, and psychological. Copernicus and Kepler removed humans from the center of the universe (cosmological), Darwin's theory of evolution reclassified humans as advanced animals (biological), and Freud argued that subconscious drives, rather than the self's conscious willpower, largely control human behavior (psychological) (4).

Schulz explains that modern anthropology "is the Enlightenment's birth child," having developed into the distinct discipline it is today and often seeking to separate itself from any theological foundation, including God (5). As a result, today's culture endorses a wide array of perspectives on human identity, treating them all "as equally true" (6). This cultural shift stands in marked contrast to the biblical view, which asserts that humans are uniquely created by God and that their true identity is found in their relationship with Him (7).

Theological Structures and Schemes

Chapter 2, "Examining the Life Lived Under God: Theological Structures and Schemes," explores the longstanding diversity of views on human nature, noting that these perspectives predate the Reformation. However, more specialized approaches to anthropology emerged after the Reformation (10). The reformers, including Luther, treated anthropology as an independent theological category that precedes soteriology. In doing so, they could emphasize Christ's work as the answer to a fundamental problem: humanity's original creation, its fall through temptation, and the resulting irreversible damage to humanity's relationship with God and others (10). Thus, Schulz stresses that the doctrine of "original sin" must also be considered an essential part of theological anthropology.

Since the fall, human nature has been fundamentally governed by original sin and a persistent desire to resist God's will. Schulz argues that true restoration is found only in complete submission to God's gracious and saving will in Christ,

made possible through the crucifixion, which secures eternal life for all (10-11). Therefore, understanding what it means to be human requires moving beyond the original state of innocence and focusing on Christ and the hope of redemption, making a Christological approach essential to theological anthropology. He writes, "True humanity and destiny, temporal and eternal, are Christologically defined" (11).

Thus, he argues that a true biblical anthropology must address Theology (God's nature), Anthropology (human nature), Hamartiology (the nature of sin), and Soteriology (how God saves sinful humans) (11). Schulz also examines major theological frameworks: "Salvation History Scheme," "Law and Gospel," "The Trinitarian Context," and "Two Kinds of Righteousness" (11-17). Additionally, the chapter highlights what humans share with all created life and what makes humans distinct as God's special creations—"yet not God" (18-23).

Interdisciplinary Perspectives and the Limits of Humanism

Chapter 3 highlights the importance of integrating philosophy, biology, sociology, psychology, neuroscience, and cultural anthropology into anthropological studies. Schulz notes that these fields contribute to "functional anthropology," but their humanist and naturalistic perspectives rely on empirical methods, limiting their scope. Philosophical anthropology often overlooks theological issues such as God and metaphysics, resulting in views that contrast with those of theological anthropology (26). However, he encourages dialogue between Christian anthropology and the sciences, citing Luther's "Disputation Concerning Man," which identifies reason as distinguishing humans from animals (27). Although sin affected human reason, it did not erase it, leaving it to play a role in humanity's use of the sciences. At the same time, philosophy and science often overlook the impact of the Fall on creation. Philosophy, therefore, either denies the Fall or offers inadequate solutions for understanding its effects (29). This prompts the author to stress that, apart from Christ, humanity cannot regain the original state it had before the Fall. He also notes that Martin Luther views anthropology not simply from the past or present but from a teleological angle, continually considering humanity's ultimate purpose and destiny (30).

The fallen condition, according to the author, is one in which people are dominated by original sin—a form of spiritual bondage or irresistible tendency that affects every aspect of a person and drives them to defy God (31-32). By contrast, most modern anthropological perspectives, especially those shaped by Kant and the Enlightenment, regard humans as self-sufficient, rational beings who possess dignity and exist independently of any notion of God (38). The emergence of Darwin's evolutionary theory brought about a more negative outlook on humanity's status in the universe, highlighting constraints on human influence within evolutionary development. Nietzsche, in particular, denies that humans possess distinct worth or special status, influencing present-day views of human nature (51). Schulz observes that when anthropology

excludes God, it loses an external and objective basis for morality, resulting in the belief that human worth is determined by standards people devise themselves. These ideas are troubling from a theological perspective because they ignore the influences of sin, evil, and the necessity for personal responsibility (52-53).

