

The Revelation of God in Language

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Abstract

This paper is an exploration of scientific and theological viewpoints concerning the origin and nature of language ability in humans. The language spoken by humans is just one manifestation of the *logos*, which undergirds all of reality, and so a deeper understanding of language will help us make sense of the world and our place in it. Firstly, this paper examines the nature of language, making the case for its triune composition of lexicon, syntax, and medium. This triune nature can be considered as corresponding to the *logos*. Secondly, scientific theories about the origin and development of language are examined. Darwinian accounts of language transmission and variation have several weaknesses, while language genesis has consistently resisted neat scientific explanations. The theory of intelligent design is thus posited as a credible alternative to evolutionary accounts. Finally, this paper explores what human language capacity may reveal to us about the existence and character of God. The supernatural emergence and spread of language suggest a divine cause, and the unique qualities of language, such as its triune nature, provide insight into the probable attributes of such a divine power.

Keywords: language origin, linguistics, evolution, intelligent design, theology

1. Introduction

To be human is to speak. Language is at the heart of who we are and what we do. Thoughts of love and hate, ideas which are benevolent and others which are self-serving, feelings of sympathy and of contempt, fill our minds through words. We use language to create mental narratives through which we make sense of the world around us, and we use language to mediate our social relations and integrate ourselves with the rest of humanity. A deeper understanding of language will lead to a deeper understanding of ourselves as human beings and our place in the universe. To this end, science and philosophy have widened our knowledge of the composition and function of language and provided us with clues as to where it originated and how it has shaped our lives. Central to such considerations is the notion of God, and what role, if any, divine intervention has played in the emergence of language. This paper explores the nature of language, as well as its origin and development, in order to discover what it may reveal about God.

2. The Nature of Language

To begin with, what exactly is language? Within the field of applied linguistics, language can be seen as a symbolic system, a communicative tool, and a social practice. As a symbolic system, language consists of a set of arbitrary symbols which allow humans to communicate ideas through symbols—mainly sounds, written words, and gestures. These symbols have no intrinsic connection to their meanings, so that one meaning (such as “village”) can be expressed in various ways (such as *κῶμη* in Koine Greek or 村 in Japanese). As a communicative tool, the primary purpose of language is to enable interaction between people so that they can transfer knowledge, exchange ideas, and share opinions. Finally, language also functions as a social practice, both shaping and being shaped by social relationships, cultural traditions, and power structures.

The human capacity for language may have been present up to 135,000 years ago (Miyagawa et al., 2025), and despite superficial differences, all the languages of the world are

remarkably similar in their phonological, syntactical, and semantic constructions (Eberhard et al., 2022). Most scholars agree that language is uniquely human (e.g., Anderson, 2004; Chomsky, 2006; Fitch, 2010; Pinker, 2010) and is perhaps the primary feature that separates human beings from animals. Although we can observe animals communicating and interacting with each other through signs, they use a very rudimentary system which is qualitatively different from the depth and complexity that is achieved through human language. There is also no evidence that animals are able to use language to mediate thought to the same extent as humans.

2.1 Lexicon, Syntax, and Medium

There are three essential aspects of language: lexicon, syntax, and media. Lexicon, commonly referred to as vocabulary, consists of words and morphemes. Generally, a single word expresses a single concept or unit of thought, although some words have multiple meanings. However, the boundaries between words are fuzzy. Take, for example, the words ‘dense’ and ‘density.’ Are these two separate words, or different forms of the same word? Many English textbooks would teach these as different forms of the same word: an adjective and a noun form. Then we could consider the word ‘condense.’ Is this a separate word from ‘dense’? How about the word ‘dense’ to express different meanings, such as ‘There was a dense fog’ and ‘My son is a little dense’? The distinctions between words are by no means clear-cut.

