

- 30 slanderers, haters of God, insolent, arrogant, boastful inventors of evil, disobedient to parents,
31 without understanding, untrustworthy, unloving, unmerciful;
32 and, although they know the ordinance of God, that those who practice such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them.

Commentary:

Simply by tracing their identity back through the preceding verses, the persons spoken of in 1:32 can be seen to be the same persons spoken of in 1:18. Thus 1:32 speaks of all unrighteous human beings.

The persons in 1:32 are said to know the ordinance or judgment of God. This would appear to mean that they have some sense of the wrongness of the things they are doing (the things spoken of in 1:29-31), some awareness that there will be a reckoning for their wrongdoing, and some apprehension that their wrongdoing deserves and will receive punishment. This sense, this awareness, this apprehension may be viewed as a part of internal general revelation.

(4) Romans 2:14-15

Translation:

- 14 For when the Gentiles, those who do not have the Law, are doing by nature ($\varphiύσει$) the things of the Law, these, not having the Law, are a law to themselves.
15 Who show the work of the law written in their hearts, their conscience bearing an accompanying witness, and their thoughts accusing or excusing between one another.

Commentary:

In this passage the Gentiles (which includes all persons except Jews) are said to have a law written into their nature. This law is said to work its way out into expression. Interestingly, this outworking is in accord with some of the things specified in the Law of Moses. These expressions of inworked law may be called moral actions.

Inevitably these moral actions become customs, and are eventually codified into moral codes of right and wrong conduct, which codes may be written or unwritten. By having their own moral codes, the Gentiles are a law unto themselves.