The Image of God in Humanity (*Imago Dei*)

Chapter 4, "The Theological Contribution to Anthropology: The Image of God," examines how Martin Luther and Lutheran Orthodoxy interpret the *imago Dei* in humanity. The author explains that, according to Luther, the original human was created to reflect God's qualities, with intellect and will properly aligned toward God, resulting in a perfect relationship and a life of righteousness (55-56). The loss of this image meant losing right relationships with God, others, and the world (57). Restoration of the image, according to Luther, begins when individuals are renewed through faith in Christ, leading to a genuine relationship characterized by fear, love, and honor toward God—not merely possessing these traits but actively engaging with God (57). For Luther, fear and trust in God serve as the criteria for the *imago Dei* when present and for original sin when absent. (57).

Post-Reformation orthodox Lutheran theologians, such as Johann Gerhard, accept Luther's view that "the image of God in man at first was the righteousness and holiness of truth," yet "after the fall, men must be renewed in accordance with this" (58). However, they also broaden Luther's concept of the image, arguing that although humanity lost the original righteousness and holiness through the fall, certain attributes remain: the human soul, "mind, will, and memory," "general similarities to divinity," "dominion over other creatures," and "moral principles." These were not lost, but only "the righteousness and holiness in which man was originally created" and only "received in Christ in the context of restoration" (59). By contrast, Luther views the image of God not as an essential possession but as an accidental—relational rather than substantive, with only Christ possessing it in essence (61). This perspective underscores the central role of Christ's justification event in understanding the image of God and affirms that believers experience its restoration now, even though its complete fulfillment awaits Christ's return (85, 88). Later orthodox Lutheran thought emphasizes the image's relational and accidental nature, connecting it to Christ, through whom restoration occurs (80). Contemporary theological debates explore whether the *imago Dei* is a substantive quality, a functional capacity, or a relational, non-substantive aspect (68-89).

The Structure and Origin of the Human Person

Chapter 5, "The Structure of the Human," examines what constitutes a human being (90). The author contends that, while humans share "bodily existence" with all other earthly creatures, they are set apart as possessors of the soul (90). The remainder of

the chapter explores the origin of the soul and considers several major perspectives: traducianism, which holds that the soul is inherited biologically through parental seed or sperm (92-94); pre-existentialism, which maintains that the soul exists prior to the body (94-95); and creationism, which holds that God uniquely creates each soul for every individual (92-97). The author also discusses the debate over whether humans consist of three distinct components—body, soul, and spirit (trichotomy)—or just two—body and soul (dichotomy). He notes that Martin Luther initially favored the trichotomous model but later adopted the dichotomous perspective (100, 103). He concludes that human nature definitely consists of body, soul, and spirit. However, he also notes that Scripture does not clearly state whether the soul and spirit are distinct or essentially the same, leaving the matter unresolved (104).

Modern Theories of Human Origin

Chapter 6, titled "Past and Contemporary Discussions on the Origin of Humans," concludes Part One and surveys prevailing modern theories of human origins. Schulz highlights the intersection of theological anthropology with disciplines such as physical and biological anthropology, which study human anatomy, primates, and the origins of humanity (105). This is one of the shortest chapters—only six pages. It would have been better if it were longer and more in-depth. He notes that while certain theories have lost traction due to more recent findings, a notable development was the unearthing of fossil remains by paleoanthropologist Donald Johansen in Ethiopia in 1974. This find, which Johansen named "Lucy," was identified by researchers as the skeleton of a female who lived approximately 3.2 million years ago and was likely a member of a pre-modern human species known as Australopithecus afarensis (105). Schulz considers Johansen's findings and interpretations representative of efforts to account for the origin of humans with theories that do not take the biblical creation narrative into account (105).

He concludes that theological anthropology offers a distinct perspective on human nature, emphasizing that human existence is fundamentally rooted in a relationship with God. This relationship shapes beliefs about origin, purpose, and meaning and distinguishes humans from animals through God-given personhood and intellectual abilities. In contrast, attempts to explain human existence without reference to God lead to epistemological and philosophical dead ends (111-112).