Syntax, what students would call grammar, refers to the rules that govern the use of words (and also sounds and sentences) in communication. Words cannot be thrown together in a haphazard way for successful communication to occur. There are rules that participants in communication must follow in order to effectively express and understand each other’s ideas. One example is the rules of order. ‘The dog bit the man’ is very different from ‘The man bit the dog.’ Another example is punctuation. The meaning of ‘The panda eats shoots and leaves’ is very different when a comma is added in written text, or rising intonation and a pause in spoken text: ‘The panda eats, shoots and leaves.’ (For more on this, see Truss, 2006.) A shared knowledge of grammar is essential for meaningful communication between people.

The third essential component is media. Ideas are nonmaterial, but language is always embodied. There must be technical media, such as paper, a screen, or a tongue, through which language crosses over from the world of mental thought and enters the concrete world. These media commonly include sound waves (when language is spoken) and alphabet (when language is written), but also include hand signs (as used by the deaf), braille (as used by the blind), hieroglyphs, emojis, and others. All vocabulary and grammar exist as conceptual abstractions until they are brought into the realm of experience through media.

Figure 1
How Spoken Language Happens

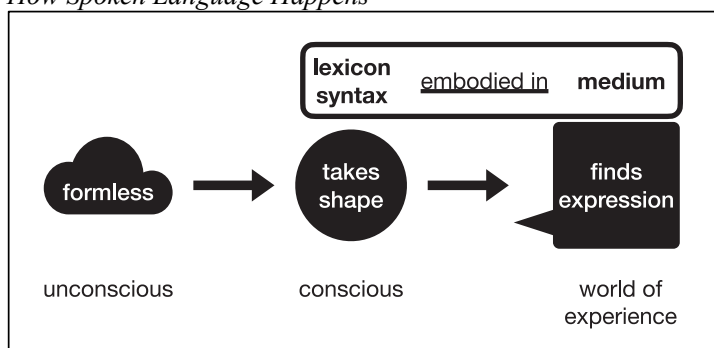


Figure 1 shows how spoken language happens. To begin with, there is nothing: no idea nor concept. The unconscious operations of the mind are formless. Then, an idea takes shape in the conscious mind, taking on the garb of lexicon and syntax. Finally, the idea is encased in a medium of expression, in this case, speech. Once the three qualities of lexicon, syntax, and medium are present, language happens.

2.2 Language at the Center of Everything

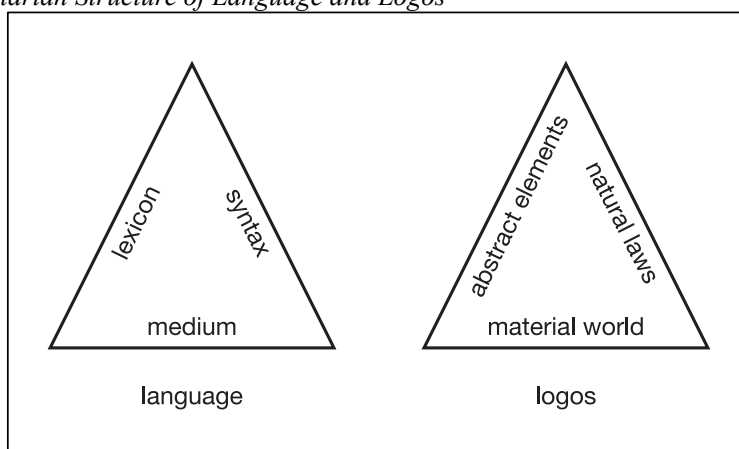
So far, we have been considering language as it occurs in human speech. If, however, we take a broad definition of language as being the expression of meaning, we can agree with Ambrus (2016) that language is “the medium of everything” (p. 136) and with Hibbs that language is at the center of everything (Hibbs, 2018). At the innermost level, language is the medium of mental development. Ideas, plans, and thoughts manifest themselves in one’s mind in the form of language, and language is used to convey these ideas from our own mind to other people at the social level. In this way, language is the medium of thought and of interpersonal relationships, most obviously in the form of spoken and written words, but also through body language and social conventions.

