

引言 INTRODUCTION

我們都知道做某些事情的另類方法，稱為「偏方」。小時候，有一次我咳個不停。當中藥西藥都不管用時，媽媽要我吃些生薑來驅「寒」。結果我咳得更加嚴重！有時，我們甚至被那些「偏方」所愚弄。我曾經看過 YouTube 一段視頻，教人們如何使家裡的網路更快。那個人建議用鋁箔紙包裹訊號分發器 (router) 的天線。他解釋說，這樣做會加強電磁波。我完全確信他的建議，迫不及待想嘗試一下。最後那個人說，這個偏方根本行不通。那只是一個玩笑。我就很火大。怎麼有這麼不負責任和不道德的人浪費別人的時間呢？我學到了一個教訓：有效的偏方，才是好的建議。在羅馬書中，保羅挑戰猶太人的一個很大的誤解，他們以為善行可以拯救他們。保羅接續上一章有關律法和割禮的討論。猶太人因為滿足了神的部分要求而感到高興。但是保羅告訴他們，他們永遠無法達到神所要求的完美。請記住，保羅正在與一個假想的對手進行辯論。談到這裡的時候，保羅的對手可能會問：「如果律法和割禮根本救不了我們，那麼神為什麼要給我們那些命令？」在下文中，保羅用兩個重點回答這個問題。首先，透過定我們的罪，神表明祂是個公義的法官。其次，人類被證明是個敗壞的世代。我們都是良好公民。我們愛我們的家人、繳稅、並善待他人。但是，即使我們得 80 甚至 90 分，神是要求我們在生活的各個方面都拿 100 分。我們的好行為永遠無法救我們。請記住我大概一個月前所說的話：「**這個好消息確實很棒，因為那個壞消息真的很糟糕。**」如果我們不承認自己是完全的敗壞，那麼我們將不會欣賞神奇妙的恩典。今天我們要學習的功課是：**神的審判證明祂是公義，並且我們都是有罪的。**

We all know some alternative ways called “folk remedies” to do things. One time as a kid I could not stop coughing. When Chinese and Western medicine both failed, my mom asked me to eat some ginger to get rid of the “coldness” inside my body. It actually made me cough even harder! Sometimes, we are even fooled by those folk remedies. I once watched a YouTube video teaching people how to make the internet faster at home. That guy suggested wrapping the antennae of the router with aluminum foil. He explained that doing so will accentuate the electromagnetic wave. I was completely convinced and could not wait to try it. Then at the end the man said the folk remedy he suggested would not work at all. It was just a joke. I was very mad. How could someone be so irresponsible and unethical to waste people’s time? I learned a lesson: folk remedies are only good suggestion until they are proved to be effective. In the book of Romans, Paul challenged the Jews about a huge misconception that good works could save them. Paul carried over his discussion from the previous chapter about the Law and circumcision. The Jews felt good for fulfilling part of God’s requirements. But Paul told them that they could never achieve the perfection that God demanded. Remember that Paul was engaging in a hypothetical debate with an opponent. At this point, Paul’s adversary might ask: “If the Law and circumcision cannot save us, then why did God give us those commands?” In the subsequent context, Paul answered by presenting two main points. First, God demonstrates that He is the just Judge in His indictment. Second, mankind proves to be a degenerated generation in their sins. We are all noble citizens. We love our family members, pay our tax and treat others with kindness. But even if we score 80 or 90, God looks for a full 100 in every aspect of our

lives. Our good work can never save us. Keep in mind what I said about a month ago: the good news is truly awesome because the bad news is really awful. If we do not admit ourselves as completely corrupted, then we will not appreciate God's amazing grace. The lesson for our message today is this: God shows that He is righteous and we are sinful in His judgment.

