

引言 INTRODUCTION

There will be law-breakers when there are laws. The reason is simple. Some people think that the benefit they can receive from breaking the law justifies the risk of getting caught. Therefore, impatient drivers run red-lights, immoral merchants sell fake goods and dishonest corporations cheat on their taxes. While some people violate the law of the society, all of us break God's Law by our sins. The number one sin we all commit is to ignore God when we are non-believers. Therefore, we do not submit to God's standards. In our study today, Paul talks about the relationship between the Law and sin. Bible scholars have different understanding of this passage. Is it a personal testimony of Paul or is he describing someone's experience? Does Paul depict a person's struggle with sin before or after the conversion? This is a good example that we may come to a different conclusion when we read a passage. I propose my interpretation in this message after studying a few commentaries. Please share your insight with me if your understanding differs from mine. I believe that Paul identifies himself with a non-Christian Jew who sincerely wants to follow God's Law. He fails because there is an ongoing dilemma to choose between good and evil. The problem is not with God's Law, but with the human sinful nature. **Verse 18** is well-known to most of us: I know that nothing good lives in me, that is, in my sinful nature. For I have the desire to do what is good, but I cannot carry it out. We have that agony even after we are saved! We read the Bible and try to obey God's instructions in our daily life. However, over and over again we stumble in the same sins. Thank God for coming to our rescue! The solution is two-fold: only in Christ can we die to sin. But we also have to die to the Law, meaning, we die to the pursuit of gaining God's approval through our effort.

解釋 EXPLANATION

1. 律法的不足 Futility of the Law

First, Paul tells us about the futility of the Law. It can only control our outside but not the inside. God gave the Law to govern the behavior of His people. To set the record straight, Paul emphasizes that the Law is precious. Look at **verse 12**: So then, the law is holy, and the commandment is holy, righteous and good. The Law is from God, and everything from God can only be good. Here "law" is a general term that includes the whole Law of Moses, namely the first five books of the Bible. Whereas, "commandment" can be understood as specific stipulations of the Law. For example, the Ten Commandments. But how can the holy, righteous and good Law be turned into something bad? Paul explains in **verses 7-8**: 7 ...Indeed I would not have known what sin was except through the law. For I would not have known what coveting really was if the law had not said, "Do not covet." 8 But sin, seizing the opportunity afforded by the commandment, produced in me every kind of covetous desire. For apart from law, sin is dead. The Law declares God's absolute standard of right from wrong. Thus, the Law helps regulate our behaviors. Here, Paul quotes the Tenth Commandment as an example. It defines what greed is. Little kids covet the toys, candies and snack another child has. We adults may covet the money, material possessions and success others have. But there is a deeper problem. We will naturally crave after the things God asks us not to covet. In the Tenth Commandment,

God told His people not to covet other's wife, servants, animals or "anything that belongs to your neighbor." When they heard the inventory, they might be tempted to think: "What other things can we snatch from our neighbors?" The law that forbids greed actually stirs up their desire for things that do not belong to them. We try to come up with crafty ways to beat the system. Recently, a fast-food restaurant gives away free chicken-nuggets to customers. Every person is limited to four pieces only. A guy in Oregon spent five hours to drive 17 miles across two states to get free food from every restaurant of the same franchise. He proudly showed off his accomplishment on the social media. Some people commented that the man might have spent more money on gas than the "free" food he got. But he was happy to get a week's worth of chicken meat. The Law entices us to find loopholes to take advantage of the situation. It does not have any power to constrain people's behavior either. That is why there are police in our society. We call it a law enforcement agency. A policeman has the power to stop a speeding driver. He will refer to the sign and explain how the driver breaks the law before writing a ticket. In that sense, the Law operates by threat. People will be punished if they misbehave. It will be problematic if we look at God as a harsh judge. On the one hand, we obey Him out of fear. On the other hand, we try to please Him with our efforts. We do not enjoy a relationship with a loving Father. I have three siblings – two brothers and a sister. Of the four of us, my sister is the only child who did not go to college. I do not think my father is the type who prefer boys over girls. But somehow, he thinks that my sister is inferior to the rest of us because she has less education. She also earns the least. But she does not mind about it. She still lives happily. You may be a victim of such comparison. You may even be a parent who plays partiality over your kids. The criterion can be talents in extra-curricular activities, appearance or intelligence. We as parents may show favoritism over our children. But God sees us the same. We are created after His image. He knows us more thoroughly than our spouse or family members do. He understands the wickedness inside us. That was why God sent Jesus to pay for the penalty of our sins. In doing so, God helps us to overcome the futility of the Law. We follow God's instructions in the Bible not because we can prove to God or the people around us how capable we are. We obey God only because He loves us first and we want to love Him back.

