

Week 2

“There have been many Christian theologians who think of revelation only as the communication of intellectually expressed thought content. They tend to think of revelation first of all as distinct from creation. They would say that in addition to creating the world for man, God also revealed himself to man.” Van Til, *An Introduction to Systematic Theology*

“God’s revelation in nature, together with God’s revelation in Scripture, form one grand scheme of covenant revelation of himself to man. The two forms of revelation must therefore be seen as presupposing and supplementing one another. They are aspects of one general philosophy of history.” Van Til, “Nature and Scripture”

“We are told that man could never have had any fruition of God through the revelation that came to him in nature as operating by itself. There was superadded to God’s revelation in nature another revelation, a supernaturally communicated positive revelation. Natural revelation, we are virtually told, was from the outset incorporated into the idea of a covenantal relationship with God. Thus every dimension of created existence, even the lowest, was enveloped in a form of exhaustively personal relationship between God and man.” Van Til, *An Introduction to Systematic Theology*

“Being from the outset covenantal in character, the natural revelation of God to man was meant to serve as the playground for the process of differentiation that was to take place in the course of time.” Van Til, “Nature and Scripture”

“The Reformers indeed assumed a revelation of God in nature. But the human mind was so darkened by sin that human beings could not rightly know and understand this revelation either. Needed, therefore, were two things: (1) that God again included in special revelation those truths which in themselves are knowable from nature; and (2) that human beings, in order to again perceive God in nature, first had to be illumined by the Spirit of God.” Bavinck, *Reformed Dogmatics, Vol. 1*