解釋 EXPLANATION

1. 公義的法官 The Just Judge

神對是非的標準永遠不會改變。毫無疑問，祂是個公義的法官。在第 1 至 8 節中保羅通過四個問題來解釋他的論點。問題 1：猶太人有沒有在哪些方面比外邦人優勝？保羅在第 2 節回答：凡事大有好處：第一是神的聖言交託他們。整本舊約是神通過祂的使者向猶太人說話。在萬國中，神只揀選以色列人成為祂的子民。這種獨特的關係使律法變得有意義。律法也顯示出祂是什麼樣的神。摩西在申命記 4:6-7 說：6「所以你們要謹守遵行；這就是你們在萬民眼前的智慧、聰明。他們聽見這一切律例，必說：『這大國的人真是有智慧，有聰明！』7 那一大國的人有神與他們相近，像耶和華我們的神、在我們求告他的時候與我們相近呢？」外邦人會因為耶和華與猶太人的密切關係嫉妒他們。但是，有了律法並不能使猶太人免受神的審判。今天，有些人以為他們會因為做了某些事或擁有什麼特權而得救。他們說：「我每個星期天都去教堂。我受浸了。我經常讀聖經。」那些都是好事。但是，如果一個人沒有接受耶穌作為救主和生命的主宰，那麼一切所做的都毫無意義。有些人可能會說：「我出生在一個基督徒家庭。」有人說得對：神沒有孫子。我的兩個兒子不會因為我是牧師而自動成為基督徒。他們的得救完全是神的恩典。我的大兒子五歲信主，而我的小兒子九歲信主。神會通過你祝福你仍從未信主的家人。但是救恩不能從父母那裡遺傳下來。每個人都必須自己做決定接受耶穌。

God's standard for right and wrong will never change. He is a just Judge without a doubt. Paul laid out his reasoning in verses 1 to 8 by asking four questions. Question 1: are the Jews in any way more superior to the Gentiles? Paul gave his answer in **verse 2**: Much in every way! First of all, they have been entrusted with the very words of God. The whole Old Testament is God speaking to the Jews through His messengers. Out of all nations, God only chose the Israelites to be His people. This unique relationship makes the Law meaningful. The Law also reveals what kind of God He is. Moses said to his people in **Deuteronomy 4:6-7** – 6 “Observe them carefully, for this will show your wisdom and understanding to the nations, who will hear about all these decrees and say, ‘Surely this great nation is a wise and understanding people.’ 7 What other nation is so great as to have their gods near them the way the Lord our God is near us whenever we pray to him?” Foreign countries would be jealous of the Jews because of their close relationship with Jehovah. But having the Law alone could not shield the Jews from God's judgment. Nowadays, some people assume that they will be saved because of something they do or some privilege they have. They say: “I come to church every Sunday. I have been baptized. I read the Bible.” Those are all commendable things. But nothing matters if one does not receive Jesus as Savior and Lord. Other may say: “I was born into a Christian family.” Someone said it right – God does not have any grandchild. My two sons will not become Christians automatically because I am a pastor. It was completely God's grace that He saved my older son when he was five and my younger son at nine. God will bless your non-believing family members through

you. But salvation cannot be inherited from one's parents. Every person has to make a decision to receive Jesus.

保羅的第二個問題是在第 3 節中：即便有不信的，這有何妨呢？難道他們的不信就廢掉神的信嗎？保羅的回答是不會的。失信的猶太人不會否定神的信實。舊約一遍又一遍地證明了這一點。儘管以色列人沒有順服神，神仍然按照祂的應許將他們帶進迦南。被擄 70 年後，神也將祂的子民從巴比倫帶回他們的家園。有些猶太人可能認為他們最終會全部得救，因為神不能違反祂永恆的約。當我們進到第 9 章到第 11 章時，我們將探討這個重要的問題。但是我們要了解一點，神的盟約指明了祝福，同時也指出了詛咒。在申命記第 28 章，摩西花了 14 節經文來談論如果以色列人遵循神的命令會得到哪些祝福。但是，他用了 54 節經文列出神的百姓不聽話會受到的咒詛。神的管教包括疾病、戰爭、飢荒和死亡等。但是，神在祂的管教中，也顯示出祂的信實。當我們遭遇不幸的事情時，我們會感到困惑。我們問：「難道神不是應該祝福我嗎？」聖經確實說所有的祝福都是來自神。同樣，這並不等於每一次我們碰到困難時都是因為神在管教我們。無論我們苦難背後的原因是什麼，神始終是信實的。但是，一些不信主的人錯誤地以為，每個人都會健康快樂，因為神是仁慈和充滿耐心的。在他們心中，神就像聖誕老人或是個慈祥的祖父，喜歡取悅所有人。他們相信神永遠不會把任何人踢入地獄。他們無法理解的是，神也是聖潔的。祂不能容忍任何的罪。因此，如果我們不讓耶穌來除去我們的罪，那麼我們就要在永恆裡承擔罪的結果。