Part Two: The Tragedy of Human Existence—Sin and Its Effects

The Nature and Effect of Human Sin

Part Two, "The Tragedy of Human Existence," examines a subject often overlooked in secular anthropology: the nature of human sin, its origins, how it operates, and how the world's major religions understand and address it.

The Nature and Effect of Sin

Chapter 7, "Sin, Nature, and Grace," examines the far-reaching effects of sin on human nature and relationships. Schulz describes sin as a pervasive force impacting every aspect of life for both believers and nonbelievers (115). Drawing on Luther, he identifies the core issue as humanity's inward-turning self-obsession (*homo incurvatus in se*), which leads to self-destructive love and a lack of genuine love for God or others. The author asserts that only a transformation through faith in Christ, who addresses sin at the cross, can resolve this problem; otherwise, the root issue remains unresolved, affecting not only our understanding of sin but also our efforts to address it. The chapter reviews historical debates, including Gnosticism, asceticism, Platonic and Neoplatonic thought, Donatism, Pelagianism, and semi-Pelagianism, as ineffectual solutions—and how church fathers across eras responded (116-125). Schulz particularly focuses on Roman Catholicism, detailing differences from Lutheranism regarding original sin: the Catholic exemption of Mary from sin through the Immaculate Conception, the view that original sin weakens rather than completely corrupts moral capacity, and the belief that baptism erases original sin, leaving only a neutral inclination (125-128). He notes the persistence of semi-Pelagianism in many Protestant circles, highlighting ongoing disagreement among Christians about humanity's original state, the extent of the Fall's damage, and the resources for recovery in Christ (128).

The author concludes the chapter with his "Lutheran Contribution: The Proper Discovery of Sin," arguing that while Christians differ on original sin, secular research goes further astray by identifying only surface symptoms of deeper problems, as the actual "disease"—original sin—remains beyond the reach of empirical study (129). He claims that unregenerate people's understanding of sin is shallow because they neither recognize nor admit the root cause, often blaming others and refusing to acknowledge their own unbelief or denial of God's Word as the underlying issue. For Schulz, this "penetrating truth" is what Scripture reveals about all people, linking them to Adam and Eve (129). The chapter ends with a summary of the Lutheran view: the cause and seriousness of sin, its total impact, humanity's helplessness under the condemning law, and the Gospel's unique power to set people free (129-135).

The Doctrine of Original Sin

In Chapter 8, "Original Sin," Schulz presents a thoroughly biblical and Lutheran perspective on the nature of sin, emphasizing four key aspects: its essence, properties, causes, and consequences—especially death and the effect on free will (136). He challenges contemporary views that attribute evil to societal influences, instead locating the root of all sin in Adam's original transgression, which is inherited by every human through natural "conception and birth" (136). He asserts that this in-

herited sin thoroughly corrupts human nature, rendering people incapable of genuine goodness and inclined toward evil, thereby subjecting them to God's wrath (136). Schulz defines original sin as the loss (*privatio*) of righteousness and true "knowledge, trust, fear, and love of God," followed by a corrupted disposition (*habitus*) opposing God (138-139). He notes that while Enlightenment optimism dismisses this view as overly negative, a biblical anthropology must recognize that humans cannot claim neutrality toward evil; rather, evil dominates human nature (150).

Our author challenges the notion that humanity can achieve moral improvement or perfection through education, technology, or self-help, warning that such beliefs ignore the profound reality and consequences of sin. He concludes by emphasizing the seriousness of sin's consequences: spiritual, physical, and eternal death (153-154), and warns against reducing sin to mere error or something easily remedied. Without the grace found in Christ and received through faith, people are left with superficial responses to sin and death—a tendency common across cultures and eras.

