

is constitutional. It with its operation implies that there is a recognition between right & wrong. Self-approbation follows the doing of right, self-condemnation upon the doing of wrong.

c) By nature.

There is a native natural constitutional inclination or propensity or impulse to the doing of certain things corresponding to the law of God.

d) The conclusion to all these observations from this passage. By the very nature of man there is in him a sense of responsibility, a sense of obligation, a disposition to justify and condemn oneself in terms of these distinctions. A tendency to do this because they are right & a tendency to abstain from this because they are wrong. This is constitutional. It contrasts from w/i & is not imposed from w/o.

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e) That w. which man himself is reflects itself in his conscience & moral character. The fact of his nature as a creature made in God's image intrudes itself into his own cognitive consciousness.

(2) Ro. 1:32 "Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them". They applauded those who do these things. There must be some coordination of the kn. and the doing of the things concerned, & the applauding of those who do them. They do & approve the things which they know are worthy of God's righteous judgment of death. Paul is dealing with the most degenerate Gen. This is an exceedingly relevant text to the problem with which we have to do. Even those in this category have a law, of this justice. The cogn. conc. of Ro 2^{14, 15} must not only be interpreted in terms of law & conscience, but also in terms of a recognition of God & His righteous judgment with the desert of death as the wages of sin.