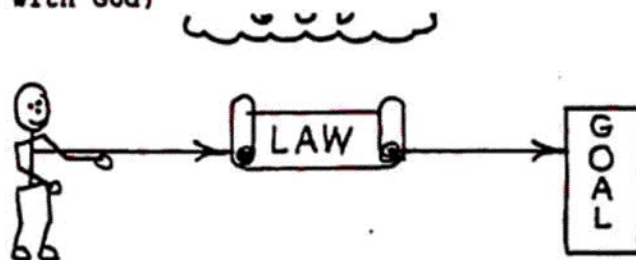
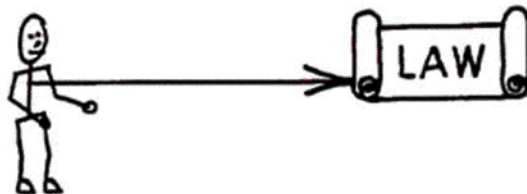


(3) Obedience to the law as a means of achieving a goal (e.g., of earning a right relationship with God)



(4) Obedience to the law as a goal in itself



The third and fourth relationships or positions illustrate legalism in its most proper sense.

#### G. Innate Senses and God's Revealed Will

How far can we trust our innate sense of what is appropriate, fair, just, morally blameworthy, or excusable?

Although our innate senses of duty, equity, justice, concern, etc., are affected and flawed by sin, yet we are responsible to act, not contrary to, but according to those senses. We violate conscience (the moral arbiter of our thoughts and actions) if we act contrary to these innate senses. Of course, since sin has pervaded every aspect of our being, we need to recognize that even these innate senses have been adversely affected.

On the other hand, our conscience is in need of instruction from and guidance by the revealed will of God for our obedience. It is only as we bring our innate senses into line with the principles of righteousness of the Word of God that we can discern and judge righteous judgment.

We may be asked, "How do you feel about helping a person to end his/her life, if he/she is sinking into a totally non-functional or vegetative state, or if he/she is experiencing unbearable discomfort and pain and further existence seems too heavy a burden to carry?" And we may respond that we feel this way or that way about the issue. But if we consult only our innate sense of what we feel is right or appropriate, we may be displeasing or disobeying God simply because we do not know His will in the matter.

#### H. Higher and Lower Obligations

It is possible (and necessary in ethics) to construct a classification of obligations, with higher obligations taking precedence over