

just as sight, hearing, touch, taste?

(1) We must say that we are not born with well defined ideas of God.

(2) Is there something in the nature of man which makes him aware of his responsibility to & dependence on God?

In response to this do there develop naturally articulated conceptions of God's being & character, which are the pre-cipitates of us, which inhere in our very being?

b. Scripture:

(1) Ro. 2^{14,15}. Paul is here dealing with Gentiles w/o the law. By the law he means they do not have law in a specialized sense. Therefore he must mean they have the law of gen. rev. Outside the pale of spec. rev. these people are. This makes the passage all the more avellent. This speaks of the effect of this law in those who do not have the light of spec. rev.

a) There is the work of the law written on the hearts of men.

There is probably an important distinction in Paul's mind between the law being written & the work of the law being written. This does imply however, that there is written in their heart something corresponding to the law of God. These things they are constrained to do by natural inclination; by an ingrained propriety. They are a law to themselves (this doesn't mean autonomy) because the specific requirements of the law become a well established custom, an ethos, reinforced by socially prescribed canons of behavior.

b) The conscience also bearing joint witness.

This is the sense of responsibility operating in self-accusation or self-reproach. This is supplementary to the work of the law. It bears joint witness with the law. Paul does not say just what the relationship of the conscience to the law written on the heart is. Presumably the work of the law is the deeper part of which conscience is the expression. Conscience is