The Ongoing Struggle with Sin

Chapter 9 addresses "The Ongoing Struggle with Sin," describing the *homo incurvatus in se*, the human being as one "who is turned in on himself" (156). The author emphasizes that this concept is a significant aspect of theological anthropology, held by Augustine and Luther. He stresses that "the incurved human being puts the self before anything and anyone else" (156). Even more bluntly: "If the absence of sin would enable humans to truly love God and one another, then sin's presence is fundamentally a selfish occupation with oneself, both inwardly and outwardly" (156). This is true for all people, even the believer who has been given a "new life in Christ" (157). While the Christian is in the present possession of "the righteousness of Christ," in himself he is not there yet and lives "in the hope of its full manifestation" (157). The believer still must contend with the "selfish 'I'" as a "constant threat and reality in [his] Christian life because he is not free of sin," and thus carries the need for faith to maintain "an extrinsic focus on the cross for forgiveness and for the drowning of one's old Adam" (158).

For Luther, as for Augustine, "baptism extinguishes the guilt [of sin] … the proclivity to sin remains; thus Paul, like all Christians, is engaged in this battle with sin" (160). For Schultz, this means that while Luther affirms the Holy Spirit's sanctifying work in the Christian's life, his emphasis is on the lifelong battle against the desire to sin in which every Christian is engaged (160). He cites English New Testament scholar C. E. B. Cranfield, who describes two realities existing "simultaneously in the same person, not as 'two successive stages but two different aspects, two contemporaneous realities, of the Christian life, both of which continue so long as the Christian is in the flesh'" (160-161). Therefore, Schultz emphasizes that no

Christian can live without sinning, even though "he is no longer under the dominion of sin and the Law because of Christ" (161).

This section of the book, in the opinion of this reviewer, is extremely important for any theologian's grasp of proper biblical anthropology and for the average lay Christian susceptible to the many false teachings about the Christian life that run rampant in the Christian world.

Actual Sin and Personal Responsibility

Chapter 10, "The Actual Sin, or the Sin We Commit," begins by asserting that actual sins—our wrongful thoughts, words, and actions—stem from the inherited condition of original sin, understood as an inner drive called concupiscence (176). Schulz, citing theologians such as Chemnitz, Gerhard, Hollaz, and Hunnius, explains that sin involves not only outward actions but also an inner attitude of rebellion against God's will, echoing Adam and Eve's original disobedience (176-178). At its core, all sin is rooted in a lack of proper fear, love, and trust in God, though it takes many forms, including both deliberate and unintentional acts (178-179). Schulz also addresses varying degrees of sin, such as venial and mortal sins, and discusses the unforgivable sin—blasphemy against the Holy Spirit—as a persistent refusal to accept repentance and the forgiveness that comes through Christ (180).

A particularly notable section explores "Sin and Societal Structures," in which Schulz cautions against viewing sin solely as the product of social systems. He argues that while sin can pervade institutions and customs, personal responsibility remains central (182-184). He insists that structural sin should not be considered separate from the individuals who create or sustain such systems. He concludes the chapter by addressing the problem of evil and suffering, ultimately urging readers to find the answer not in abstract arguments but in Jesus Christ, where God Himself endures human suffering for all people and offers hope amid pain (184-188).

Sin in Major World Religions

"The Phenomenon of Sin in Major Religions," chapter 11, is Part Two's final chapter. Here, the author presents the religious worldviews of sin, particularly in Hinduism, Islam, and Judaism. He notes that while all three recognize sin as an act "performed against principles or laws laid down," they do not recognize "the deeper inclination of a human (concupiscence, AC II) that leads him to perform such sinful acts," nor do they acknowledge the universal guilt and death that extend to all humans because of Adam's first sin (Rom 5:12) (194). This places Christian anthropology in a different category from the other world religions.

At the chapter's end, Schultz compares other religions and Christianity regarding the motivation for charitable acts and cites research in *Altruism in World Religions*

by Jacob Neusner and Bruce Chilton. According to Schulz, research shows that although "all religions cultivate acts of welfare and charity," none do so "entirely unselfishly and without any interest in reward." This is true, according to Schultz, "for some branches of Christianity" (194-195). His conclusion is that Lutheran Christianity stands apart not only from other religions on this issue but also

> from other Christian denominations in its core understanding, unparalleled elsewhere, of grace and objective justification accomplished by Christ on the cross. Since the reward, the gift of grace, is received already prior to a believer's own actions, he will do charitable acts voluntarily and freely…. Thus, neither reward nor fear of punishment are operative terms in the ethical approach Lutheranism takes (195).