The second question from Paul is in **verse 3**: What if some did not have faith? Will their lack of faith nullify God's faithfulness? Paul's answer is no. The faithless Jews does not invalidate God's faithfulness. The Old Testament proves that over and over again. God took the Israelites into Canaan as He had promised despite their disobedience. God brought His people back to their homeland after the Babylonian exile. Some Jews might think that they would eventually be saved because God could not violate His eternal covenant. We will explore that important question when we come to chapters 9 to 11. Suffice to say, God's covenant specifies both the blessings and curses. If you take a look at Deuteronomy chapter 28, Moses spent 14 verses to talk about God's blessings if the Israelites followed His commands. However, he used 54 verses to list all the curses if God's people disobeyed Him. His discipline includes sicknesses, war, famine and death, etc. However, God shows His faithfulness even in His discipline. We are often puzzled when we suffer misfortune. We ask: "Isn't God supposed to bless me?" The Bible does say every blessing is from Him. Also, it does not necessarily mean that God disciplines us when we face hardship. Regardless of the reason behind our misery, God is always faithful. But some non-believers go the extreme and assume that everyone will be healthy and happy since God is gracious and patient. In their mind, God is like a Santa Claus or a gentle grandpa who loves to please everyone. They believe God will never kick anyone into hell. What they fail to understand is that God is also holy. He cannot tolerate any sin. Therefore, if we do not come to Jesus and let Him cleanse us, then we will have to face the eternal consequence of our sins.

保羅的第三個問題是在第 5 節中：我且照著人的常話說，我們的不義若顯出神的義來，我們可以怎麼說呢？神降怒，是他不義嗎？保羅從人的觀點去探討這個問題。他的邏輯是這樣的：我們的敗壞與神的聖潔形成鮮明對比。從某種意義上說，我們的罪實際上使神看起來更加聖潔。因此祂不應該發怒，反而應該表達憐憫，不看我們的罪。就猶太人而言，神

應該偏愛他們，因為他們是神的子民。保羅的回答很明確。看第 6 節：**斷乎不是！若是這樣，神怎能審判世界呢？**如果神對猶太人偏心，那麼祂公義的屬性就站不住。猶太人有律法，所以他們清楚地知道神的要求。家規必須執行在自己的孩子身上。否則，這些規則就等於不存在。最近，我的大兒子不乖。感謝神給他一顆順服的心。他沒有為自己的過失找藉口。我告訴他將會如何被處罰。他跟我理論，說他已經道歉了，所以處罰應該被免除。我向他解釋管教和懲罰之間的區別。如果警察給我開超速駕駛罰單，那是一種懲罰。但是管教是建立在關係之上的。如果我不愛他，我才懶得理他的行為。同樣，聖經說神因為愛我們而管教我們。當神提醒我們的罪過時，我們應該馬上尋求祂的寬恕。如果神認為管教有助於我們的屬靈成長，我們便服從祂的管教。

Paul's third question is in **verse 5**: But if our unrighteousness brings out God's righteousness more clearly, what shall we say? That God is unjust in bringing his wrath on us? (I am using a human argument.) Paul looked at the matter from a human perspective. The logics go like this: our wickedness brings out a sharp contrast of God's holiness. In a way our sins actually make God look better. Therefore, He should express mercy by overlooking our sins, rather than reacting in anger. In the case of the Jews, God should show favoritism to them because they are His people. Paul's answer is an emphatic no. Look at **verse 6**: Certainly not! If that were so, how could God judge the world? If God plays partiality over the Jews, then His righteous character will be ruined. The Jews had the Law and so they knew God's requirements clearly. House rules must be carried out on one's own kids. Otherwise, those regulations would be obsolete. Recently, my old son disobeyed me. Thank God for giving him a submissive heart. He did not rationalize his fault. I told him how he would be penalized. He argued that since he had said sorry, any punishment should be waived. I explained to him the difference between discipline and penalty. It is a penalty if a policeman issues me a ticket for speeding. But discipline is based on a relationship. If there is no love, then I will not care how he behaves. Likewise, the Bible says God disciplines us because He loves us. We should quickly seek God's forgiveness when He reveals our sins. We then submit to God's discipline if He thinks it is beneficial to our growth.

