

that He is a rewarder of them that diligently seek Him<sup>^</sup> and that He has given you a way to seek Him. He has given you His revelation in which you<sup>may</sup> study what He has revealed ~~to you~~ about Himself. The way to learn about Him is to go ~~th~~ to the revelation He has given. Naturally then, the Confession of Faith places the chapter on the Holy Scriptures at the very beginning.

#### General Revelation

There has been much discussion by theologians of this question: Is there such a thing as general revelation? Some people say we cannot know anything about God except what we learn from the Bible. Others would say that we can know nothing about God except what He has directly revealed to some individual. They assert that we cannot learn about God from nature--that we cannot start with the facts of nature and reach the knowledge that God exists. When men make statements like this they are sharply contradicting the Westminster Confession of Faith.

The Confession begins with the statement of a fact. It introduces this fact with the word<sup>x</sup> "although", thus indicating that its importance should not be exaggerated, but nevertheless recognizing it as a fact.

Let us read the first words of the Confession: "Although the light of nature and the works of creation and providence do so far manifest the goodness, wisdom, and power of God as to leave men inexcusable." This opening statement in the Westminster Confession of Faith asserts that God has revealed His goodness, His wisdom, and His power through the light of nature and the works of creation and providence.

Many editions of the Confession have a footnote here, giving references to such passages as Psalm 19:1-4 and Romans 1:19-20. These verses make it clear that the Confession is standing squarely on the