In his conclusion to Part Two, Schulz asserts that the church has a responsibility to openly acknowledge and address the real sins present in people's lives, especially where individuals experience "guilt, fault, pain, anxiety, culpability, and disorder" (197). He emphasizes that, alongside this task, the church should continuously clarify the historical roots, underlying causes, and biological aspects of original sin (197).

Part Three: Human Existence in Action

Ethical Approaches to Christian Living

Part Three, "Human Existence in Action," opens with Chapter 12's exploration of "Ethical Approaches to Christian Living," in which Schulz asserts that no one lives in isolation—especially the Christian, who stands in relation to others (201). He frames his ethical inquiry around the Christian's relationship to the world, creation, and self, showing how restoration to God's image shapes daily life. He draws on Luther's explanations of the Apostles' Creed: the first article addresses the Christian's bodily createdness and interconnectedness with people of all backgrounds through vocation; the second focuses on redemption through Christ; and the third concerns renewal in spiritual life through worship and the means of grace (201). For Schulz, co-humanity arises from divine justification, and how people relate to one another belongs to ethics. He emphasizes that human identity is rooted in a relationship with God, in which humans are recipients of God's gifts and respond with gratitude (201). This justification through Christ is the foundation for all Christian views and actions toward humanity (201). He references Romans 12:2 to highlight the transformation Christians undergo, emphasizing that justification leads to a reshaping of life in which individuals surrender self-interest for the good of others (202). The Christian's understanding of God's character inspires love of neighbor, and, paraphrasing Luther's ethic that Christians are to serve their neighbors as Christ served them, he does only what benefits the neighbor (202). This impartiality, mirroring

God's, means Christians make no distinctions based on status and treat all people equally, including at life's beginning and end, affirming the dignity and equality of all (202-203).

He also contends that the biblical Lutheran understanding of humanity should challenge other ethical frameworks and views on human and Christian conduct (203). Thus, he critiques virtue ethics (204), pneumatological ethics (205), ethical systems centered on pursuing happiness (205-206), and duty-based ethics, such as Kant's, which emphasize behavioral imperatives over motivation (206). Schulz identifies a significant challenge in contemporary devotion to individualism, a trend intensified during the Enlightenment and Romantic periods, which prioritizes personal rights, freedom, and choice at the expense of community and God. This elevation of the self, Schulz notes, displaces both God and others, undermining core Christian ethical principles (206).

Humanity within Social Structures

In Chapter 13, "Human Existence Set in Broader Structures," Schulz examines how people relate within foundational frameworks such as family, society, and creation. He emphasizes that our status as created beings entails responsibility to others and that both Christians and non-Christians share a common existence, working together on ethical matters for society's benefit. Drawing on Gustaf Wingren, Schulz critiques Karl Barth for downplaying the importance of creation, which, according to Schulz, limits Barth's approach to social ethics by failing to provide guidance for all humanity (217). Schulz argues that Barth's focus on his particular Christology can foster a subjective outlook that overlooks the real-world frameworks in which lives are embedded (218). While Schulz acknowledges that Luther also centers his view of humanity on Christ, he notes that Luther recognizes both the God who created the world and the God who actively works through specific structures, affirming that God's presence continues in the world today. He adds that overly rigid adherence to these structures—what some call "orders of creation"—can be problematic if it ignores the possibility of human abuse, but insists that these frameworks still serve an important purpose and should not be dismissed merely because they can be misused (218-219). Through these divinely established structures, Schulz asserts, human existence is made possible in an inherently social and interconnected way. Thus, he maintains that Lutheran anthropology cannot overlook the social settings addressed by the gospel (220).