2. 罪惡的敗壞 Fatality from Sin

The Law is futile because it has no power to make us obedient to God. Worse still, sin can turn the good Law from God into a weapon that causes fatality. Look at **verses 9-10**: 9 Once I was alive apart from law; but when the commandment came, sin sprang to life and I died. 10 I found that the very commandment that was intended to bring life actually brought death. Before God bestowed the Law, the Israelites were free. But once the Law came, their rebellious hearts lure them to commit sin. The Second Commandment forbids them to create idols. But the Israelites imitated foreign nations to worship other gods. The Ninth Commandment warns against bearing false witness. The Israelites lied and cheated against their neighbors for their own gain. They did the very things God restricted them to do! The results are "deaths." It could be physical death from God's judgment. It could also be "death" in their relationship. Trust would be broken and people kept a distance from each other. But God is full of wisdom. He uses a bad consequence as a teaching moment. Paul explains in **verse 13**: Did that which is good, then, become death to me? By no means! But in order that sin might be recognized as sin, it produced death in me through what was good, so that through the commandment sin might become utterly sinful. I find Paul's description of "sin might become utterly sinful" quite interesting. Don't we all know that sin is

bad? We certainly do. However, the fatality from sin further etches in our mind the ugliness of sin. You warn a little kid not to touch a hot stove. But he does it anyway. The burning sensation then registers in his mind that a hot stove is truly hot. We adults are like that too! Who does not know that stealing is a sin and spreading rumors can hurt others? But we do those things anyhow because the outcomes can benefit us. Sin is wicked because it has power to drag us to violate God's Law. Our sinful nature is like an uncovered bucket of gasoline. All it takes is a little spark to set it ablaze. We commit sin when the right opportunity comes. That was what happened when David violated Bathsheba. Did David not know adultery was a sin? But he did it anyway. Worse still, David used another sin to cover the previous one. He sank deeper into the hole he dug. He used deceit to dodge his responsibility when he heard that Bathsheba was pregnant. When that trick did not work, he resorted to killing the lady's husband to erase all the evidences. God then confronted David through the prophet Nathan. While David committed his sins in secret, God declared His judgment openly. David later wrote Psalm 51 to show his remorse. **Verse 5** reads: Surely I was sinful at birth, sinful from the time my mother conceived me. David admits his innate fallen nature. David was prone to sin when a temptation arose. What kind of help did David seek from God? Continue to read **verse 10**: Create in me a pure heart, O God, and renew a steadfast spirit within me. What David needed was not spending more time in Bible study, although that is a good thing. He had the knowledge. He needed a determination to do what was right. He asked God to perform a heart surgery in him, so that he would have a desire to obey Him. The Law is good. But the Law has no power to change a person. The Law can only convey information, but it cannot bring about transformation in us to do good. Paul wants his readers to understand the sinfulness of sin. We as Christians need to realize the fatality from sin too. Sin is like a flower bed infested with weeds, food covered with mold or a deserted rusty car. The original beauty and purpose have been tainted. We need God to change our hearts so that we will hate sin like He does. Sin can only lead to fatality. It will cause us guilt and shame. It will lead to death of our joy and love for God. It will also lead to a loss of fellowship with others. Our momentarily fun cannot outweigh the grief we will bring to ourselves, others and God.

3. 心靈的軟弱 Frailty of the Mind

The Law is futile and sin is fatal. Paul continues to tell us that our mind is frail. Let us read **verse 18**: I know that nothing good lives in me, that is, in my sinful nature. For I have the desire to do what is good, but I cannot carry it out. Even if we have a desire to obey God's Law, we often fail. The problem is not because we lack the knowledge to do good. But we lack the will and power to do good every time. We are all decent citizens in the society. We love our family members. We show kindness and compassion to others. But when our self-interest is at stake, we choose to be selfish. That is why people hoard bath tissue from the stores, and some greedy merchants raise the prices of hand-sanitizer and face-masks by several folds. We know what is good, but we deliberately choose to do wrong. There is a constant struggle in our mind between good and evil. Look at **verses 21-23**: 21 So I find this law at work: When I want to do good, evil is right there with me. 22 For in my inner being I delight in God's law; 23 but I see another law at work in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin at work within my members. Our mind is frail. The harder we try, the stronger the pull inside to drag us to sin. Here the word "law" is the same Greek term that appears throughout the chapter. However, in the Chinese Union Version the word is translated as "principle" from verse 21 to the end of the chapter. The point is that God's Law is more than a