Language is not only foundational to social laws, which mediate human interactions, but is also foundational to the natural law, which mediates the passage of the stars in the galaxy. At its most universal and cosmic level, language undergirds the very structure of reality as we experience it. Our physical bodies and genetic makeup are governed by DNA, which is the language of biology, and referred to by Collins (2007) as *the language of God*. Collins explains that DNA is basically an instructional script, or a software program within a cell, whose “coding language has only four letters (or two bits, in computer terms) in its alphabet.” (Collins, 2007, p. 102). All the functions of the cell are directed by the order of letters in this script. Language is also the medium of mathematics (by which one can state that two plus two equals four) and the medium of natural laws (by which I can observe that an object’s density is equal to its mass divided by volume). Moral laws, too, find expression in language. What we call in English “The Ten Commandments,” given by Moses, are called in the original Hebrew עֲשֵׂת הַדְּבָרִים, which is transliterated “The Ten Words.” Language is therefore essential for thought, social relationships, biology, mathematics, and the natural and moral law—in fact, everything.

This expansive understanding of language takes us away from the limited focus on human interaction, which is the concern of the EFL classroom, and into the realm of ultimate reality, or what is known as *logos*, meaning “word,” “reason,” or “plan” in Greek. Logos refers to the divine reason or organising principle that underlies the cosmos and gives it form and meaning. The term was first used in ancient Greek philosophy and was later appropriated by early Christian theology, although the concept is also found in Indian, Egyptian, and Persian philosophical and theological systems (Britannica, n.d.).

It could be argued that logos, and in effect, ultimate reality, has its own lexicon and syntax. The lexicon of reality is all those many abstract elements of which reality consists, such as humans, earth, nature, goodness, and evil. The syntax of reality is the rules by which each part relates to the other parts. These rules may be descriptive (such as the laws of physics) or normative (such as the laws of morality). Additionally, although the logos is metaphysical and unseen, it has media through which it manifests itself. These media include everything that has a material embodiment, such as the sun, stars, trees, animals, and humans. Within Christian theology, the logos is understood as being most fully embodied in the person of Jesus Christ, who is called “the Word.” These trinitarian structures can be seen in Figure 2.

Figure 2
A Trinitarian Structure of Language and Logos



3. The Development and Origin of Language

3.1 Development of Language

While logos is the active rational and spiritual principle that constitutes all reality, human language can be conceived of as one manifestation of logos in the world. Language is what allows humans to think, plan, reason, and participate in a shared reality with other humans. Although animals are able to communicate, they do not have the language ability that humans do. Animals communicate through signals, which are innate, immutable, and involuntary. These are qualitatively different from words, which are conversational and arbitrary. How did humans develop this ability? The development of language can be seen empirically through observable phenomena, and so the natural sciences have a lot to contribute to our understanding of human language.

The development of language through transmutation (later termed *evolution*) was first propounded by Charles Darwin (1871). He argued that speech began in humans from the same vocal noises that are made by dogs when they bark and birds when they sing. He wrote, “I cannot doubt that language owes its origin to the imitation and modification, aided by signs and gestures, of various natural sounds, the voices of other animals, and man’s own instinctive cries.” (Charles Darwin, 1871, p. 54). Darwin argued that the vocal cords in primitive humans operated the same way as they do in animals, and then, through continued use and modification, more meaningful and nuanced ideas came to be expressed and understood.

Two of the earliest theories concerning how language may have evolved from this beginning are the onomatopoetic and interjectional theories, which Müller perhaps somewhat disparagingly dubbed the “Bow-wow theory” and the “Pooh-pooh theory” (1862, p. 300). The first theory states that words are the imitations of sounds, such as the cries of animals, the thunder of a storm, the bubbling of a river, and so on. Müller rejects this theory on the basis that mere imitation of sounds cannot account for the immense variety of words in our vocabulary that have no connection to natural noises. The second theory sees words as originating from involuntary interjections, such as a cry of fear, a shout of pain, or a laugh of joy. This second theory is rejected on the same grounds as the first: interjections exist on the outskirts of language, as real, meaningful language is far above and beyond guttural noises. Müller’s (1862) critique highlights a fundamental problem that continues to challenge evolutionary accounts:

If the constituent elements of human speech were either mere cries, or the mimicking of the cries of nature, it would be difficult to understand why brutes should be without language. There is not only the parrot, but the mocking-bird and others, which can imitate most successfully both articulate and inarticulate sounds; and there is hardly an animal without the faculty of uttering interjections, such as huff, hiss, baa, &c. (p. 309)

However, animals today remain without language, and human beings are the only creatures that have the language ability. This difficulty leaves the purely evolutionary origin of language in doubt.

Since Darwin's theories were first put forward, there has been much research and speculation into how language may have evolved in humans. Recently, Pagel (2017) sees the same processes at work in the transmission and evolution of genes as in that of languages, arguing that both genes and words can be viewed as digital systems of inheritance. For instance, there are discrete heritable units in biological evolution (such as nucleotides, amino acids, and genes) and also in language evolution (such as words, phonemes, and syntax). Other parallels include: DNA copying (biological) and teaching, learning, and imitation (language); mutation (biological) and innovation (language); and hybridization (biological) and creoles (language) (Pagel, 2017).

While one may observe these interesting similarities between Darwinian evolution and language spread, Steiner (1998) said that this only masks the problem, and that the Darwinian parallel breaks down in two major areas: the specificity and economy of the adaptive mechanism. Firstly, evolution requires that biological adjustments are an exact response to natural circumstance, which leads to what some have termed *the survival of the fittest*. However, this cannot be said for languages. Throughout human history, there has been a multitude of languages that have died and a multitude that have mutated and survived, but this is unrelated to any perceived worth or efficacy. Indeed, some of mankind's dead languages reached more glorious heights of conceptual and aesthetic excellence than their descendants. Secondly, the sheer enormity of linguistic differences argues against economy. Far from being advantageous to the material and social progress of mankind, the great diversity of languages, with their mutual incomprehensibility, has fuelled suspicion and hatred and has militated against cooperation and understanding through which people may flourish. Therefore, questions concerning language transmission and variation remain unanswered.

3.2 Origin of Language

If language development throws up a host of unanswered questions, so too does the origin of language. Did language first arise through a process of random chance, or was there some other force at work? Theistic evolution is a theory that allows for the existence of a divine power that initiates and directs the evolution of life. This theory asserts that language was not the result of blind evolutionary processes but rather the work of a superior intelligence that guided its development, intervening at certain points along the way. The theory of theistic evolution was put forward early in the Darwinian debate by Alfred Russel Wallace, a scholar whose work on evolution aligned with that of Darwin. Considering the language phenomenon, Wallace (1870) concluded:

The inference I would draw from this class of phenomena is, that a superior intelligence has guided the development of man in a definite direction, and

for a special purpose, just as man guides the development of many animal and vegetable forms (para. 31).

Wallace had helped develop the theory of evolution, but when he considered the phenomenon of language, he saw that it defied the neat and tidy explanations put forward by that theory. Darwin, after hearing Wallace's assertion, recognized that human speech was a major problem for the theory of natural evolution. Darwin sent Wallace a note saying, "I hope you have not murdered too completely your own and my child." (Darwin, 2008, Letter 408. To W. Turner). Language does not fit neatly into the theoretical constructs by which evolutionary biology seeks to explain life.

Essentially, the problem concerns the wide gulf that separates material reality from immaterial ideas and concepts. This gulf was explained by Albert Einstein (1944, p. 289; quoted in Oller, 2000) thus:

We have the habit of combining certain concepts and conceptual relations (propositions) so definitely with certain sense experiences that we do not become conscious of the gulf—logically unbridgeable—which separates the world of sensory experiences from the world of concepts and propositions (p. i).

