

## 引言 INTRODUCTION

出生於名門的家庭不一定能給人一張通行證。話說有一個有關美國前總統吉米·卡特的故事。卡特的一個女兒艾米（Amy）在某個週五晚上把一份作業帶回家。研究的課題是工業革命。作業是來臨的週一要交。艾米向媽媽羅莎琳（Rosalynn）尋求幫助，但她對那個題目一無所知。於是，她打電話給白宮的一名助手，那個人又將問題帶到勞工部。一位官員以為那是總統的緊急要求。因此，他下令大家要趕工。整個週末動員了一個專家小組加班。一共花了幾十萬美元。在 40 年前，那是很大的一筆錢！他們終於在星期天下午將一大堆打印出來的文件送到白宮。第二天，艾米把專家的研究結果交給老師。但是她的歷史老師卻不以為然。顯然，功課不是艾米做的。結果老給她一個大“C”。老師在評分時，並沒有考慮艾米與總統的特殊關係。他關心的只是學生能否證明自己對於課題的認識。對於保羅來說，猶太人並沒有因他們的特權而得救。就像任何人一樣，猶太人必須認識耶穌。在這一章中，保羅以獨特的文學手法寫作。他好像正在與一個假想的對手進行討論。從本章的後半部分我們可以看到保羅實際上是在挑戰猶太人。他們為自己是神的選民而感到自豪。我們會看到，保羅認為猶太人並不比其他人有優勢。每個人都將要站在聖潔的神面前。這段經文的教訓是：**毫無疑問，每個人在神這位公義的法官面前都是有罪的**。保羅在他的講論中強調了罪的三個層面。

Being born into a famous family may not necessarily give a person a speed-pass. A story was told about the former U.S. President Jimmy Carter. One of Carter's daughters, Amy, brought home a school assignment on a Friday night. The research topic was the Industrial Revolution. The homework would be due the following Monday. Amy sought help from her mother, Rosalynn, who had no idea about the subject. She then called up an aide in the White House, who took the question to the Labor Department. An official thought that it was an urgent request from the President. Thus, a "rush" was ordered. A team of specialists were mobilized to work overtime all weekend. The cost came to several hundred thousand dollars. That was a substantial amount of money 40 years ago! A big pile of printout was finally delivered to the White House on Sunday afternoon. Amy turned in the experts' research result the next day. But her history teacher was not impressed. It was clear that Amy did not do the work herself. The paper was returned and it was marked with a big red "C." The teacher did not consider Amy's unique relationship with the President when he graded assignments. All he cared about was whether or not the student proved her knowledge in the topic. To Paul, Jews were not saved by their special privilege. Just like any person, the Jews have to know Jesus. In this chapter, Paul wrote with a unique literary style. It was as if he was engaging in a discussion with a hypothetical opponent. We can see from the second half of the chapter that Paul was actually challenging the Jews. They took pride in themselves that they were God's chosen people. As we shall see, Paul contended that the Jews were no better than anyone else. Everyone will stand before the holy God. The lesson for this passage is: every person is guilty beyond reasonable doubt in front of God, the Righteous Judge. Paul highlighted three aspects of sin in his presentation.

