

Since the context is discussing the system by which the believer is enabled to learn divine truth, he must be filled with the Holy Spirit when receiving instruction from a biblically authorized communicator.

The Holy Spirit teaches the human spirit at which point the information is transferred to the soul where it is evaluated by the believer.

If he expresses positive volition to the information understood it is then transferred by the Holy Spirit to the *kardía* as *epígnōsis* understanding of divine truth.

The process by which this sequence of events transpires is explained at the end of the verse and expressed nicely by Büchsel in his conclusion above: “it is best to accept the meaning “to interpret,” “to expound,” “to explain.”

The phrasing that best fits our analysis is “to interpret.” But to be even more precise the best word is Illumination. Lewis Sperry Chafer includes this in his analysis of the system by which God communicates His truth to man.

It must also be mentioned that Lucifer has concocted a series of philosophies and ideologies that are designed to deflect the human psyche away from divine revelation and to focus on human viewpoint from which human good and evil emerge.

Chafer refers to the Dark Side’s manipulation of thought as “reason.” His comparison of divine revelation versus reason is very instructive:

Revelation and Reason. Revelation is the divine act of communication to man what otherwise man would not know. This extraordinary form of revelation, since it originates with God, is, of necessity, largely dependent on supernatural agencies and means. Nothing could be more advantageous to man, nor is there aught more certain than the fact that God has spoken to man. The satanic question, “Has God said?” (Gen. 3:1)—ever the substance of human rationalism and doubt as to divine revelation—is engendered by the “father of lies” and is foreign to natural intuition of man. (p. 48)

Theology does draw its material from both revelation and reason, though the portion supplied by reason is uncertain as to its authority and, at best, restricted to the point of insignificance. Reason, as here considered, indicates the intellectual and moral faculties of man exercised in the pursuit of truth and apart from supernatural aid. Right evaluation of reason is too often lacking. Certain men have held that, without divine guidance or assistance, man can attain to all truth which is essential to his well-being here and hereafter. In all discussions bearing on this problem, reason must be wholly divorced from revelation if it is to be seen in its actual limitation. Such a separation is exceedingly difficult to consummate, since revelation has penetrated to an immeasurable degree into the very warp and woof of civilization. Because of this penetration, some nations are designated *Christian*. Man's true estate under reason and when isolated from revelation is partially demonstrated by the lowest forms of heathenism; but even the heathen are universally convinced of the fact of a Supreme Being and, because of that conviction, are looking for evidence which, in their estimation, expresses His favor or His displeasure. Since Adam walked and talked with God, no man on earth could be entirely void of divine revelation. Though possessed of some slight measure of such revelation, heathen philosophy is a deplorable disclosure of the limitations of human reason. Never have these systems been able to perfect a code or moral duty nor could they discover any authority for their faulty precepts. Similarly, a light of nature and the aid of reason have been too feeble to dispel uncertainties concerning the life beyond the grave. Speaking of future rewards and punishments, Plato said: "The truth is to determine or establish any thing certain about these matters, in the midst of so many doubts and disputations, is the work of God only." It is not the ancient philosopher but rather the modern unbeliever who contends for the sufficiency of human reason and who ridicules the claims of revelation.

Within the circumscribed boundaries of that which is human, reason is paramount; yet, as compared with divine revelation, it is both fallible and finite. (pp. 48-49)

Chafer makes the important point that man can reach conclusions from rationalism that hold to certain cosmic truths. But quite often those conclusions are assisted by input from those who possess principles from divine revelation.

Absent such input, what about the reasoning that is developed by those who reject any form of divine Revelation. Progressivism, the current heresy of our client nation, has yet to come up with a worthy idea.

The system by which the Progressives draw their conclusions is based on rational and empirical “truths” that are common to *cosmos diabolicus* throughout history but abhorrent to divine revelation.

Chafer continues with the components of the divine system of revelation that further includes Inspiration, Illumination, Interpretation, and Animation.

INSPIRATION. Inspiration is that controlling influence which God exerted over the human authors by whom the Old and New Testaments were written. It has to do with the reception of the divine message and the accuracy with which it is transcribed. (Inspiration is) a God-given revelation ... bequeathed to man in a permanent, written form. A God-given Revelation is bequeathed to man in a permanent, written form which not only expands the field of man's knowledge into the realms of infinity, but serves ever as a corrective of those fallible, shifting fancies and theories which human ignorance unceasingly engenders. (p. 61)

Without doubt it is the supernatural element, which constitutes the very warp and woof of the Bible doctrine of inspiration, that not only gives to it its distinctive and exalted character but also repels the spiritually darkened mind of the unregenerate man—a darkness which is in no way relieved by human learning. The scholar who finds it easier to believe that, when inanimate matter by accident became “complex enough and in appropriate collection, living organisms may have emerged,” and that those organisms, in turn “developed by inherent spontaneity into rational human beings,” than believe that God created man in His own image and likeness, such a scholar will resent the teaching that God has spoken to man and that this message has been, under the guidance of God, transcribed into infallible writings. (pp. 61–62)

Devout men—some of great scholarship—have always agreed in the main as to the inerrant and supernatural qualities of the Bible. This belief has become distinguished as “the traditional view,” or “the doctrine of the church.” This harmony of belief on the part of devout men is not the concord of ignorance, since ignorance is incapable of concord. (p. 62)