

Introduction (Prolegomena).

Why are we here?

Question: *What is the chief end of man?*

Answer: Man's chief end is to glorify God, and to enjoy Him forever.

Rom. 11:36. This, then, is the end which mankind must seek to obtain in and by their actions. For, Scripture tells us, God has made all things for Himself and His pleasure; Prov. 16:4; Rev. 4:11. Therefore, all of our actions must be subordinate to this chief end, 1 Cor. 10:31; 6:20.

Additionally, we must aim at the enjoying of God, Ps. 43:4. By the enjoying of God we should understand the making of God our chief portion, inheritance and source of joy, Ps. 16:5, 6; Isa. 60:19, 20. Because He alone is a suitable and sufficient Person for our souls, Hab. 3:17, 18; Ps. 142:4, 5; 73:25, 26.

The two great pillars upon which the kingdom of Satan is erected are: 1.) Ignorance; 2.) Error.

1.) Ignorance. Satan's kingdom is a kingdom of darkness, Acts 26:18; and the wicked stumble in it, Prov. 4:19. It is a kingdom of blindness, 2 Cor. 4:4; and those who lack faith are blind, Eph. 4:18.

Ignorance is overcome through teaching, Heb. 5:12-14. Being taught first principles transforms one into a state of being "no longer babes" and leads to having the "senses exercised" (διόκρισιν) unto discernment, or as the word connotes "able to distinguish."

Scripture warns against the dangers of ignorance in matters of spiritual understanding, Prov. 19:2; Hos. 4:6.

Additionally, we are commanded to strive to get understanding and wisdom, Prov. 4:7; Prov. 2:4. Lack of proper understanding leads to misuse of knowledge—a misuse that is darkening and destructive, Job 38:2; Ps. 52:4.

2.) Error. Satan is the spirit of lies and error, 1 John 4:6; John 8:44; and those who remain in darkness remain in error, Rom. 1:27; Jas. 5:20.

Error, too, is remedied through teaching, 2 Cor. 10:5. Correcting knowledge leads to correcting of thought and action, Prov. 23:7.

Knowledge depends upon two things: 1.) That the thing which is sought may be known (in this case, God), Heb. 11:6; 2.) That he who would know is capable of understanding, Prov. 1:7; 9:10; Ps. 111:10.

Knowledge of God is divided into that which is 1.) Incommunicable, Isa. 40:28; 1 Tim. 6:16; and that which is 2.) Communicable, Rom. 1:19.

The knowledge which is communicable may be acquired in three ways: 1.) By what theologians call *hypostatic* union—an analogy of which we may note in passages such as Gen. 4:1. It is a transmission of knowledge by virtue of intimate union. Respecting transmission of knowledge of the divine, this hypostatic union was the basis for the transmission of what was communicable of the divine to Jesus, John 10:30. 2.) By intuitive vision, Ps. 36:9; 1 Cor. 13:12; 1 John 3:2; John 1:18. 3.) By revelation.