

“The mission of Tyndale Seminary is to provide Christ-centred graduate theological education for leaders in the church and society whose lives are marked by intellectual maturity, spiritual vigour and moral integrity, and whose witness will faithfully engage culture with the Gospel.”

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| Course | THEOLOGY OF THE HUMAN PERSON THEO 0646 |
| Date and Time | JANUARY 13 – APRIL 7, 2021 WEDNESDAYS, 6:45– 9:35 PM |
| Instructor | PATRICK FRANKLIN, PhD Email: pfranklin@tyndale.ca |
| Class Information | The classes will start on Wednesdays at 6:45 PM with pre-recorded lectures, followed by livestream discussions. Classes end at 9:35 PM. Students may participate in virtual office hours as posted on the course page. |
| Course Material | Access course material at classes.tyndale.ca Course emails will be sent to your @MyTyndale.ca e-mail account only. Learn how to access and forward emails to your personal account. |

I. COURSE DESCRIPTION

This course endeavours to acquaint students with the theology of the human person. It focuses on biblical and doctrinal issues that bear on such questions as “What does it mean to be a human being?”, “What is meant by the ‘image of God’?”, and “How is the Person of God related to the personhood of human beings?”

Prerequisite: THEO 0531 Systematic Theology

II. LEARNING OUTCOMES

At the end of the course, students will be able to:

1. Recognize the wonder, dignity, and mystery of every human person (Psalm 8)
2. Explain the relationship between Christology and Trinity to anthropology
3. Analyze presuppositions about human personhood in various theologies, philosophies, ideologies, and approaches to community/sociality
4. Identify and discuss contemporary issues in understanding the human person in the humanities, sciences, and social sciences and assess them theologically
5. Articulate the implications one's view of personhood for theology, spirituality, ethics, and ministry
6. Apply insights gained from the course to understand and frame their own lives, their own journey of being and becoming human, theologically
7. Apply implications of theological anthropology to one's discipline of study and vocation

III. COURSE REQUIREMENTS

A. REQUIRED READING

All students are required to read Schwarz, J. K. A. Smith (*On the Road with St. Augustine*), and one other text. Specifically, counselling students are to read C. Smith (*What is a Person?*), while all other students are to read Fisher (*Human Significance*).

Schwarz, Hans. [*The Human Being: A Theological Anthropology*](#). Grand Rapids: Eerdmans, 2013.

Fisher, Christopher L. [*Human Significance in Theology and the Natural Sciences*](#). Eugene, OR: Pickwick, 2010. [All students other than counselling students.]

Smith, Christian. [*What is a Person? Rethinking Humanity, Social Life, and the Moral Good from the Person Up*](#). Chicago: University of Chicago Press, 2010. [Counselling students.]

Smith, James K. A. [*On the Road with Saint Augustine: A Read-World Spirituality for Restless Hearts*](#). Grand Rapids: Brazos, 2019.

Other assigned readings will be available via the course page, as per the schedule below ([Section IV](#)).

B. SUPPLEMENTARY / RECOMMENDED READING AND TOOLS

Tyndale recommends www.stepbible.org – a free and reputable online resource developed by Tyndale House (Cambridge, England) – for word searches of original-language texts, as well as for topical searches, interlinear texts, dictionaries, etc. Refer to the library for other [online resources for Biblical Studies](#).

C. INTERACTIVE LIVESTREAM AND/OR HYBRID COURSE REQUIREMENTS

- Livestream attendance at announced times
- Headphones (preferred), built-in microphone, and web-camera
- Well-lit and quiet room
- Stable high-speed internet connection, preferably using an Ethernet cable over Wi-Fi

D. ASSIGNMENTS AND GRADING

1. Forum Discussions (30% of final grade; 5 X 5% for individual posts + 5% for group conclusion)

This assignment is related to Outcomes #1 and #5.

Educational research reveals that maximum benefits in online instructional formats result when students take personal responsibilities to complete readings, engage actively (e.g. forums), and consciously contribute to a virtual learning community through a spirit of collaboration, openness, and encouragement.

