

## 引言 INTRODUCTION

Religious faith often gives people an impression of believers living in a secret community. Followers gather at a place of worship. They imitate leaders to perform rituals. They use special terminology that outsiders do not know. They get back to their normal life once the ceremony is over. You may not know what they believe if their faith has no influence to their lives. They just blend in to the crowd. In where I grew up, there are Buddhist monasteries in the rural areas. Monks and nuns retreat from the hustle and bustle of the city so that they can concentrate on their religious studies. Every now and then, they will go to the urban areas for various purposes. Some may still wear their saffron robes, while others will put on plain clothes. Once I met monk on a bus. I could tell his identity by the special shoes he wore. That man dressed in ordinary clothes and had a wig. It looked a little funny to me. I wondered where he was heading. Was he going to a shopping mall? Movie theater? Would he eat the same food that most people eat? I am not being disrespectful here. My point is: would he set his beliefs aside when people could not tell that he was a Buddhist? That is quite an intriguing thought. Will we stop acting like Christians if others do not know what we believe? When I first came to U.S., I had an urge to grow long hair and thick beard. I thought it would be cool to create a new image in a place where no one knew me. But I never had the courage to follow through the plan. It is now too late to even keep the remaining hair I have. To Paul, it mattered little how people looked at him. He cared more about if people could see Christ in him. Today, God calls us to conduct our life in front of others and in His presence.

## 解釋 EXPLANATION

### 1. 在愛中積極 Eager to Love

Paul begins by telling us that Christians should be people who are eager to love. In this passage, he gives us two principles as we practice love. First, we should love others as if we owe them a debt. If you have a debt then you are obligated to pay back the money. It can be a utility bill or a credit card statement you receive. Paul means we should never feel that we have loved enough. In our reasoning, we turn this debt analogy the other way round. We feel that those who get help from us owe us a favor. It would be ungrateful if the person does not pay us back soon afterward. We can never be generous people if we always keep an account of the things we do for others. **Proverbs 19:17** has a wise saying: He who is kind to the poor lends to the Lord, and he will reward him for what he has done. This verse was a huge encouragement to me during my seminary years. My two sons were born during those three-and-a-half years. I had no income. My family relied on the love offering from brothers and sisters of the church. I did not know who they were and how much they supported us. I thanked the Lord for His love and care through church members. However, at that time I did not feel that I owed anyone anything. I knew deeply in my heart that I did not need to repay them. Later, I show my gratitude by treating other people in need with kindness when opportunities come. This is the way how God's family should operate. We offer help to whoever is in need. Moreover, if we owe people love, then we should bring them benefits instead of taking advantage of them. Paul illustrates this point by quoting

four of the Ten Commandments – do not commit adultery, do not murder, do not steal and do not covet. Those behaviors rob people’s welfare. Paul continues to say we have fulfilled the requirements of the law if we put love first. The Old Testament Law governs the relationship of the Israelites with God, and with one another. As Christians, if we treat others with love, then we have superseded the duties of the Law. Regulations give people clear guidelines to follow. However, we can easily fall into the trap of legalism. We feel that we are off the hook when we meet the minimum requirements. If the government demands that sales tax is 10% then no one will be so generous to pay more. The Old Testament required the Israelites to give a tithe of everything they gained. They had to offer an additional tithe every three years. Altogether, it would come to 13.3%. But besides, the Law also demanded them to love orphans, widows and foreigners. It is more of a mentality rather than legal obligation. Jesus says in [Matthew 6:3-4](#) – “3 But when you give to the needy, do not let your left hand know what your right hand is doing, 4 so that your giving may be in secret. Then your Father, who sees what is done in secret, will reward you.” In the context, Jesus reminds us not to do good work solely for the show. Even if no one knows our contribution, God sees it and He will reward us. The second principle Paul gives us is to love our neighbors as ourselves. He is quoting from Jesus in Luke chapter 10. An expert of the law challenged Jesus by asking what he should do to inherit eternal life. He knew that the Law boiled down to two mandates: to love God whole-heartedly and to love neighbors as ourselves. Jesus praised the man for the right answer. He then encouraged him to do accordingly. The man wanted to prove that he was smart. He then questioned Jesus who his neighbors were. Next, Jesus told the parable of the good Samaritan to that expert. A man was robbed and beaten by thieves in the wilderness. He laid on the ground and he desperately needed a rescue. A priest and a Levite passed by. They saw the injured person, but they ignored him. They knew the Law but they fail to practice love when it mattered. In contrast, a Samaritan who arrived at the scene showed compassion to the victim. He treated his wounds and took him to an inn. He asked the inn-keeper to take care of the man, and promised to pay for all the expenses on his return. Jesus used the story to illustrate that neighbors are not restricted to someone living nearby. They can be complete strangers who have certain needs. We should be eager to offer help. Many countries adopt this Biblical foundation and enact a Good Samaritan Law to protect bystanders from potential lawsuit. Say I stop and help a driver who is injured in a car accident. Later on, the person or his/her family members may sue me if I caused further harm or even death to the person. The law takes away worry of legal consequence. In some instances, the law even holds a person liable if he/she does not provide first-aid to someone whose life is in danger. Love should be others-centered. Jesus says in [Luke 6:31](#) – “Do to others as you would have them do to you.” People called this principle the “Golden Rule.” It is a good guiding rule as we practice love. The starting point is to pay attention to the people around you. Then share what God has blessed you with them. Sometimes, we have a misconception that we have to do something spectacular to make it count. I cannot give every poor person a thousand dollars and so I cannot love. I cannot volunteer 30 hours a week to help needy families and so I cannot love. I do not know how to prepare a four-course feast and so I cannot love. Just begin by doing small things. Some families share produce from their veggie garden. Your kids have grown up. You can pass their clothes to other families. You feel somewhat depressed when stuck at home during the pandemic. Many people feel the same too! Call people up or send a text to encourage them. I often see people share posts on WeChat about cooking, vacation or family activities at home. Those are good ways to connect with each other. A few people shared links of articles and messages by renowned Christian teachers. Those are good too. But I am hoping to hear more about how the