保羅的最後一個問題與第三個非常相似。讓我們讀第 7 節：**若神的真實，因我的虛謊越發顯出他的榮耀，為什麼我還受審判，好像罪人呢？**保羅的反對者認為人撒謊就證明神是正直的。因此，神應該感謝他們給祂帶來榮耀，而不是因為他們的罪而懲罰他們。我們不必是智商 200 都可以看出這種歪理是胡說八道。出生在富裕家庭中的孩子是否需要亂花錢才能證明他的父母有錢？我是否需要把手機砸在地上才能證實它可以承受撞擊？當然不是！我們不需要透過犯罪來驗證神的真實。祂在聖經中說的每句話都是真實的。神賦予我們智慧和洞察力去認識祂，我們可以在日常生活中體會神的真實。有時，我們想知道是否可以將神饒恕的恩典作為犯罪的免死金牌。聖經告訴我們，當我們接受耶穌為我們的救主和生命的主時，我們過去、現在和將來的罪都完全被赦免。但是，實際上，我們每天都會繼續犯罪。基督徒會濫用神的恩典嗎？反正我可以隨時向神認罪，那麼我便繼續犯罪吧！使用相同的邏輯：我可不可以故意打你一拳，然後馬上向你道歉？理論上聽起來是可以的。然而，當我們真正理解耶穌為我們在十字架上所背負的恥辱和痛苦有多麼的大時，犯罪就使我們的心感到悲傷。就像如果你真的愛你的家人和朋友，你肯定不會傷害他們。除非我們承認自己的罪過，並且求神饒恕，否則我們的內心不會有喜樂。當罪化解之後，關係才會被彌補。

The last question from Paul is quite similar to the third one. Let us read **verse 7**: Someone might argue, “If my falsehood enhances God’s truthfulness and so increases his glory, why am I still condemned as a sinner?” Paul’s opponent contended that lying proves that God is truthful. Therefore, God should thank them for bringing Him glory rather than punishing them for their sin. We do not need to be IQ 200 to see that this argument is a complete nonsense. Does a child born into a wealthy family needs to live a lavish lifestyle to verify that his parents are rich? Do I need to smash my phone onto the ground to test that it can sustain the impact? Of course not! We do not need to test God’s truthfulness by sinning. Every word He said in the Bible is true. God gives us wisdom and insight to know Him, and we can experience His truthfulness in our daily life. Sometimes, we wonder if God’s forgiveness can be misused as a license to sin. The Bible tells us that when we receive Jesus as our Savior and Lord, our past, present and future sins will all be pardoned. However, in reality we will keep on sinning every day. Can a Christian abuse God’s grace? Can I still sin, knowing that I can turn to God and make a confession at any time? Using the same logic: Is it okay for me to punch you, as long as I apologize later? It can happen that way in theory. However, when we truly comprehend how great a price Jesus paid for us by shouldering all the shame and pain on the cross, then sinning should grieve our heart. It is like you will not hurt your family members and friends if you truly love them. There will be no joy until we confess our sin and God grant His forgiveness. In doing so, a relationship is reconciled.

2. 敗壞的世代 The Degenerated Generation

神在執行審判時證明祂是個公義的法官。接著保羅解釋猶太人和外邦人都屬於同一個敗壞的世代。保羅在第 9 節中再次定猶太人的罪：**這卻怎麼樣呢？我們比他們強嗎？決不是的！因我們已經證明：猶太人和希利尼人都在罪惡之下。亞當是我們共同的祖先。當亞當背叛神時，罪就進入了世界。不管我們喜歡與否，我們都繼承了亞當的罪性。我們的孩子天生就會犯罪。他們最先學會說的兩個詞語是：「不要！」和「我的！」如果你要求小孩與你分享他的糖果，他會回答：「不要！」如果你問他們為什麼不願意，他的答案是：「我的！」**從一開始，我們就以自我為中心。我們知道我們生活在競爭激烈的世界中。我們不能與任何人分享我們的金錢、功勞和女朋友。這種罪性以不同的形式表達出來。保羅在這個段落引用了八段舊約的經文來支持他的論點。當聽到之後，他的猶太聽眾立即會覺得不對勁。在經文原來的出處，這些章節描述的罪人是那些不認識神的人。但是保羅告訴他的猶太同胞：**「你們也是如此！」**其中的六段經文引用自詩篇。在希伯來智慧文學中，例如《詩篇》和《箴言》，我們經常看到認識神的人與不認識神的人之間的對比。「惡人」不一定是指罪犯。他們與順從神的「義人」相反。同樣，「愚昧人」也不是智力較低的人。他們是相信自己而沒有神智慧的人。保羅在第 10-11 節中預先提出了他的結論：**10 就如經上所記：「沒有義人，連一個也沒有。11 沒有明白的；沒有尋求神的。」**保羅反覆說「沒有」時就把猶太人也包括在內。就我們的屬靈光景而言，沒有人是正義的。每個人都是有罪的。在我們的認知上，沒有人了解神。我們也不想認識他。保羅隨後在第 18 節中總結：**「他們眼中不怕神。」**萬一保羅的對手需要一些證據，保羅在他的兩個結論中夾了一連串不同的罪。我們在做決定時傾向於犯罪的方式（第 12 節），我們在言語上犯罪（第 13-14 節），我們也有犯罪的行為（第 15-17 節）。我們靈裡的罪導致道德和行為上的罪。神學家創造了「完全的敗壞」這個詞來描述我們的墮落光景。這意味著罪影響到

