

On Being Human

(Preface)

pviii: “The chief end of man is to glorify God and to enjoy him forever.” (Westminster Catechism)

1] Note the order: first we are to glorify God, then we are to delight in God.

2] Note modernity’s proclivity to reverse the order: we think God is first to be enjoyed. This makes him our servant or tool and renders us exploiters of God. (much North American preaching)

3] Note that if we reverse the order, we don’t ‘enjoy’ God: we remain frustrated, since God resists being used.

4] Note what it means to “enjoy God – forever”: it doesn’t mean to find him a sweet dessert.

Rather [a] we are the recipients, beneficiaries, of God’s ‘benefits’ – e.g., justification and sanctification.

[b] arising from this: blessings – e.g., fruits of the Spirit, conformity to his purposes, human enhancement.

pviii: “What is the chief end of God?” – apart from creation, we wouldn’t know.

In the wake of creation, the chief end of God is to bring forth a covenant-partner.

In the wake of the fall, the chief end of God is to fulfil that purpose despite the complication of sin, disobedience and self-perversion.

The means whereby God achieves this Jesus Christ. Therefore God’s chief end is to “present every man(woman) mature in Christ.” (Col. 1:28) This is the apostle’s aim.

pviii: Anderson points out that Christology was *the* issue in the early church. He thinks anthropology may be the issue today.

pviii: Anderson rightly understands that theological anthropology is an implicate of Christology.

[Note the ways in which theology tends to adopt an anthropology from different sources.]

pix: “Revealed truth can’t be abstracted from reconciling truth.” Why not?

Because [1] true humanness has to be revealed: we can’t know ourselves naturally.

[2] the content of revelation is reconciliation.

Therefore in Jesus Christ [1] we see by faith born of revelation humankind healed or cured;

[2] from our knowledge of hk cured we gain a knowledge of the disease. The cure defines the ailment; reconciliation (grace) defines sin. This is the orientation of *theo*-anthropology.