Individual Posts & Responses (5% each forum; 5 forums in total, 25% of course grade):

There will be 5 forums in total (see the course schedule in [Section IV](#) for dates), each answering a question (or set of questions) posted by the Professor. Students will post their responses to the question(s) by 8:00 PM on Thursdays, and comment on the posts of 2 other students in their group by 8:00 PM of the next day (Fridays). Each initial post is worth 3% and each of the two response comments is worth 1% each.

Your initial (Thursday) post should be about 25-35 lines (250-350 words; can exceed by 10%, but marks deducted thereafter). Each post should be concise, addressing the issues in the question with reference to course readings and lectures, and demonstrate critical thinking (e.g. further questions or issues raised, application to your context). Your comments to fellow students should be briefer (approx. 100-150 words), with both an affirmation or connection point (perhaps from your experience or readings) and perhaps one thoughtful question for further reflection. (The question is not always

necessary; it is one option for engaging. If you pose a question, it is helpful to provide your own provisional answer to it, then ask “What do you think?” or “Do you agree?” or “What else comes to mind for you?”) You are not required to respond to a “late post” of any member.

Group Conclusion (one, 5% of course grade)

After the individual posts and responses, one member of the group will write a group conclusion. This conclusion will provide the following summary: (1) major points important to theological anthropology (being human); (2) questions/issues discussed; (3) practical applications and/or implications. This conclusion is due by 11:59 PM on Saturday evening of the week in question. The conclusion should be about 30-35 lines (300-350 words; marks deducted if you exceed limit). Your group is responsible for establishing a schedule for conclusion writers. Each student will only write one conclusion through the course. You do not need to include late posts of any member.

Penalty for late work:

“Late posts” will be noted by the instructor, and the penalty is one mark deduction for every hour late. The total number of “late hours” will be recorded at the end of the course and your grade for the “forum assignment” would be reduced accordingly. Penalty for late posts would be a reduction of 1/3 of a grade per every 3 hours late (e.g. from A to A minus or B to B minus).

If there is “no post” after 8:00 pm on Fridays, the student will receive a “zero” for that forum. If there are specific reasons for late posts (as stated in “Late Papers and Extension Policy,” Seminary Academic Calendar), the student is to email the instructor directly.

This work will display your winsome, charitable, and humble engagement with others and their views, the expansion and development of your own thought through dialogue, and your recollection, synthesis, and application of course content.

FORUM DISCUSSION GRADING RUBRIC

| | A | B | C | D |
|---|---|--|--|---|
| Completeness of post | Addresses all parts of question; meets and did not exceed limit; comprehensive response | Addresses all parts of question; respectable length & did not exceed limit; somewhat comprehensive | Addresses some parts of question; shorter length; incomplete post | Rarely addresses question; far too short or far too long; incomplete post |
| Clarity of post | Clear and concise posts; grammatically correct with rare misspellings | Clear, but can be more concise; a few grammatical or spelling errors | Somewhat clear, but with significant number of errors in spelling and grammar | Unclear, poor spelling and grammar in most posts |
| Critical engagement with class material (lectures, readings) | Thoughtful; opinions and ideas are substantiated with class material and additional resources; active reflection & questioning; obvious integration with one's ministry context | Thoughtful; opinions and ideas are occasionally substantiated with class material; some reflection & questioning; some integration with one's ministry context | Less thoughtful; opinions and ideas are sometimes substantiated with class material; insufficient reflection & questioning; less integration with one's ministry context | Opinions and ideas are not substantiated with class material; no reflection & questioning; no integration with one's ministry context |
| Promptness & quality of responses | Posting on time; responds to all group members' postings in timely manner; thoughtful responses | Posting on time; responds to most postings in timely manner; somewhat thoughtful responses | Posting mostly on time; responds to postings 2-3 days after initial discussion; less thoughtful responses | Late posting; rarely responds to group members' postings; responses not thoughtful |

2. Personal Reflection Paper (Due Feb. 24, posted to Moodle by 11:59 p.m.)

This assignment is related to Outcomes #5 and #6.