## 解釋 EXPLANATION

## 1. 無知的罪 Sin of Ignorance

首先，我們來思考無知的罪。猶太人用他們的標準來批判別人。他們認為自己在道德上比外邦人優越，因為他們沒有犯某些罪。保羅在第 1 節中回應：**你這論斷人的，無論你是誰，也無可推諉。你在什麼事上論斷人，就在什麼事上定自己的罪；因你這論斷人的，自己所行卻和別人一樣。**保羅解釋說，通過批評外邦人的罪並不能使猶太人成為義人。保羅在第一章中指出了拜偶像和姦淫的罪。當人們不把神當作神時，他們就會追隨偶像。它可以是人們跪拜的神像，也可以是人們認為比神重要的東西。同樣，當人們不尊敬神時，他們自己定出是非對錯的標準。他們歪曲的思想其中一種表達型態就是同性戀。這種行為在今天以及羅馬世界都很普遍。猶太人可能會聲稱：「我們沒有那麼壞！」真的嗎？他們的祖先在進入迦南之後遵循了異教徒的風俗。他們的君王還採納了異國的邪惡儀式。偶像敬拜和姦淫是他們普遍的罪。萬一某些猶太人認為自己沒有陷在這兩種罪之中，保羅在第 1 章中還列出了另外 21 種罪。有任人可以誠實地說，他的從來沒有任何貪心、驕傲或邪惡的思想嗎？有任何人可以保住自己的嘴巴不講閒話或是毀謗別人嗎？沒有人可以！即使我們能夠克制自己免犯行為上的罪，我們也無法控制自己犯罪的思想。我們大多數人應該熟悉耶穌在登山寶訓中的教導。祂在馬太福音 5:21-22 中說：**21 「你們聽見有吩咐古人的話，說：『不可殺人』；又說：『凡殺人的難免受審判。』22 只是我告訴你們：凡向弟兄動怒的，難免受審判；凡罵弟兄是拉加的，難免公會的審斷；凡罵弟兄是魔利的，難免地獄的火。」**我們大概永遠鼓不起勇氣殺死另一個人。感謝神！但是我們不是經常討厭冒犯我們的人嗎？我們會喃喃自語：「真希望那個傢伙過馬路時被汽車撞倒！」但是當我們遇到那個人時，我們仍然會擠出笑容。我們真是很糟糕的偽君子！我們不是經常貶低某人嗎？那個人甚至可能是家裡的成員？22 節的「拉加」和「魔利」都是類似的意思，就是罵人家笨。我們經常在思想和言語上犯罪！其實耶穌並沒有提高舊約律法的要求。祂只是指出律法的精神。在同一段落中，耶穌在馬太福音 7:3-4 也向人們發出挑戰：**3 「為什麼看見你弟兄眼中有刺，卻不想自己眼中有梁木呢？4 你自己眼中有梁木，怎能對你弟兄說：『容我去掉你眼中的刺』呢？」**指出他人的罪並不會使你無罪。在某些方面，你可能會比別人更好。但是，你可能會犯一些其他人不會犯的罪。兄弟姐妹：我們會不會經常犯無知的罪？我們認為自己還算不錯，從來沒有坐牢，甚至沒有拿過交通罰單。但是如果神將我們所說和所想的一切都投射到屏幕上供人看，我們是否仍然堅持自己是無辜的？如果神這樣做，我就會被嚇死。我們需要在全知的神面前謙卑自己。如果祂提醒我們犯了某一樣罪，我們需要立即來到神面前，尋求他的寬恕。當我們向非信徒傳福音時，無知的罪是一個很好的切入點。福音朋友需要了解聖經對罪的定義。社會談論的罪行和聖經的定義不一樣。除非你犯案被抓，否則法庭不會起訴你。如果有一個狡猾的律師可以抓漏洞來作辯護，罪犯甚至可能會被判無罪。我們需要告訴人們，神的標準比社會的標準高得多。司法制度只能為犯罪的行為定罪，但神卻是看我們的內心。我們沒有任何藉口能逃得過祂的審判。

First, it is the sin of ignorance. The Jews used their standard to judge others. They thought that they were morally superior to the Gentiles because they did not commit certain sins. Paul responded in **verse 1**: You, therefore, have no excuse, you who pass judgment on someone else, for at whatever point you judge the other, you are condemning yourself, because you who pass

