

(3) The question of the relation between human reason and Faith. The answer to these questions may well determine or at least strongly suggest a Scriptural stance on the matters of Approach, Starting-Point, and Method, in the Apologetic enterprise.

To begin with, then, let us consider the matter of:

## I. THE QUESTION OF THE EFFECT OF SIN UPON GENERAL REVELATION

### A. The Objective Existence of General Revelation

That a general revelation of God has gone throughout the entire world since its creation can hardly be doubted, in the face of Ps. 19:104; Acts 14:17; Rom. 1:18-20; Rom. 1:32; and Rom. 10:17, 18. This general revelation displays His glory, His benevolence, His power, His divinity, His wrath in regard to sin, and His justice. This revelation is called "knowledge," "witness," and "word"; it transcends all languages and dialects, is being "poured forth," is "manifest," "clearly seen," is known, and has gone to the ends of the world.

### B. The Effect of Sin upon Human Rationality

The Scriptures clearly teach that sin has rendered man incapable of correctly interpreting and understanding the visible things of the universe as revelatory of God. However, at the same time we learn that man can and does see and know the existence and something of the character of God. On these grounds, he is without excuse.

### C. The Subjective Experience of General Revelation

To the unregenerate man, the universe does reveal God. But he suppresses this revelation, distorts and perverts that which he cannot entirely repress, and constructs some other god. Thus men create various forms of Natural Theology. And therefore it is quite impossible to begin with the unregenerate man's natural reason and to attempt to aid him, via Natural Theology, to build a stairway to the God of Christian Theism. Such an attempt must inevitably lead to some god other than the God whose knowledge the unregenerate man is suppressing.

## II. THE QUESTION OF THE RELATION BETWEEN TRUTH AND HUMAN KNOWLEDGE

### A. The Relation between Revelation and Truth

It is sometimes urged that all "facts" reveal God, and that there is no "fact" which is not God-revealing. If this be so, does this mean that TRUTH is equivalent to REVELATION? That is, if it is granted that all true facts are in some sense revelational, does it follow that all true facts are "facts" because they have been revealed?

This brings forward the question: Is there a difference between General Revelation and human culture? If all God-created facts are revelational of God, then are all man-created facts also revelational of God? If the answer be yes, then we must ask: Is sin a fact? Is blasphemy a fact? Is the dishonoring of those in authority a fact? Is murder a fact? Are adultery, rape, and homosexuality facts? Is stealing a fact? Is lying a fact? Is greedy, unlawful desire a fact?