collection of regulations. Those requirements outline God's principle for His children. That godly "principle" is always at war with the sinful "principle" that we are born with. No one will deny that. It is like the cartoon depiction of an angel sitting on one shoulder and a little devil sitting on the other side. There is a debate in our heart about whose advice to follow. For example, most of us received a stimulus check of \$1,200 from the government. The "angel" may say to you: "Hey, you should donate some of the money to the charity to help people without food and job." The "devil" will come up with a counter proposal: "No way! It is free money from Uncle Sam. Don't you always want to replace your 50-inch TV with a 70-inch one that your buddy Joey has? You deserve a good treat for yourself." We encounter a similar struggle every time we want to do good. That applies to a Jew who wants to practice God's Law, and to us Christians who have a desire to please God. We often find ourselves losing in the tug-of-war. The defeat leads to despair and destruction, and it makes us feel helplessness. Satan then whispers to us: "It's useless. Why bother to even try?" That is why the damage from addiction of any kind is so far-reaching to our mind. Sin wears us down and holds us hostage. But Paul encourages us not to give up yet. Look at [verse 24-25](#): 24 What a wretched man I am! Who will rescue me from this body of death? 25 Thanks be to God – through Jesus Christ our Lord! Jesus is the standard answer. In fact, He is the only answer for our battle with sin. There is absolutely no power in us. We can never rely on ourselves to do what God requires of us. You see, God has a good purpose even in our defeat by sin. The failure humbles us and takes away our pride, thinking that we are invincible. We need an external helper to protect our frailty. Christians are like a robber who is just released from jail. He needs help to live a productive life. Otherwise, if stealing is the only skill he knows and burglars are the only friends he has, then before long he will go back to the former criminal activities. Similarly, we need to keep growing in our spiritual life after we are saved. We feed our mind with healthy spiritual food. The Holy Spirit inside us will help us. He will lead us to the truth. He will correct our thought process. He is the mighty God who always triumphs over the evil power. God does not only give us a rule-book called Bible for self-study. He also shares us His power to fight sin and the will to submit to Him. Yes, we will still stumble over sin. But God always gives us a second chance to stand back up. We should praise God whenever we have a small victory.

結論 CONCLUSION

Only in Christ can we die to sin and also die to the Law. When God sets us free, then we are free indeed. There was a story in a sermon I heard a few weeks back. Two siblings were born to a single mom. They saw various boyfriends of their mom come and left as they grew up. Finally, the last man shot and killed their mom. From then on, the two children moved from one foster home to the next. When they were back to a children's facility in their teen years, a couple visited with an interest to adopt them. They took the kids to bowling. The boy thought that he had to impress his potential parents by getting some strikes. Unfortunately, he threw a few balls into the gutter instead. After the game, they went to a Chinese restaurant for food. The young man wanted to show off his chopsticks handling skill. However, in one accident he flipped over a plate and the food landed on the man's lap. The boy concluded that he was a complete failure. He cried on the way back to the children's home. The man wondered why the boy wept. The boy then shared his feelings. The man assured both kids that he and his wife had decided to adopt them even before the four of them met. That is how God loves us. He has determined to love us with an everlasting love. Our performance can never win His approval. We can only thank Him.

引言 INTRODUCTION

有法律就會有犯法的人。理由很簡單。總是會有人認為，他們從違法行為中獲得的利益值得他們去冒被抓的風險。因此，不耐煩的司機衝紅燈，不道德的商人賣假貨，不誠實的公司逃稅。有部份人違反了社會的法律，但我們所有人都因自己的罪而違反神的律法。當我們未信主時，我們所有人都犯下的第一大罪就是我們不信神。因此，我們不服從神的標準。保羅在今天的討論中解釋律法與罪之間的關係。聖經學者對這段經文有不同的理解。它是保羅的個人見證，還是他描述別人的經歷？保羅形容一個人在悔改之前，還是在信主之後與罪的掙扎？這是一個很好的例子，說明當我們閱讀一段文時可能得出不同的結論。在看了一些解經書之後，我在這篇信息中提出我的見解。如果你的理解與我的不同，請與我分享你的看法。我認為保羅是與一個非基督徒的猶太人來認同，他真誠地希望遵守神的律法。他之所以失敗，是因為他處於善與惡之間的一個持續的困境。問題不在於神的律法，而在於人的罪性。第 18 節是我們大多數人都熟悉的經文：**我也知道在我裡頭，就是我肉體之中，沒有良善。因為，立志為善由得我，只是行出來由不得我。**我們閱讀聖經，並在日常生活中遵守神的指示。但是，我們一次又一次地犯下同樣的罪。感謝神來拯救我們！祂的解決方案有兩個方面：只有在基督裡我們才能向罪死。但是我們也必須向律法死，意思是，我們放棄試圖通過自己的努力去獲得神的認可。