judgment do the same things. Paul explained that by criticizing the Gentiles of their sins do not make the Jews righteous. In chapter 1, Paul pin-pointed the sins of idolatry and adultery. When people do not treat God as God, they will chase after idols. It can be a crafted image people bow down to, or an object people see as more important than God. Also, when people do not honor God, they will come up with their own standard of right versus wrong. One expression of their perverted mind is homosexuality. The practice is common today as well as in the Roman world. The Jews might claim: “We are not that bad!” Really? Their ancestors followed the customs of the pagans after they entered Canaan. Their kings also adopted wicked rituals from foreign nations. Idolatry and adultery were usual. Just in case some of the Jews believed that they did not fall into those two sins, Paul listed another 21 sins in chapter 1. Can anyone honestly say that he/she never harbors any greed, pride or evil thought in their mind? Can any person guard his/her lips from gossiping or slandering against people? No one can! Even if we can restrain ourselves from sinful acts, we cannot control our sinful thoughts. Most of us should be familiar with Jesus’ arguments in the Sermon on the Mount. He said in [Matthew 5:21-22](#) – 21 “You have heard that it was said to the people long ago, ‘Do not murder, and anyone who murders will be subject to judgment.’ 22 But I tell you that anyone who is angry with his brother will be subject to judgment. Again, anyone who says to his brother, ‘Raca,’ is answerable to the Sanhedrin. And anyone who says, ‘You fool!’ will be in danger of the fire of hell.” We may never muster the courage to kill another person. Thank God for that! But haven’t we often hated people who mistreat us? We mumble: “How I wish that guy be knocked down by a car when crossing the street!” But we still squeeze out a smile when we meet that person. We are bad hypocrites! Haven’t we often belittled someone; it can even be a family member? In verse 22, “Raca” and “fool” have similar meanings. They refer to someone whom we despise as unintelligent. We sin in our mind and lips often! Jesus did not raise the requirement of the Old Testament Law. Rather, He pointed out the spirit of it. In the same message, Jesus also challenged people in [Matthew 7:3-4](#) – 3 “Why do you look at the speck of sawdust in your brother’s eye and pay no attention to the plank in your own eye? 4 How can you say to your brother, ‘Let me take the speck out of your eye,’ when all the time there is a plank in your own eye?” Pointing out another person’s sin does not make you innocent of your own sin. You may be better than others in some ways. But you may commit some different sins that others will not fall into. Brothers and sisters: do we often commit the sin of ignorance? We think we are good people because we have never been in jail or even received any traffic ticket. Do we still claim that we are innocent if God projects everything we say and think on a screen for people to watch? I will be scared to death if He does so. We need to humble ourselves before the all-knowing God. If He alerts us to a particular sin, then we need to come before God at once and ask for His forgiveness. This sin of ignorance is also a good entry point when we reach out to non-believers. Gospel friends need to understand the Biblical definition of sin. The society talks about crime rather than sin. A person will not be judged in a court unless he/she is caught. An offender may even be exonerated if there is a crafty attorney who can find loopholes to defend the case. We need to tell people that God’s standard is much higher than our standard. The justice system can only convict crime acts, but God deals with our hearts. No one has any excuse to escape His judgment.

## 2. 悖逆的罪 Sin of Disobedience

保羅責備猶太人無知的罪。擁有律法並不能使猶太人更優越。即使他們了解神的要求，但他們並沒有完全遵循每一項的規定。因此，他們也犯了悖逆的罪。讓我們看第 6-8 節：[6](#)

