

without exception his presence portrayed in his creatures. Despite this, it is needful that another and better help be added to direct us aright to the very Creator of the universe. It was not in vain, then, that he added the light of his Word by which to become known unto salvation;... Just as old or bleary-eyed men and those with weak vision, if you thrust before them a most beautiful volume, even if they recognize it to be some sort of writing, yet can scarcely construe two words, but with the aid of spectacles will begin to read distinctly; so Scripture, gathering up the otherwise confused knowledge of God in our minds, having dispersed our dullness, clearly shows us the true God. This, therefore, is a special gift where God, to instruct the church, not merely uses mute teachers but also opens his own most hallowed lips. Not only does he teach the elect to look upon a god, but also shows himself as the God upon whom they are to look....

In these sentiments Calvin affirms both the reality of the general revelation, and man's inability to formulate a true natural theology. Even aided by general revelation, man is unable to attain a true knowledge of God. Only by means of the spectacles of Scripture can the clear, unconfused knowledge of God be found in general revelation.

c. The view of Emil Brunner (A. D. 1889-1966)

In *The Christian Doctrine of God* (Volume I of Brunner's three-volume *Dogmatics*), Chapter 12 is followed by an appendix that contains a section on "The 'Natural' Knowledge of God; the Problem of the 'Theologia Naturalis'." In this section Brunner writes:

(1) First of all, we must make a clear distinction between two questions which, unfortunately, are continually being confused with one another: the question of the revelation in Creation, and the question of man's natural knowledge of God....

The affirmation of a revelation in Creation has, in itself, nothing whatever to do with a belief in Natural Theology. A theology which intends to remain true to the Biblical witness to revelation should never have denied the reality of revelation in Creation. All efforts to contest the Biblical evidence for such a revelation must lead to an arbitrary exegesis, and to forced interpretations of the text of the Bible. But even apart from explicit Biblical evidence, the Christian Idea of the Creator should itself force us to admit the reality of a revelation in Creation; for what sort of Creator would not imprint the mark of His Spirit upon His Creation?

(2) The question whether the "natural man", that is, the man who has not yet been affected by the historical revelation, is in a position to perceive this divine revelation in Creation as such, in accordance with its nature and its meaning, is a quite