解釋 EXPLANATION

1. 律法的不足 Futility of the Law

首先，保羅告訴我們律法的不足。它只能控制我們的外在表現，而不能控制我們的內心。神頒布律法來管治祂子民的行為。保羅開宗明義地強調律法是寶貴的。看第 12 節：**這樣看來，律法是聖潔的，誡命也是聖潔、公義、良善的。**律法是來自神的，一切來自神的東西都只能是好的。這裡的「律法」一詞是個總稱，包括整個摩西律法，即聖經的前五卷書。至於「誡命」可以理解為律法的細則，例如十誡。但是，聖潔、公義和良善的律法怎麼可能變成壞事呢？保羅在第 7-8 節中解釋說：**7...只是非因律法，我就不知何為罪。非律法說「不可起貪心」，我就不知何為貪心。8 然而罪趁著機會，就藉著誡命叫諸般的貪心在我裡頭髮動；因為沒有律法，罪是死的。**律法宣告了神對錯的絕對標準。因此，律法有助於規範我們的行為。保羅在這裡以第十誡為例。它定義什麼是貪心。小孩子渴望另一個孩子擁有的玩具、糖果和食物。我們成年人可能羨慕別人擁有的金錢、物質和成就。但是還有一個更深層次的問題。我們自然會渴望神要求我們不要垂涎的事情。在第十誡中，神告訴祂的子民不要貪圖別人的妻子、僕人、牲畜或其他「一切所有的」。當他們聽到清單時，可能會想：「我還能從鄰居那裡搶走什麼好東西？」不可貪心這條誡命實際上引誘他們對不屬於他們的事物

產生慾望。我們嘗試以巧妙的方法來佔便宜。最近，一家快餐店向顧客贈送雞塊，每個人僅限四件。俄勒岡州有一個人花了五個小時在兩個州開車17英里，以從同一特許經營的每家餐廳拿免費食物。他自豪地在社交媒體上展示了他的成就。有人評論說，這個人所花的汽油錢可能比他得到的免費食物還多。但是他很高興得到一個星期的免費雞肉。律法引誘我們去尋找漏洞來得到個人的利益。律法也沒有任何能力約束人的行為。這就是為什麼我們的社會中有警察。我們稱它為執法機構。警察有權攔住超速駕駛者。警察在寫告票之前會指著標誌並解釋司機如何違法。從這個意義上講，律法是通過威脅來運作的。如果人們行為不檢，將受到懲罰。如果我們把神看成是一個嚴厲的法官，那將是有問題的。一方面，我們出於恐懼而服從祂。另一方面，我們盡力去討好祂。這樣我們就無法與慈愛的天父享受密切的關係。我有三個兄弟姐妹 – 哥哥、妹妹和弟弟各一個。在我們四個人中，姐姐是唯一一個沒有上大學的孩子。我不認為我的爸爸是個重男輕女的父親。但是不知何故，他認為我妹妹不如我們其他人，因為她的教育程度比較低。她的收入也最少的。但是她毫不介意。她仍然活得很快樂。你可能是這種比較之下的犧牲者。你甚至可能是那種偏愛某一個兒女的父母。你的標準可能是課外活動、外表或聰明才智。我們作為父母可能會偏愛我們的孩子。但是神看我們都是一樣的。我們是按照祂的形像被創造的。祂比我們的配偶或家人更加了解我們。祂知道我們內心的邪惡。這就是為什麼神差遣耶穌為我們的罪而死。如此神幫助我們克服了律法的不足。我們按照神在聖經中的指示去生活，並不是因為我們可以向神或我們周圍的人證明自己有多本事。我們服從神是因為祂先愛我們，而我們只是以愛向祂回應。