他必照各人的行為報應各人。7 凡恆心行善、尋求榮耀、尊貴和不能朽壞之福的，就以永生報應他們；8 惟有結黨、不順從真理、反順從不義的，就以忿怒、惱恨報應他們。基督徒對這樣的一段經文感到困惑。我們問：「我們不是以信心接受神的恩典而得救的嗎？但是保羅似乎告訴我們，神將會判斷我們的行為。」毫無疑問，只有耶穌才能拯救我們。保羅在他寫的其他書信中也提到這個真理。這個教義與整本聖經也是一致的。猶太人認為，既然有了律法，他們就會自動得救。理論上一個人是可以通過遵守律法得救，但是，他必須在任何情況下都要做到完美。第 7 節中的關鍵詞語是「恆心行善」。這意味著如果我們認為可以藉著做好事而得救，那麼神就要求我們每分每秒都完全服從祂。那是不可能的！正如保羅在加拉太書 3:11 中說：「沒有一個人靠著律法在神面前稱義，這是明顯的；因為經上說，『義人必因信得生。』」事實上，猶太人應該首先被定罪，因為他們知道神的命令，但他們無法達到祂的標準。從舊約時代開始，他們就一次又一次地悖逆神。問題是在於他們的內心。曾經有一位富有且年輕的官問耶穌，他必須做什麼才能得到永生。耶穌就順著那個人的思路來回答說：「你想做點什麼來賺取永生嗎？你是知道律法的。你必須遵守那些規則。」耶穌接著引用了十誡中的幾條誡命：「不可殺人、不可姦淫、不可偷盜、不可作假見證陷害人、當孝敬父母。」那個人回答說，他從小在每一項都拿 100 分。然後耶穌在路加福音 18:22 補充：...「你還缺少一件：要變賣你一切所有的，分給窮人，就必有財寶在天上；你還要來跟從我。」那人就憂憂愁愁地走了，因為他不想放棄自己的財富。耶穌向那位少年的官挑戰他對神的順服。十誡中的第一誡說除了耶和華以外不可有別的神。那個人違反了這條誡命，因為他敬拜金錢。今天，基督徒無需遵守舊約的律法。因此，請大家可以放心吃豬血、豬肉和貝類海產等食物。但是，順服神的基本原則也同樣適用於我們。耶穌把律法總結為兩個義務：愛神和愛人如己。如果我們在任何事情上都按照這兩個原則去做，那麼我們就是順服神。除此之外，雖然我們不是因著遵守律法而得救，善行必須是我們在基督裡新生命的外在標記。耶穌告訴我們，某種樹只能結出同類的果子。如果冬瓜藤長出苦瓜，那麼你可能要檢查一下種子。同樣，如果我們聲稱自己是基督徒，那麼就必須有好行為。耶穌在馬太福音 7:21 中結束這個比喻時說：「凡稱呼我『主啊，主啊』的人不能都進天國；惟獨遵行我天父旨意的人才能進去。」我們實行天父的旨意證實了我們跟祂的永恆關係。我的兒子們不能單憑聽我的話而成為我的孩子。他們是我親生的孩子。父子的關係使他們的服從變得有意義。當然，我確實希望他們是出於愛和尊重而聽我的話，而不是因為害怕被處罰。我們與神的關係也是如此。我們遵守聖經是因為我們愛神。我請問你：你真的愛神嗎？你希望通過學習聖經更多地認識祂嗎？你是否願意在日常生活中實踐真理？悖逆的罪這件事是與福音朋友討論的好話題。許多人，甚至那些自稱是基督徒的人，都以為自己得救是因為他們是好人。但是，正如保羅所說的，沒有人能靠他的好行為進天堂。我們需要糾正人們的誤解，我們不是靠分數得救，我們仍是靠神的恩典得救。好行為是我們得救的證明，而不是得救的方式。

Paul condemned the Jews because of their sin of ignorance. Having the Law alone does not make the Jews better. Even though they knew God's requirements, they did not follow them perfectly. Therefore, they also committed the sin of disobedience. Let us look at **verses 6-8**: 6 God "will give to each person according to what he has done." 7 To those who by persistence in doing good seek glory, honor and immortality, he will give eternal life. 8 But for those who are self-seeking and who reject the truth and follow evil, there will be wrath and anger. Christians are puzzled by a passage like this. We ask: "Aren't we saved by grace through faith? But Paul

seemed to tell us that God will judge our deeds.” There is no doubt that only Jesus can save us. Paul mentioned this truth in other letters he wrote. The doctrine is consistent throughout the Bible too. The Jews believed that since they had the Law, they would be saved automatically. In theory, a person can be saved by obeying the Law. But he must do so completely in any circumstance. The key phrases in verse 7 are “persistence in doing good.” It means that God requires us to obey Him flawlessly in every second if we think that we can be saved by good work. That is impossible! That is why Paul stated in [Galatians 3:11](#) – Clearly no one is justified before God by the law, because “The righteous will live by faith.” The Jews were in fact guilty as charged first because they knew what God commanded them but they could not live up to His standard. Since the Old Testament time, they disobeyed God over and over again. The problem has to do with their hearts. Once a rich young ruler asked Jesus what he had to do to inherit eternal life. Jesus followed the man’s argument and replied: “Do you want to do something to earn eternal life? You know the Law. You have to follow those rules.” Jesus then quoted some of the Ten commandments: “You shall not murder, you shall not commit adultery, you shall not steal, you shall not give false testimony, honor your father and mother.” The young man responded that he got 100 points in all those areas since a child. Then Jesus added in [Luke 18:22](#) – ... “You still lack one thing. Sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me.” The man left with sadness because he did not want to forsake his wealth. Jesus challenged the official about his obedience to God. The First Commandment says “there should be no other gods before Jehovah.” The man violated that command by worshipping money. Today, Christians do not need to abide by the Old Testament Law. Therefore, please feel free to eat food like pig’s blood, pork and shellfish, etc. However, the same requirement of obedience to God also applies to us. Jesus summarized the Law into two obligations: love God and love others as ourselves. We obey God if we follow those two guiding principles in whatever we do. Moreover, even though we are not saved by obeying the Law, good works must be an outward sign of our new life in Christ. Jesus taught us that a certain type of tree can only bear its respective fruit. If a winter melon vine produces bitter melons, then you have better check the seeds. Likewise, if we claim to be Christians, then there must be good works. Jesus concluded the analogy in [Matthew 7:21](#) by saying: “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven.” Our eternal relationship with the Heavenly Father is verified by our actions to do what He says. My sons can never become my children just by obeying my rules. They are my kids by birth. The relationship makes their obedience meaningful. I do hope that they listen to me out of love and respect, not because of any fear for penalty. The same is true for our relationship with God. We obey the Bible because we love God. Let me ask you: do you truly love God? Do you want to know Him more by studying the Bible? Do you have a heart to practice the truths in your daily life? The sin of disobedience is a good discussion topic with seeker friends. Many people, even those who claim to be Christians, think that they are saved because they are good people. But as Paul told us, no one is good enough to buy his/her way to heaven. We need to correct people’s misconception that we are not saved by our “grade” but we are only saved by God’s “grace.” Good work is a proof of our salvation, but not a way to earn it.

