

### 3) Summary. Rev. in Ourselves.

There is the nature of man a complex of operations which brings w/i his consciousness a reason, of the righteousness of God so that man is confronted with the rev. of God in that every rev. inherent in his own being. However, in taking account of this natural constitutional confrontation, we must not think of it as taking place in the abstract. Man always exists in relationship to other men and things in the world round about. He has an environment which is contest. This is a rev. of God distinct from & in addition to that which resides in one particular being, therefore we must never think of his conscience being operative w/o the influence being derived from that environment. This means the conscience is always acted upon by the rev. of God in his own being in coordination with the rev. which resides in the sum total of his environment. So there is an interaction of these aspects of rev. We must distinguish these aspects, but never dissociate them. When we speak of innate or inborn rev. of God, we can never think of that as operating apart from the influence exerted by the total complex, which supplies context or environment of existence or development. It is quite impossible for us to define the interaction & interdependence of these two aspects of rev.

4) We must never think of the constitution as operating in abstraction from the environment.

a) There is no person destitute of constitution & therefore no person is destitute of consciousness in terms of responsibility & a sense of obligation.

b) Effects in the consciousness differ widely in different cases. Environments differ greatly, hence it is important to classify the variety of the states of consciousness.

c) Sin has corrupted the minds of all men. Hence is