2. 罪惡的敗壞 Fatality from Sin

律法本身是不足的，因為它沒有能力使我們順從神。更糟糕的是，罪會使來自神良善的律法成為導致敗壞的武器。看9-10節：**9 我以前沒有律法是活著的；但是誠命來到，罪又活了，我就死了。10 那本來叫人活的誠命，反倒叫我死。**在神賜予律法之前，以色列人是自由的。但是，一旦律法頒布了，他們反叛的心就會引誘他們去犯罪。第二誡禁止他們製造偶像。但是以色列人模仿外邦人來崇拜假神。第九誡警告他們不可作假見證。以色列人為自己的利益撒謊並欺騙鄰居。他們做了神禁止他們做的事情！結果就是死亡。可能是由於神的審判而導致身體的死亡。人與人之間的關係也可能也受到破壞。信任將被打破，人們之間將保持距離。但是神是充滿智慧的。祂把不好的後果當作教導的題材。保羅在第13節中解釋說：**既然如此，那良善的是叫我死嗎？斷乎不是！叫我死的乃是罪。但罪藉著那良善的叫我死，就顯出真是罪，叫罪因著誠命更顯出是惡極了。**我覺得保羅對「叫罪...更顯出是惡極了」的描述很有意思。難道我們不知道罪是不好的嗎？當然知道。但是，罪惡的敗壞在我們的腦海中進一步凸顯了罪的醜陋。你警告小孩不要觸摸爐子。但是他還是照樣做。結果灼熱的感覺就刻在他的腦海中，使他記住爐子的確是很燙的。我們大人也是一樣！誰不知道偷竊是罪，散佈謠言會傷害他人？但是我們還是照樣做，因為對我們有好處。罪是邪惡的，因為它有力量抓住我們去違反神的律法。我們的罪性就像一桶未有蓋住的汽油，只需要一點火花就可以將其點燃。當機會來臨時，我們便會犯罪。大衛侵犯拔示巴時就是

一個好例子。大衛不知道姦淫是罪嗎？但是他還是那樣做了。更糟的是，大衛用另一個罪來掩蓋先前的罪。於是他便陷在自己挖的洞中。當他聽說拔示巴懷孕時，他用欺騙的手段躲避自己的責任。計劃失敗後，他便殺死那個婦人的丈夫，以消滅所有證據。然後，神通過先知拿單責備大衛。大衛是暗中犯罪，但是神卻公開地審判大衛。大衛後來寫了詩篇51篇以表示他的懊悔。第5節說：**我是在罪孽裡生的，在我母親懷胎的時候就有了罪。**大衛承認他天生的墮落本性。當試探來臨時，大衛便很容易犯罪。大衛從神那裡尋求什麼幫助？繼續閱讀第10節：**神啊，求你為我造清潔的心，使我裡面重新有正直的靈。**大衛需要的是不要花更多的時間學習聖經，儘管那是一件好事。他有知識。他需要下決心去做正確的事。他要求神對他進行心臟手術，以便他有服從神的意願。律法是好的，但是律法沒有能力改變一個人。律法只能傳達信息，卻不能給我們帶來行善的轉變。保羅希望他的讀者理解罪的可怕。我們作為基督徒也需要認識到罪惡的敗壞。罪就像花壇上鋪滿了雜草、發霉的食物或一輛廢置的生鏽汽車。原來的美和目的已被污染。我們需要神改變我們的心意，以便我們像祂一樣恨惡罪。罪只能導致敗壞，使我們感到罪惡感和羞恥。它會消除我們對神的喜樂和愛，也會影響我們與他人的和諧關係。我們暫時的樂趣無法彌補罪帶給自己、他人和神帶來的悲傷。