### 3. 驕傲的罪 Sin of Arrogance

到目前為止，保羅已經定了猶太人無知的罪和悖逆的罪。第三，他指控他們犯了驕傲的罪。猶太人錯誤地認為他們是唯一了解法律要求的民族。保羅在第 14-15 節中駁斥了這一

個假設：14 (沒有律法的外邦人若順著本性行律法上的事，他們雖然沒有律法，自己就是自己的律法。15 這是顯出律法的功用刻在他們心裡，他們是非之心同作見證，並且他們的思念互相較量，或以為是，或以為非。) 事實上外邦人的確沒有摩西律法。但是，神賜給每個人良心。在某種程度上，任何人都可以分別是非。甚至沒有文化的部落村民也愛自己的同胞。他們不會吃完晚餐後拿鄰居來做甜點。因此，儘管外邦人沒有舊約律法，但當他們按照良心來做事時便等於滿足了律法的某些相同要求。一般來說，他們不會偷東西、殺人和說謊。此外，他們會尊重父母。但是，按照自己的良心做事無法賺取救恩。原因很簡單，因為沒有人能通過他們的善行達到神完美的標準。一些基督徒利用這段經文來得出結論，說如果人們沒有機會聽福音，他們可以憑良心而得救。我在其他場合也分享了同樣的見解。我們可以想到那些在耶穌出生之前存在的人、宣教士尚未到接觸到的偏遠群體或是出生時夭折的嬰兒。耶穌清楚地說，祂是唯一的道路、真理和生命。除了通過祂，沒有人可以到天父那裡去。聖經沒有直接的教導說神將如何對待那些沒有聽到福音的人。我們不知道神會否用不同的標準來審判他們。我們只能說，這不是保羅在這段經文要解決的問題。我們最多只能把這個可能性看為這段落的一個應用，而不是經文的解釋。保羅想強調的是，不管有沒有律法，每個猶太人或外邦人都處於同一水平。沒有人能達到神所要求的完美。保羅在第 11 節中補充說：因為神不偏待人。根據聖經，神只有一個審判人的標準。認識耶穌，就有永生。沒有耶穌，結局是永恆的定罪。兄弟姐妹：我們會不會有時候也犯了驕傲的罪？我們都是良好公民。因此，我們鄙視一些嚴重的罪犯，認為他們罪有應得。他們當中一些人其實可能是社會上受過高等教育和有名望的人。的確，違反法律的人應受到法院的制裁。但是不要忘記他們像我們一樣都需要福音。我們不僅要把這個好消息保存下來，我們也要把它分享給別人。良心這個話題是開始福音對話的好方法。如果人類真的是從低等動物進化而來，那麼就不應有良心這個東西。飢餓的動物能找到什麼東西就會把它吃掉，甚至是自己的家人。如果是這樣的話，那麼你看到廣東人就應該害怕，因為他們是能動不能動的東西都會照樣吃！另外，我們為什麼看到人們在慘劇或自然災害中失去生命時會感到悲傷，即使我們不認識那些受害者？為什麼我們知道撒謊和偷竊是錯誤的，而表示關心和同情是正確的呢？這是因為我們是按照公義之神的形像被創造的。祂把良心放在我們裡面。良心應該像個追蹤器一樣，將我們引導到真理的源頭。憑良心生活是件好事。但是，倚靠良心卻不能使人在天上的法庭無罪被釋放。