我們生活的各個方面：包括我們的思想、言語和行為。保羅在第 20 節中作了總結，說：**所以凡有血氣的，沒有一個因行律法能在神面前稱義，因為律法本是叫人知罪。**律法不能使人稱義。相反，律法定了所有人的罪。猶太人有律法並不比外邦人更好。知法但不守法是沒有意義的。最近，某個中國城市的一位官員接受採訪，問及冠狀病毒在其所在地區的影響。在拍攝時，那個人突然拉下口罩，隨地吐痰。他向記者道歉，問對方是否可以重頭再來一次。記者回答說：「對不起，先生，這是現場直播。」整個國家的觀眾都見證了這位官員如何知法犯法。隨著技術的進步，我們過著舒適的生活。我們有許多「智能」系統，可以通過口頭指令啟動房子的防盜系統和電器。但是，即使我們的福音朋友也會同意道德正在下降。我們濫用神創造的世界，我們也剝削他人。不多久以前，搶匪要拿著槍去打劫銀行。今天，駭客可以舒服地坐在海外，透過電腦侵入別人的帳戶把錢偷走。過去，人們在神像面前跪拜。現在，他們追求的是在精神上超越的感覺，而不是宗教。人們設計出更巧妙的方式犯罪。核心問題是一樣的：就是人們心中沒有神。沒有人會主動地尋找神。耶穌在約翰福音 6:44 中說：**「若不是差我來的父吸引人，就沒有能到我這裡來的；到我這裡來的，在末日我要叫他復活。」**除非神把渴望放在一個人的心中，否則沒有人會追求認識神。我常常鼓勵非信徒。他們對真理的好奇心並不是來自於他們自己。是神在呼喚他們。他們不應該輕看這種感動。那些懇切尋找耶穌的人必然會找到祂。我們跳到第 47 節：**「我實實在在的告訴你們，信的人有永生。」**相信什麼？耶穌在五餅二魚的神蹟之後教導眾人。有些人相信耶穌是神的兒子，但其他人卻不相信。耶穌說他是生命的糧。以色列人在曠野吃了神所賜的嗎哪，他們得以存活。同樣，人們必須接受耶穌才能獲得永生。無論是猶太人、外邦人，還是任何時代的人，他們都必須接受耶穌才能得救。

God proves to be a just Judge when He exercises His judgment. Paul went on to elaborate that the Jews and Gentiles belong to the same degenerated generation. Paul convicted the Jews again in **verse 9**: What shall we conclude then? Are we any better? Not at all! We have already made the charge that Jews and Gentiles alike are all under sin. Adam was our common ancestor. When Adam disobeyed God, sin entered the world. Whether we like it or not, we all inherited the sin nature from Adam. Our children are born with an inclination to sin. The first two words they learn to say are: “No!” and “Mine!” If you ask your toddlers to share his candies with you, they will respond: “No!” If you ask them why not, their answer will be: “Mine!” From early on, we are self-centered. We know that we live in a competitive world. We cannot share our money, credit and girl-friend with anyone. Such sinful nature is expressed in various ways. Paul quoted eight Old Testament passages in this section to support his argument. His Jewish audience would immediately smell something not right. In the original contexts, the sinners described in those passages referred to people who did not know God. But Paul told them: “You’re just like that too!” Six of those quotations are from the book of Psalm. In the Hebrew wisdom literature, for example the Psalms and Proverbs, we can often see a contrast between people who knew God versus those who did not know Him. “The wicked” may not be criminals. They are the opposite of “the righteous” who obey God. Also, “the fool” are not people of lower intelligence. They are people who trust themselves and do not have God’s wisdom. Paul presented his proposition upfront in **verses 10-11**: 10 As it is written: “There is no one righteous, not even one; 11 there is no one who understands, no one who seeks God.” Paul included the Jews when he said “no one” repeatedly. In terms of our spiritual status, no one is righteous. Every person is sinful. As for our intellectual capability, no one understands God. We also have no desire to know Him. Paul then wrapped up in **verse 18** by citing: “There is no fear of God before their eyes.” Just in case Paul’s