Written Component (10% of course grade)

Write a personal reflection paper (4-5 pp.) interacting with James K. A. Smith's book *On the Road with St. Augustine*. Share 2-3 insights about your own journey of *being* and *becoming human*, in light of your reading of Smith. You may also draw on ideas and insights gained from class materials - lectures and readings - that are relevant and applicable to the 2-3 themes/insights you discuss.

Group Discussion Component (5% of course grade)

Download the [Group Discussion handout](#) posted on the course page in Moodle. In advance of your group meeting, prepare answers to the questions listed on the handout. Meet with your group on the assigned date (Feb. 24, during class time) to discuss your answers with your group. Groups should discuss one question at a time, hearing each member's answer to the question, followed by brief discussion to pursue higher clarity and discuss implications and practical applications.

Your grade for this portion of the assignment will be assigned via peer evaluation, according to instructions and criteria for evaluation provided in class (and posted in a document online in Moodle). Submit your evaluations of other group members via email to the professor directly after your group discussion meeting. Each student's grade will be the average grade assigned to them by their group discussion peers.

3. Theological Anthropology in Relation to Your Discipline (20%; Due Mar 10, posted to Moodle by 11:59 p.m.)

This assignment is related to Outcomes #2, #3, and #4.

Choose ONE of the following two options. Use the cited book as your primary source for reflection, supplemented by other relevant academic sources (books and journal articles). Normally, counselling students should choose option 1, and other students should choose option 2. However, some students may receive permission from the professor to choose the other option (if they have a good reason to do so).

Option 1 (Counselling students): The Human Person in the Social Sciences: In close dialogue with Christian Smith's book, *What is a Person*, write a thoughtful and informed paper (8 pages) on *why* the question "what does it mean to be a human person?" *matters*. Reflect theoretically (why the question matters at a basic philosophical or worldview level; how Smith challenges biases in social science research and why that is significant), vocationally (why does it matter in *my* discipline or vocation?; how does it encourage genuine yet critical engagement with my discipline?), and personally (why is this question important for me in my life, my sense of call and/or purpose, my walk with God, my loving and serving my neighbour, etc.). The paper might also include reflection on other pertinent questions or issues the book helped address or ideas that it stimulated.

Option 2: The Human Person in Christian Theology and Ministry: In close dialogue with Christopher Fisher's *Human Significance in Theology and the Natural Sciences*, write a thoughtful and informed paper (8 pages) on the importance of theological anthropology

for systematic theology, or practical theology and the practice of ministry. Questions to address might include one or more of the following: (1) How would you characterize the way the three theologians discussed in the book relate theology to science? Whose approach did you resonate with most and why? Least (and why)? (2) How has studying theological anthropology in light of science impacted your own operative theology? (i.e., Where has it affirmed, enriched, challenged, or disrupted your own theological assumptions, upbringing, ecclesial tradition, etc.); (3) Discuss the relationship between theological anthropology and another area of doctrine, such as creation, providence, salvation, Christology, or eschatology (choose one area of doctrine to keep your paper focused); (4) What practical and pastoral implications arise in light of your study of being human? These might include pastoral insights into the human condition, implications for pertinent ethical issues (e.g., ecology, human sexuality, physician assisted dying, etc.), or implications for your theology and practice of church and ministry and/or mission.

4. Short Research Paper (35%; Due April 7, posted to Moodle by 11:59 p.m.)

This assignment is related to Outcomes #2, #3, and #4.

Write a concise (10-12 pp.) research paper on one of the themes treated by theological anthropology.

- a) Select a topic that addresses a specific question that you want to sort out in your own theology of being human. Please choose one of the following topics (or, if you wish, you may propose an alternate topic to the professor):
- Human origins (argue for a perspective, e.g., YEC; ID; evolutionary creation, etc.)
 - The nature and effects of human sin
 - Theological anthropology in relation to racism
 - Theological anthropology in relation to human sexuality and/or gender
 - Theological anthropology and the ethics of ending life (e.g., abortion, MAID, war, etc.)
 - Theological anthropology and technology
 - The constitution of the human being (trichotomy, dualism, monism, nonreductive physicalism, emergent dualism, etc.)
 - The relationship between theological anthropology (TA) and another area of Christian doctrine (e.g., TA and eschatology; TA and soteriology; TA and Christology; TA and ecclesiology; TA and missiology; etc.)
- b) Narrow your focus to identify a key theological issue that needs to be resolved (this will probably be something that occurs at the basic theological convictions / worldview level, with ripple effects on one's overall theology, including implications

for belief, teaching, and practice). Be sure that the focal issue of the paper is theological in nature.