So far Paul convicted the Jews of their sins of ignorance and disobedience. Thirdly, he charged them with the sin of arrogance. The Jews mistakenly thought that they were the only human race who knew the requirements of the Law. Paul refuted that assumption in **verses 14-15**: 14 (Indeed, when Gentiles, who do not have the law, do by nature things required by the law, they are a law for themselves, even though they do not have the law, 15 since they show that the requirements of the law are written on their hearts, their consciences also bearing witness, and their thoughts now accusing, now even defending them.) It is true that the Gentiles did not have the Law of Moses. However, God gifted every human being with a conscience. To a certain extent any person can distinguish right from wrong. Even uncivilized tribal villagers love their own people. They will not cook their neighbors for dessert after dinner. Therefore, although the Gentiles did not have the Old Testament Law, they followed some of the same requirements by acting on their conscience. In general, they would refrain from stealing, killing and lying. In addition, they would respect their parents. But doing things according to one's conscience cannot earn salvation. The simple reason is because no one can reach the perfect standard of God by

their good works. Some Christians use this passage as a support to conclude that people can be saved by their good conscience if they do not have a chance to hear the gospel. I shared that opinion in other occasions too. We can think of people who were born before Jesus came into the world, people living in remote places where missionaries have yet to reach them or babies who die prematurely. Jesus clearly said that He is the way, the truth and the life. No one can go to the Father except through Him. There is no direct Biblical teaching on how God will deal with the people who do not hear the good news. We do not know if God will have a different criterion to judge them. All we can say is, this is not the question Paul wanted to address here. At most, we can make the proposition a possible application, not an interpretation, of the passage. What Paul wanted to emphasize was that with or without the Law, every Jew or Gentile is on the same level. No one can attain the perfection God demands. Paul added in **verse 11**: For God does not show favoritism. According to the Bible, God only has one standard to judge people. Know Jesus, there is eternal life. No Jesus, there will be eternal condemnation. Brothers and sisters: do we sometimes commit the sin of arrogance too? We are all law-abiding citizens. Therefore, we despise some vile criminals, thinking that they deserve punishment. Some of them may even be highly-educated and prestigious people in the society. It is true that people who break the law should be penalized by the court. But do not forget that they need the gospel as much as we do. This good news is not only for you to keep. It is also for you to share. The topic of conscience is a good way to begin a gospel conversation. If humans truly evolved from lower animal forms, then there should not be any conscience. A hungry animal will eat anything it can find, even its own family members. If that is true, then you should be afraid of the Cantonese folks, because they eat anything dead or alive! Also, why do we feel sad when innocent lives were lost in a tragic accident or natural disaster, even though we do not know those victims? Why do we know that lying and stealing are wrong and showing care and compassion are right? It is because we are created after the image of the righteous God. He put a conscience in us. Our conscience is supposed to work like a tracking device to point us to the source of truth. Living by one's conscience is good. But it is never good enough to acquit us in the court of heaven.

## 結論 CONCLUSION

毫無疑問，每個人在神這位公義的法官面前都是有罪的。保羅通過三種方式使他的對手啞口無言。有人辯稱：「我們沒有這樣做。」保羅回答：「我們在神面前都是罪人。」有人聲稱：「我們做到了。」保羅回答：「我們做得不夠完美，無法贏得神的認可。」有人或說：「我們有律法。」保羅回答：「神給每個人良心，使我們都知道他的旨意。」無論是猶太人還是外邦人，結論都是一樣的：我們所有人都需要在聖潔公義的神面前悔改。保羅提醒我們時間不在我們掌握中。有一天，我們將要面對這位公義的法官。

Every person is guilty beyond reasonable doubt in front of God, the Righteous Judge. Paul silenced his opponents in three ways. Some argue: "We didn't do it." Paul answered: "We are all sinners before God." Some claim: "We did it." Paul responded: "We do not do perfect enough to win God's approval." Some state: "We got it." Paul replied: "God gave everyone a conscience to know His will." Whether Jews or Gentiles, the conclusion is the same: we all need to repent before the holy and righteous God. Paul urged us that the clock is ticking. One day, we will be summoned before the Righteous Judge.