The existence of both concrete objects and abstract ideas is indisputable. However, empirical observation has thus far been unable to show that concrete objects can transform themselves suddenly, or over time, into abstract ideas. This gulf between the concrete and the abstract can only be bridged by intelligent thought, manifested in language. Oller (2000) argued:

The real problem is that there is no plausible way to imagine the transformation of concrete substance into abstract representation without the pre-existence and intervention of a well-designed embodied intelligence. What is required is something along the lines of a being created in the image of God. (p. iii)

Inanimate objects cannot move by themselves into the world of abstract ideas without the aid of intelligent thought, and this is manifested in language. Therefore, some kind of pre-existing divine intelligence must have bestowed upon humans the capacity for language. Support for this proposition comes from Chomsky (2006). He made a case that humans are equipped with a Universal Grammar (UG), which is a faculty of language that humans are born with, and a Language Acquisition Device (LAD), which is the psychological apparatus that processes linguistic input. As this is unique to humans, one can extrapolate that it cannot be the result of random chance. Indeed, some have accused Chomsky of holding "a creationist view of the universe" (Patterson, 1981, p. 153).

Until now, research into language origins, coming from a multiplicity of scientific fields including linguistics, anthropology, archaeology, psychology, neurobiology, animal behavior, and others, has largely been fruitless. If language did in fact evolve naturally, the process remains clouded in mystery. This is because while there is no shortage of conjecture, there is a serious lack of evidence to support any one hypothesis. Hauser et al. (2014) surveyed the research from the last 40 years and concluded that more evidence is needed, and

“until such evidence is brought forward, understanding of language evolution will remain one of the great mysteries of our species.” (p. 10). They acknowledged that there is no evidence for language having evolved through natural processes, and yet never doubted that this was what in fact happened. This seems unscientific at best, and disingenuous at worst. If science has failed to provide an answer, surely one should look further afield and at least consider alternative explanations from other academic disciplines.

A competing theory of language genesis is that of *intelligent design*. This theory posits a divine power, creative and intelligent, who brought into existence the world and everything in it. Without drawing upon theological accounts of creation, and purely by examining empirical evidence, a number of scholars have convincingly argued that intelligent design provides a better, more causally adequate explanation for the origin of life (and thus also of language) and its development (e.g. Berlinski & Klinghoffer, 2009; Meyer, 2021). Essentially, according to all our current knowledge, the development of living organisms from nonliving matter, known as abiogenesis, is not possible (Tour, 2016). In a similar fashion, as Einstein’s gulf illustrates, language cannot spontaneously spring from non-language. Ultimately, questions concerning the origin of language take us to a place beyond the material world into the realm of metaphysics, where natural sciences cannot go, but where theology can teach us a lot.

4. The Revelation of God in Language

Considering all that has been said, the capacity for language in humans may shed light on two metaphysical questions facing humanity. The first concerns the existence of God, and the second concerns the nature of God. In other words, does God exist? And if so, what is God like?

4.1 The Existence of God

Concerning the first question, one can make an argument from language for the existence of God. Johnson and Potter (2005) concluded that the results of studies into language from linguistics, psycholinguistics and cognitive science can best be explained by the existence of an infinitely wise and beneficent creator. The schematic structure of their argument runs like this:

1. All human societies have language.
 2. They always have.
 3. Language was not invented and did not spread.
 4. Contemporary grammars are no more complex than those of hunter-gatherers.
 5. Humans are proficient language users regardless of intelligence, social status, or level of education.
 6. Children are fluent speakers of complex grammatical sentences by the age of three, without benefit of formal instruction.
 7. Children are capable of inventing languages that are more systematic than those they hear, showing resemblances to languages that they have never heard and obeying grammatical principles for which there is no evidence in their environments.
 8. Therefore, God exists and endowed humans with an innate ability to acquire and use language.
- (Johnson & Potter, 2005, p. 85)

This argument draws upon what we know of languages and makes better sense of the data than Darwinian accounts of language genesis. Johnson and Potter (2005) proceed to show three serious obstacles to an evolutionary explanation for language. Firstly, as language is communicative in nature, it would have had little adaptive value by arising in one individual alone, for there would have been no one to understand him. Secondly, universal grammar appears to either be completely present or not: there are no intermediary forms, and even if there were, they would have no adaptive value. Thirdly, there are problems with selective fitness, as language is vastly more powerful than what is needed for survival and reproduction.