For example, if you are arguing in favour of a Young Earth Creation view of human origins (or, alternately, an Evolutionary Creation view), do not focus exclusively on interpreting scientific data or on proof-texting the Bible. You will also need to go deeper to ask and reflect on key theological questions. For instance (the following are examples; you would not need to pursue all of them), why is your reading of Genesis (your hermeneutics and interpretive method) preferable to the alternative(s)? Or, how does your view better illuminate relevant theological concepts (e.g., image of God, human sin and/or salvation, interpreting “Adam” and “Eve”, the ANE context of Gen 1-3, etc.)? Or, how does your view provide superior coherence and consistency within a larger epistemological framework (theory of knowledge and fitting methods to evaluate particular kinds of evidence)?

- c) Research the topic in depth – **at least** 10 sources: 3-4 academic theological books, including one theological monograph (a book written by a major theologian on a specific topic), and 6-10 peer reviewed journal articles (the ATLA database accessed via our library is the best source for full text, peer reviewed theological journal articles).

Be sure that your research is fitting and appropriate to the question you are asking. For example, the question “Are there more than two genders?” cannot be settled convincingly by appealing either to Scripture or to science alone. Theological reflection needs to take account of scientific facts, as well as the philosophical and theological frameworks (and their assumptions and convictions) necessary to infer significance and implications informed by the facts. As another example, brain scan evidence (e.g., the impact of brain injury on human personality, memory, identity, etc.) alone cannot settle the question of whether human beings have souls. Such information might contribute to our understanding of embodied existence, but understanding the human constitution more holistically requires us to answer philosophical and theological questions (in light of biblical and theological evidence), such as: Is conscious existence after death in a disembodied state possible (even if temporary, i.e., while awaiting the Resurrection)? If so, how and in what form? Does the concept of the ‘human soul’ account for this? If so, how is the ‘human soul’ to be properly defined and understood?

Keep in mind that you don’t need to read every chapter of every book, or every paragraph of every article; but you do want to read thoroughly the sections that are most relevant, and be sure to understand their logic and argument. You should also grasp the book’s / article’s overall thesis and how it contributes to the theological discussion of the topic at hand).

- d) Write up a paper (10-12 pages max.) in support of your thesis, demonstrating how your research informed your answer to the question you posed.

Begin with one introductory paragraph, alerting the reader to the importance of your topic (why it matters) and identifying the specific question the paper seeks to answer. Briefly state your provisional answer to that question (your thesis) in 1-2 sentences.

Use the body of your paper to make your case theologically. Mention and address briefly 1-3 other serious options (other, alternative answers to the question) that you discovered while doing research. State briefly why you are convinced of the answer you give in your paper, rather than these alternatives.

- e) Conclude the paper with a paragraph restating your own tentative thesis on the topic. In a nutshell, where do you currently stand on the question you researched and why? What further questions remain for you (if any?) that need to be addressed in future research?

E. EQUITY OF ACCESS

Students with permanent or temporary disabilities who need academic accommodations must [contact](#) the [Accessibility Services](#) at the [Centre for Academic Excellence](#) to [register](#) and discuss their specific needs. *New students* must self-identify and register with the Accessibility Office at the beginning of the semester or as early as possible to access appropriate services. *Current students* must renew their plans as early as possible to have active accommodations in place.