3. 心靈的軟弱 Frailty of the Mind

律法是不足的，罪惡是敗壞的。保羅繼續告訴我們，我們的心靈是軟弱的。讓我們讀第18節：**我也知道在我裡頭，就是我肉體之中，沒有良善。因為，立志為善由得我，只是行出來由不得我。**即使我們渴望遵守神的律法，我們還是經常失敗。問題不是因為我們缺乏做好事的知識。我們乃是缺乏每次做好事的意願和力量。我們都是社會上的良好公民。我們愛我們的家人，我們對他人表現出仁慈和同情。但是當我們的個人利益受到威脅時，我們選擇自私。這就是為什麼人們在商店中搶衛生紙的原因，一些貪婪的商人將擦手液和口罩的價格提高了幾倍。我們知道該做好事，但是我們故意選擇做錯事。在我們的思想中，善與惡之間存在著不斷的鬥爭。看21-23節：**21 我覺得有個律，就是我願意為善的時候，便有惡與我同在。22 因為按著我裡面的意思，我是喜歡神的律；23 但我覺得肢體中另有個律和我心中的律交戰，把我擄去，叫我附從那肢體中犯罪的律。**我們的心靈很軟弱。我們越努力想要做好，就會越容易被拖入罪之中。在這裡，「律」一詞與本章中出現「律法」在希臘文是同一個字。但是，在中文和合本聖經中，這個字從第21節到本章結尾都被翻譯為「律」。關鍵是，神的律法不僅僅是法規的總和。這些要求概述了神對祂兒女行事的原則。良善的「律」總是與我們與生俱來罪的「律」交戰。沒有人會否認這一點。情形就像卡通片中，小天使坐在我們一邊的肩膀上，一個小惡魔坐在另一側。兩者就在我們心中起爭論，拉攏我們去遵循它們的建議。例如，我們大多數人最近從政府那裡領到了1,200美元的援助金。「小天使」可能會對你說：「你應該捐一些錢給慈善機構，幫助沒有食物和工作的人。」「小惡魔」會提出一個反建議：「別傻！這是總統老爺發的獎金。你不是想要學老張一樣把你的50英寸電視換成70英寸嗎？這是獎勵自己的好時機。」每當我們想做好事時，我們都會遇到類似的鬥爭。想要遵守神律法的猶太人是如此，渴望討神喜

悅的基督徒也是一樣。我們經常發現自己在這個拔河比賽中失敗了。挫敗導致絕望和破壞，這使我們感到無助。撒但對我們低語：「這是沒用的。為什麼還要去嘗試呢？」這就是為什麼任何形式的成癮都會在我們心中帶來深遠的損害，罪消磨我們的意志，並束縛我們。但保羅卻鼓勵我們不要放棄。請看第24-25節：**24 我真是苦啊！誰能救我脫離這取死的身體呢？25 感謝神，靠著我們的主耶穌基督就能脫離了。這樣看來，我以內心順服神的律，我肉體卻順服罪的律了。**耶穌是標準答案。實際上，祂是我們與罪爭戰的唯一答案。我們是無能為力的，絕對無法依靠自己做到神的要求。我們要明白，即使在我們與罪爭戰的失敗中，神還是有祂美好的心意。失敗使我們謙卑並挪去了我們的驕傲，以為自己是刀槍不入的。我們需要一股外在的力量來保護我們的軟弱。基督徒就像剛從監獄中被釋放的強盜一樣。他需要別人幫助才能過積極的生活。否則，如果偷竊是他所知道唯一技能並且搶匪是他唯一的朋友，那麼不久之後，他將回到以前的犯罪生活。同樣，我們得救後需要繼續在靈命中成長。我們要以健康的靈糧來餵養自己的心靈。住在我們裡面的聖靈會幫助我們，帶領我們走在真理中。祂會糾正我們的思維。祂是大能的神，總是戰勝邪惡的力量。神不僅給了我們一本名為聖經的自學手冊。祂也賜給我們勝過罪的能力和服從祂的意志。雖然我們會不斷地在罪中跌倒，但是神總是給我們第二次站起來的機會。每當我們有一個小勝利時，我們就應該讚美神。

結論 CONCLUSION

只有在基督裡我們才能向罪死，也能向律法死。當神釋放我們得自由時，我們得到真自由。幾週前我在一篇講道中聽到一個真實的故事。一對兄妹出生在一個單親家庭中。他們從小看到媽媽的一個又一個的男朋友進進出出。終於，最後一個男人開槍殺死了他們的媽媽。從那時起，兩個孩子從一個寄養家庭搬到了另一個寄養家庭。他們在青少年的時候回到孩子收容所。一對夫婦來探望並有興趣收養他們。他們帶孩子們去打保齡球。那個男孩認為他必須打幾個全中來炫耀自己。很不幸，他好幾球都扔到溝裡去。打完球後，他們去了一家中餐館吃飯。那個年輕人想炫耀他拿筷子的技術。可惜，他一個不小心，打翻了盤子，食物落在那位男仕的腿上。男孩斷定自己是一個徹底的失敗者。他在回程的路上哭起來。那個人問男孩為什麼哭。然後，男孩分享了他的感受。這個未來的爸爸向兩個孩子保證，他和他的妻子甚至在他們見面之前就決定收養他們。那就是神愛我們的方式。祂定意以永恆的愛來愛我們。我們的表現永遠無法贏得祂的認可。我們只能感謝祂。