While Johnson and Potter (2005) argued for God's existence inductively, going from creation to a divine Creator, Hibbs (2015) goes in the other direction, taking scripture as his starting point and making the case that human speech affirms the existence of God as revealed in the Bible. He argued that human behavior, including speech, is only coherent (logical and consistent) because it is an analogue of divine behavior. God is the archetype and man is the ectype; God speaks, and so we speak. Humankind is the *imago dei*, the image of God, and so we image divine behavior. The nature of God as a speaking God is evident from the first pages of scripture, when God speaks creation into existence. There is no indication that God created language at that time, but rather God chose to use language as the force by which to create the cosmos. God has existed as a triune being, communing with himself via speech, from eternity past. Hibbs (2015) notes,

A triune being who has spoken with himself for eternity past and will do so for eternity future would naturally use language to reveal himself; and creatures whose first behavior was to listen (Gen 1:28) to their Creator would naturally need spoken and (given the fall) written revelation (pp. 36-37).

Essentially, the argument asserts that when human language behavior is coherent, it must be because it aligns with some transcendent order or logos that governs the cosmos. We may call this God. Humans have a deep-felt need for communion and relationship with other humans because this reflects, albeit imperfectly, the essential nature of God as a relational being. Therefore, whenever language is used by humans in a coherent, logical and genuinely effective manner, the existence of God is affirmed.

4.2 The Nature of God

While human language posits the existence of God, it also provides some insight into the nature of God. As mentioned above, language reveals God as communal in nature, speaking with himself and speaking with creation. Scripture informs us that God is trinitarian, and the three persons of the godhead are united through their language. Indeed, human language can be thought of as analogous to the divine trinity. As was noted earlier, language has three essential constituents: syntax, lexicon, and medium. These function roughly in a similar way to God the Father, God the Son, and God the Holy Spirit.

God the Father is the provider of stability and harmony, giving rules to follow and creating order from chaos. It was God the Father who gave the Ten Commandments to Moses (Genesis 20). Likewise, syntax provides the rules of communication so that language can be coherent and understood. Atheist philosophy has acknowledged this clear conceptual link between God and syntax in the writing of Nietzsche, who lamented, "I fear we are not getting rid of God because we still believe in grammar" (Nietzsche, 1911). God the Son is the embodiment of the logos, taking on human flesh and dwelling on earth, speaking the words of God and communing with humanity. This is analogous to the media of language, which is

the means by which thoughts and ideas take on the flesh of material substance, be it the pages of a book, the light of a screen, or the vibrations of vocal cords. The third essential element of language, lexicon, functions by using vocabulary to draw attention to a referent. The three letters of the word *d-o-g* do not have meaning in themselves as peculiar marks on a page, but their function is to direct our thoughts to the canine creature which is their referent. Similarly, God the Holy Spirit does not seek worship for himself but seeks to glorify the logos by directing our gaze towards him. In this way, the three essential components of language provide clues as to the trinitarian nature of the creator of language.

The Trinity dwells in one another, or has *coinherence*, which means that each one is necessary for the whole. God is God fully and completely in three persons. Similarly, the three components of language display a trinitarian coinherence. Language cannot exist without rules for use, words to signify meaning, and a text to convey the message. If one of these were missing, language would not exist. This idea of the coinherence of lexicon and syntax is generally accepted in the field of linguistics. The concept of *langue* (Saussure's system of rules and signs) and the concept of *lexicogrammar* (from systemic functional linguistics) both recognise the deeply integrated nature of vocabulary and grammar. Others have likewise argued that medium is inseparable from language, most famously Marshall McLuhan and his dictum, the medium is the message.