F. SUMMARY OF ASSIGNMENTS AND GRADING

Evaluation is based upon the completion of the following assignments:

| Assignment | Due | Weight |
|---|-----------------------------------|--------------|
| Forum Discussions | See Section IV | 25% 5% |
| Individual posts | | |
| Group conclusion | | |
| Personal Reflection Paper | Feb. 24 | 10% 5% |
| Written component | | |
| Group discussion component | | |
| Disciplinary Paper (engaging Smith or Fisher) | March 10 | 20% |
| Short Research Paper | April 7 | 35% |
| Total Grade | | 100 % |

G. GENERAL GUIDELINES FOR THE SUBMISSION OF WRITTEN WORK

1. Your work should demonstrate the following characteristics:

With the exception of online forums, all written work should be double-spaced, written in 12-pt Times New Roman font, include a properly formatted title page, and use Turabian/Chicago formatting (not APA formatting) throughout.

Research papers should include properly formatted footnotes (not endnotes) and a bibliography of all works cited (i.e., quoted or paraphrased), not all works consulted.

Assignments that engage a single book (critical book reviews, theological engagements/reflections on a single book) do not require the use of footnotes. Please just refer to page numbers for citations in parentheses and provide a bibliography for your source.

For proper citation style, consult the [Chicago-Style Quick Guide](#) (Tyndale e-resource) or the full edition of the [Chicago Manual of Style Online](#), especially [ch. 14](#). For citing scripture texts, refer to sections [10.44 to 10.48](#) and [14.238 to 14.241](#).

Academic Integrity

Integrity in academic work is required of all our students. Academic dishonesty is any breach of this integrity, and includes such practices as cheating (the use of unauthorized material on tests and examinations), submitting the same work for different classes without permission of the instructors; using false information (including false references to secondary sources) in an assignment; improper or unacknowledged collaboration with other students, and plagiarism. Tyndale University takes seriously its responsibility to uphold academic integrity, and to penalize academic dishonesty.

Students are encouraged to consult [Writing Services](#). Citation and other [tip sheets](#).

Students should also consult the current [Academic Calendar](#) for academic policies on Academic Honesty, Gender Inclusive Language in Written Assignments, Late Papers and Extensions, Return of Assignments, and Grading System.

Research Ethics

All course-based assignments involving human participants requires ethical review and may require approval by the [Tyndale Research Ethics Board \(REB\)](#). Check with the Seminary Dean's Office (aa@tyndale.ca) before proceeding.

H. COURSE EVALUATION

Tyndale Seminary values quality in the courses it offers its students. End-of-course evaluations provide valuable student feedback and are one of the ways that Tyndale Seminary works towards maintaining and improving the quality of courses and the student's learning experience. Student involvement in this process is critical to enhance the general quality of teaching and learning.

Before the end of the course, students will receive a MyTyndale email with a link to the online course evaluation. The link can also be found in the left column on the course page. The evaluation period is 2 weeks; after the evaluation period has ended, it cannot be reopened.

Course Evaluation results will not be disclosed to the instructor before final grades in the course have been submitted and processed. Student names will be kept confidential and the instructor will only see the aggregated results of the class.

IV. COURSE SCHEDULE, CONTENT AND REQUIRED READINGS

Please complete all readings prior to attending class, so that we can make the most use of class lecture and discussion time.

INTRODUCTION

- 1. Jan. 13** **Introduction to the course**
Read: UN Declaration on Human Rights (preamble)

PART ONE: HUMAN EXISTENCE AS UNIQUE AND MEANINGFUL

- 2. Jan. 20** **Biblical perspectives on human uniqueness, meaning, and dignity**
The *imago Dei* (image of God)
Read: Grenz, "The Social God and the Relational Self"

Online Forum #1: Posts due Thursday and Friday; conclusion due Saturday
- 3. Jan. 27** **Biological perspectives I: body & soul; reductionism, emergence**
Read: Schwarz (ch. 1)
Franklin, "The Human Person in Contemporary Science and Theology"
Croasmun, "Emergence"

4. Feb. 3 **Biological perspectives II: human origins amongst other hominins and hominids; existential and theological questions arising.**

During class, we will have a Q&A session with guest Dr. Denis O. Lamoureux.

View before class: Denis O. Lamoureux: "Beyond the 'Evolution' vs. 'Creation' Debate."