He highlights one such structure: the male-female distinction, which he calls a foundational aspect of human existence that gives rise to other social arrangements. He warns that disregarding sexual differentiation leads to confusion in relationships and distorts God's intention for men and women (221-222). In addressing contem-

porary challenges, Schulz argues that attempts to dismiss God's ordained structures as outdated or merely social conventions are misguided. He emphasizes that these structures are rooted in Scripture and urges the church to actively call people to realign their lives with biblical and traditional theological guidance (229).

Vocation, Stewardship, and Christian Engagement with the World

Chapter 14 concludes Part Three by highlighting the role of humans as responsive and responsible coworkers with God. Our author emphasizes that all people are called to acknowledge their stewardship of the world, with vocation serving as the means by which individuals participate in God's providential activity over creation (113). This stewardship extends to caring for all living and nonliving things and carries global significance. Humanity's experience of God's providential care is universal, enacted through all people—Christian and non-Christian alike—under His rule (234).

Schulz describes vocation as a "station instituted by God," a channel for His love and care for humanity (235). Paraphrasing Luther, he notes that although God can accomplish everything Himself, He chooses to work with humans, honoring them by allowing His work to be carried out through their actions (236). His ongoing work in creation involves everyone gifted with reason and natural abilities, including those unaware of their role—such as non-Christians working in science, technology, and other fields—still contribute to God's preservation and guidance of creation (240, 243). Despite these positive contributions, Schulz warns of the dangers that human sin brings, as every advancement also introduces potential risks to individuals, societies, and the planet itself.

In his conclusion to Part Three, Schulz explains that Lutheran theology calls Christians to actively engage with the world rather than remain isolated in religious settings, encouraging them to pursue secular vocations (251). Although Christians may feel like outsiders and focus on how society opposes them, Schulz cautions that this perspective can cause them to overlook their important role in serving others as a community and in fulfilling their individual responsibilities through their vocations (252).

Conclusion: The Unique Contribution of Lutheran Theological Anthropology

Our author concludes his book by emphasizing that a Lutheran theological anthropology uniquely integrates insights from non-theological disciplines, interpreting them through the lens of Scripture's revelatory truth. He contends that while empirical sciences—rooted in naturalism—cannot fully address dimensions such as

dignity, the soul, and personhood, theological anthropology offers a more holistic and realistic understanding of human nature (253-254). Rejecting utopian ideals, this perspective grounds human identity in the reality of Christ's righteousness, with the crucifixion and justification through Christ as the central events that inform all other theological claims (254).

He advocates a robust Trinitarian approach, highlighting the triune God's work in creation, redemption, and sanctification. He views the doctrine of creation as a remedy for modern individualism, reminding humanity of its dependence on God's daily provision and its calling as servants and co-workers to honor life through proper relationships and societal structures (253). The creation account, he argues, calls for renewed respect for human origins and bodily existence, offering a universal perspective that challenges self-centeredness. Even as the focus remains Trinitarian, Schulz insists that the Christological dimension—centering on forgiveness and the restoration of the divine image—remains vital (254).

Conclusion of This Reviewer

This reviewer highly recommends the book. It is a necessary refocusing on what is required to fully engage with the subject of anthropology. In our secular age, anthropology is pursued almost entirely without understanding the difference between pre-Fall and Fallen humanity. Thus, the idea is often that when we can improve humanity, a new utopian day will dawn. But to engage in anthropology without acknowledging God, sin, and redemption in Christ is like looking at an object with one eye closed—one does not take in the full view. One understands why secular man might do this, but the church should never allow it to compromise its anthropological view, all because of some illusory hope of gaining better standing with the secular world. The church has been gifted with the one realistic view of humanity. Because of original sin, each person is *incurvatus in se*, turned in on himself. The only fix for this comes through redemption in Christ, where God begins His *imago Dei* in us and will ultimately perfect it when we are totally renewed. That day is not some illusory utopia we ourselves can provide, but our resurrection day, when we are raised totally restored and ready for a new universe, untouched by sin. It may be a difficult message to relate to the secular mind, but it is the only message that actually looks at humanity through God's eyes—through His anthropology.

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