opponent needs some proof, Paul sandwiched his two propositions with a list of different sins. We are prone to the wicked way in our decision-making (v. 12), we sin with our lips (v. 13-14) and we sin with our hands (v. 15-17). Our spiritual corruption leads to moral and behavioral wickedness. Theologians coined the phrase “total depravity” to depict our fallen condition. It means that sin affects every aspect of our being: our thoughts, speech and actions. Paul added a concluding remark in **verse 20** by saying: Therefore no one will be declared righteous in his sight by observing the law; rather, through the law we become conscious of sin. The Law does not justify people but it condemns everyone. The Jews were no better than the Gentiles by having the Law. Knowing the Law does not help if a person does not obey it. Recently, an official in a certain Chinese city was interviewed about the influence of the coronavirus in his area. When the camera is rolling, suddenly the man pulled down his face-mask and spat on the ground. He apologized to the journalist and asked if they could start all over again. The reporter replied: “Sorry, sir, but this is a live broadcast.” The whole country witnessed how the official violated a law. We live a convenient life with technological advancement. We have many “smart” systems that can secure our home and turn appliances on and off with verbal commands. However, even our gospel friends will agree that morality is on the decline. We exploit God’s created world and we exploit people. Not too long ago, robbers had to hold guns to rob a bank. Nowadays, thieves can sit comfortably in a foreign country. All they have to do is to use computers to hack into your account and steal your money. In the past people bowed down before a statue. Now they want to get spiritual without being religious. People devise more sophisticated ways to sin. The core problem is the same: people do not have God in their hearts. No one comes to know God. Jesus said in **John 6:44** – “No one can come to me unless the Father who sent me draws him, and I will raise him up at the last day.” No one will pursue after God unless God puts a desire in that person. That is something I always encourage non-believers. Their curiosity about the truth does not come from themselves. It is God calling them. They should not take that interest lightly. Those who earnestly seek Jesus will eventually find Him. Then skip down to **verse 47**: “I tell you the truth, he who believes has everlasting life.” Believe in what? Jesus was teaching the crowd after the five-loaves-and-two-fish miracle. Some people believed that Jesus was the Son of God, but others did not. Jesus said that He was the bread of life. The Israelites fed on the manna God gave them in the wilderness and they lived. Likewise, people had to receive Him to have eternal life. Whether Jews or Gentiles, or people in any era, they have to accept Jesus to be saved.

結論 CONCLUSION

神的審判證明祂是公義，並且我們都是有罪的。猶太人並不比外邦人更優勝。每個人在神面前都是罪人。我們需要的不是一套更好的規則。一些宗教鼓勵他們的信徒們加倍努力。也許他們有機會憑著自己的虔誠和好行為達到他們想像中的天堂境界。但是，我們的問題不是在行為上。不是我們不知道什麼是正確的。我們故意選擇犯罪，因為我們以自我為中心。我們的問題也不是道德方面的。更好的教育可能會增加我們的知識，但不會改變我們的內心。我們的根本問題是屬靈的。福音不是要改造我們成為一個更好的人。它使我們從內而外成為一個新人。這種新生命是從與耶穌的永恆關係開始。有了這個新生命，我們將渴望愛神、順服祂和聽從祂。

God shows that He is righteous and we are sinful in His judgment. The Jews are no better than the Gentiles. Every human being is a sinner before God. What we need is not a set of better rules.

Some religions encourage their believers to try harder. Perhaps by chance they can reach their version of heaven by their piety and good work. However, our problem is not behavioral. It is not that we do not know what is right. We deliberately choose to sin because we are self-centered. Our problem is not moral either. Better education may enhance our knowledge but it will not change our mind. Our root problem is spiritual in nature. The gospel does not train us to become a better person. It changes us from the inside out to become a new person. This new life begins by an eternal relationship with Jesus. With this new life we will have a desire to love God, submit to Him and obey Him.