Read: Schwarz (ch. 2)

Lamoureux, excerpts from *The Bible and Ancient Science*
Middleton on Ancient Cosmology in the Bible

Online Forum #2: Posts due Thursday and Friday; conclusion due Saturday

5. Feb. 10 **Reflecting theologically on human origins**

Read: Brooks on Humans as evolved yet unique

McKnight on Adam and Eve in their ANE Context

Optional Reading: Franklin, "The Beginning in Light of the End"

Feb. 17 **NO CLASS (reading days are February 16-19)**

6. Feb. 24 **Philosophical perspectives on the meaningfulness of human existence**

Online Group Discussion (in breakout groups) of Smith, *On the Road*

Read: Schwarz (ch. 3)

Smith on 'cultural liturgies'

Jenson, "How the world lost its story"

Due: Personal Reflection Paper (written component)

PART TWO: FREEDOM, EVIL, SIN

7. Mar. 3 **Scientific perspectives on freedom & evil**

Biblical perspectives on sin

Read: Schwarz (chs. 4-5)

Augustine, *Confessions*

Online Forum #3: Posts due Thursday and Friday; conclusion due Saturday

8. Mar. 10 **Theological perspectives on sin: individual and corporate; structures, powers, and the demonic; emergence and the personification of Sin**
Read: Schwarz (ch. 6)
Gutiérrez, excerpt from *A Theology of Liberation*
Deneen on the failure of liberalism

Due: Disciplinary Paper (Engaging C. Smith or C. Fisher)

PART THREE: COMMUNITY & DESTINY

9. Mar. 17 **Men & women; sexuality and marriage**
Read: Schwarz (ch. 7)
Radner on sexuality in the ‘anthropocene’ era
Franklin blog series on Egalitarianism (12 posts):
<https://patrickfranklin.wordpress.com/popular-blog-series/>

Online Forum #4: Posts due Thursday and Friday; conclusion due Saturday

10. Mar. 24 **Personhood, community, and church; work and vocation**
Read: Schwarz (ch. 8: pages 343-57)
Wondra, “Participating Persons”
Pennington on Human Flourishing in the Sermon on the Mount

11. Mar. 31 **Human dignity and care for the vulnerable**
Read: Moltmann on Human Dignity
Weaver on approaches to Human Dignity
Gushee, “The Sacredness of Life”
Optional reading: Callahan on Pro-life Feminism

Online Forum #5: Posts due Thursday and Friday; conclusion due Saturday

12. Apr. 7 **Human destiny: immortality of the soul; life after death**
Read: Schwarz (ch. 8: pages 357-82)

Due: Research Paper

V. SELECTED BIBLIOGRAPHY

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- Augustine. *The Literal Meaning of Genesis*. Volume 13 of *The Works of St. Augustine: A Translation for the 21st Century*. Translated by Edmund Hill. Edited by John E. Rotelle. New York: New City, 2002.
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Ward, Keith. *Religion and Human Nature*. New York: Oxford University Press, 1998.

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OTHER ONLINE RESOURCES

([Tyndale Library](#) supports this course with [e-journals](#), [e-books](#), and the [mail delivery of books](#) and circulating materials. See the [Library FAQ page](#).)

Tyndale's MTS Modular program has an excellent online [Christian Theology Reading Room](#), which has extensive links to material available as full text eBooks, as well as partial-text books available on Google Books. Reading rooms have also been established on the [Doctrine of the Trinity](#), as well as theologians [Dietrich Bonhoeffer](#), [Eberhard Jüngel](#), [John Howard Yoder](#), [Jürgen Moltmann](#), and [Karl Barth](#).

To search topically for relevant journal articles, book reviews or collected essays, use the comprehensive *ATLA Religion Database*, or the *Proquest Religious Database*, *Religious and Theological Abstracts* and *JSTOR*. [Full-text versions of many theological journals](#) and book reviews can be downloaded from these databases.

For **detailed bibliographies** to support *Christian Theology: An Introduction*, a **glossary** of theological terms, and **details of theologians** from *The Christian Theology Reader*, cf. [Alister McGrath at Wiley](#).