

glorify & revere him. Since it is sufficient it leaves men w/o excuse. God is just in heaping upon them the judgment wh. is their due. If God had not given any self rev., men would be under no obligation to see Him. To fail could bring no condemnation. It is given to the end that men may glorify Him. If they don't glorify Him, this very display wh. is designed to this end, becomes the means of rendering them w/o excuse, & vindicating the justice of God in their condemnation.

I. Even Adam in his state of innocence was not destitute of self. data therefore this special rev. interpreted for Adam the environment in wh. he was placed & the role it was to play in his life. For man spec. Rev. is not only for self- instruction & interpretation, but eductive & restorative.

c. Natural Theology

A good deal of misunderstanding re. N.T. & its place in a systematic theological construction. From what we already know of the sources of kn., it is apparent that kn. of God is derived from other sources besides S.R., i.e. self, environment, universally beheld by man.

i. Natural

That wh. is distinct from supernatural or special, then the term is not. Theol. should be taken to refer to the knowledge of God derived from these two sources, nature & providence. It would be a presentation of all such truth. To dispute the propriety of such a discipline would run counter to the whole theistic position re. God's self-revelation.

2. Nat. Theol. properly conceived of is a necessary implicit. of nat. rev. However, there are certain corollaries

- a. That construction of nat. theol. could be derived from the standpoint of such a person destitute