This trinitarian nature of language gives birth to a trinitarian universe as the triune God speaks the world into existence in the creation account in Genesis 1.

In the beginning God created the heavens and the earth. Now the earth was formless and void, and darkness was over the surface of the deep. And the Spirit of God was hovering over the surface of the waters. And God said, "Let there be light," and there was light. And God saw that the light was good, and He separated the light from the darkness. God called the light "day," and the darkness He called "night." And there was evening, and there was morning—the first day. (Genesis 1:1~5).

The earth is described as formless, void, and dark, until God speaks the first word, saying, "Let there be light." Before it appeared, light was an idea in the mind of God—an idea that had not yet been spoken. After God speaks, light is brought into existence. This necessarily entails moving from chaos towards order, which in turn entails rules of relationship. The first rule is that light will not join with darkness; they will be separate. The next rule concerns the cycle of light followed by darkness, which creates the first day. The divine words are uttered, "Let there be light," which brings (1) the conceptual idea into (2) a tangible existence which is governed by (3) rules of relationship. This follows the pattern of language as being (1) idea, (2) medium and (3) syntax.

In a similar vein, Poythress (2009) argued that man's speech images God's speech because it expresses control, meaning, and presence. Table 1 shows how this can align with the trinitarian aspects of language just discussed.

Table 1
Trinitarian Character of God and Language

Triune God	Aspect of language	Divine and human speech
Father	Syntax	Control
Son	Medium	Presence
Holy Spirit	Lexicon	Meaning

God the Father is the law-giver, providing rules to govern language and the world, expressing his omnipotent control of the cosmos. God the Son is the medium through which God communes with his creation, channelling his omniscience into a physical presence who walked the earth. The Holy Spirit is the great signifier, giving meaning and making the logos understood by humans. Man's speech necessarily displays control, presence and meaning, and thus displays the nature of God.

It may also be the case that the rules of language reveal the divine attributes as ascribed to God in scripture. Just as God's character can be extrapolated from the natural and the moral law, we can also see intimations of the divine in the laws of language. Poythress (2009) has argued that attributes such as omnipresence, eternity, invisibility, omnipotence, transcendence and immanence also apply to language rules. Language rules are omnipresent, as they exist wherever that language is spoken. They are eternal, in that the rules apply for all time. (Poythress notes that while language rules do change over time, rules *for a particular language form as it is spoken at a particular point in history* remain forever.) Language rules are invisible because they are ideational, and they are omnipotent because they are universal and their power is absolute. Although grammar textbooks may speak of exceptions to the rule, there are really no exceptions, as the underlying rule system is powerful and comprehensive enough to account for apparent variations. The rules of language also possess transcendence (by covering every instance of language use and exercising power over human speech) and immanence (by having dominion over each particular utterance). Other divine attributes that can also be said to apply to language rules include personal, true, rational, good, beautiful, and righteous (Poythress, 2009). In this way, the attributes of language may reveal the attributes of a divine creator god who brought language into the world.

5. Conclusion

Language is as mysterious as it is powerful. Lexicon, syntax and media come together effortlessly and naturally when humans engage in even the simplest of interactions, such as ordering a coffee or apologizing for being late. The immaterial ideas in one person's mind become embodied in words which obey grammatical laws and get carried via a medium to create communion with another person. This trinitarian nature of human language is one manifestation of the logos which undergirds reality itself. Humans are thus participants in a transcendent drama from which animals are excluded. Since the very beginning of the theory of evolution, scientists from numerous fields have failed to account for the genesis and development of language in humans. However, while empiricism has not given us answers, theology provides some hints that can help us to understand where language originated and why. Namely, that human language did not arise from random chance and genetic mutation, but that a divine power gifted mankind with speech. This paper has made the case that while human language ability may not definitively prove the existence of God, intelligent design is at least a credible alternative to naturalistic explanations. Furthermore, the nature of language may shed light on the unique attributes of God, as all creation reflects the mind of its creator. Every language act, therefore, could be viewed as a sign pointing us towards divine truth.

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