

teaching of the Bible, when it says that God is revealed in nature. The Confession declares that "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." It thus asserts that a man can know from nature that there is a God--that there is a good God, that there is a wise God, that there is a powerful God.

Here we see the reason why the Confession does not begin with God. Its writers believed that the basic facts about God were visible to all men, and that knowledge of additional facts about Him required special revelation. Therefore the Confession made the Bible the subject of its first chapter, as the only source from which knowledge about God can be obtained, beyond what is readily gleaned from general revelation.

#### The Existence of God

There are many today who profess to doubt the existence of God. According to the Westminster Confession such doubts are without excuse. It is possible to see in nature sufficient evidence of the existence of God to compel the honest seeker to admit this vital fact. If he leaves it out of his thinking, he is building on a foundation which omits data that are readily accessible to him. Such an attitude is not worthy of any true scientist. The whole universe speaks of God; the whole creation declares the goodness, wisdom, and power of God. The Christian has important common ground with every human being in this world. We don't have to start by saying, "You are over there, and we are over here, and there is an impassable gulf between us." That is not true as far as knowledge is concerned. As far as knowledge is concerned the Christian and the unbeliever have vital common ground.

You remember the story of the Arab and the scientist in the desert. The scientist was making fun of the Arab for his simple faith in God. The scientist said: "How do you know there is a God? You've never seen