

Introduction (Prolegomena), II.

The knowledge which is communicable may be acquired in three ways: 1.) By *hypostatic* union—this is the communion (and communication) of knowledge when two distinct natures unite personally, Matt. 11:27; John 17:21. 2.) By intuitive (beatific) vision, Ps. 36:9; John 1:8, 9; 2 Cor. 4:6. 3.) By revelation, John 1:18.

Revelation is of two sorts:

1.) Natural, which is common to all men. This natural revelation is comprised of three sources: A.) The Light of Nature, Prov. 20:27; 1 Cor. 11:14; Rom. 1:19. B.) The works of Creation, Ps. 19:1; 97:6. C.) The works of Providence, Ps. 107:21, 24.

However, none of that Natural revelation is sufficient to salvation, 1 Cor. 2:14. Its purpose, since the Fall of man, is to leave men without excuse, Rom. 1:20, 21; 2:12-15.

2.) Special, which is both selective and a matter of God's good pleasure, Matt. 11:25, 26; Mark 4:11; Matt. 13:11-13. Special revelation serves two purposes: A.) To reveal God (including reinforcing Natural revelation), John 17:3. B.) To declare God's will, Ps. 119:105; John 7:17.

This Special revelation has been variable as to time and method, Heb. 1:1, 2. Which, at one point made Job to cry out, Job 19:23, 24. Nonetheless, the end of these various methods has been to reduce to writing (*i.e.* inscripturation) this Special revelation, Deut. 31:19, 22-27; Isa. 30:8, 9; Jer. 36:2; 51:60; Hab. 2:2.

This inscripturation, in turn, serves two purposes: A.) The preservation and the propagation of the truth, John 20:31. B.) The establishing and comforting of the Church, Eph. 2:20; Isa. 40:1-8; 1 Thess. 4:18.

Since God has chosen this method of inscripturation, we ought to look at the matter of language. Contrary to modern theory, the faculty of language and understanding were concreated in Man. Originally, the correspondence between reality and language was well established and grounded in the nature of things, Gen. 2:19, 23. There was one language and mode of speech, Gen. 11:1. The sinfulness of man brought about the judicial fragmenting and confusing of language to prevent ever increasing wickedness, Gen. 11:6-9. This, however, does not excuse us from practicing deceit with our words, Ps. 36:3; 52:4. Nor are we excused from speaking idle words, Matt. 12:36. Words are to be used with precision and care, Matt. 5:37. Scripture places great emphasis upon the relationship between true religion and the tongue (*i.e.* the use of language), Prov. 15:2; 18:21; Jas. 1:26; 1 Pet. 3:10. Ambiguous and deceitful language is contrary to God's command, Rev. 21:8; Prov. 21:23; Ps. 34:13.

Language is intended to convey truth, Prov. 12:19; 15:4; Ps. 35:28. The great end of language is to bring Man into greater fellowship and communion with God in the truth, Ps. 25:5; John 4:24; 2 Tim. 2:25.

Language is the means by which we receive truth and it is the method God has chosen to reveal Himself to His people. What, then, is truth? *Cf.* John 18:37, 38.