Lord speaks to you in a personal way. It can be a Bible verse you read this morning. You do not have to write a five-page essay. Just say a few words about why the passage is precious to you. You see, there are many simple ways to express your love. When more people are doing it, then more people will be blessed. Often it is more joyful to give than to receive.

## 2. 在光中警醒 Sober in Light

As God's children we should be eager to love. Next, Paul also encourages us to be sober in light. In the Bible, light represents righteousness and darkness symbolizes sin. Paul reminds us to stay alert to the moment in time we are at. Let us read **verse 11** again: And do this, understanding the present time. The hour has come for you to wake up from your slumber, because our salvation is nearer now than when we first believed. Paul urges us to rise up because our salvation is imminent. But we ask: aren't we saved already when we received Christ as our Savior and Lord? It goes back to the notion of "already but not yet." We are saved the moment we accepted Jesus into our hearts. Any time when a believer leaves the world, he/she will be with the Lord instantly. But for now, we are in this fragile body and we dwell in a fallen world. We are bombarded by temptations and sins every day. We will not be saved from the decay of sin until Jesus returns. He will give His followers a glorious body and usher them into heaven. He will then judge the world and completely eradicate sins. We long for that final day of salvation to come. Paul says in **Romans 8:22-23** – 22 We know that the whole creation has been groaning as in the pains of childbirth right up to the present time. 23 Not only so, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for our adoption as sons, the redemption of our bodies. We grumble about the toil of work. We are frustrated that our health deteriorates as we age. We are upset by the chaos in our society. God uses these and many other issues to remind us that our everlasting home is not down here, but up there. When we feel home-sick about heaven, then we will learn to look at our current life with God's perspective. No, we should not stay idled and be pessimistic. Instead, Christians should be diligent in working on the things God entrusts us. When Jesus comes back, He will take us home. We will have to give an account of our life when we see Him. Paul describes in **1 Corinthians 3:13-14** this way: 13 His work will be shown for what it is, because the Day will bring it to light. It will be revealed with fire, and the fire will test the quality of each man's work. 14 If what he has built survives, he will receive his reward. The Lord will examine the quality of our work like doing a home inspection. Paul says that our structure will pass the test with flying color if it is constructed with precious metals and stones. In contrast, our work will be consumed by fire if it is made of wood and hay. God shows no concern about how magnificent our achievements are – how much we earn, how many awards we receive or if there is any building named after us. God will assess how much eternal value our work is worth. We mentioned love earlier. For example, if someone receives Christ through your kindness, then you win a soul. The money and prayer you offer do not only support the operations of this church. You are investing in God's eternal business. You trust that God will continue to use our church to expand His Kingdom and make disciples to influence the world. For stay-home moms and grandparents: you can leave a godly legacy when you instill Biblical values to the next generation. When they grow up, they will become future leaders to bring positive impacts. Therefore, no matter what roles God assigns you to, be faithful in big and small things. Paul encourages us to live like children of light. We should no longer live in darkness. Paul gives us a few examples of prominent sins: drunkenness, sexual immorality, dissension, etc. Sin is always self-centered and depriving others. Also, people

indulging in sinful behaviors do so privately. They feel ashamed when their indecent lifestyle is exposed. As God's children, we have been transferred from darkness into light. Therefore, we should reflect God's light. Paul repeats the phrase "put on" in this passage. In verse 12, he tells us to "put on the armor of light." In verse 14, he says we should clothe ourselves with the Lord Jesus Christ. The two expressions are about similar principles. We should let others see God in us from the outside. In fact, Paul uses the same metaphor in the book of Ephesians. He urges us to put off our old self and put on the new self in Christ. In the same book, he also asks us to put on the full armor of God to fight the spiritual battle. People can see the clothes we wear. But it is not about our personal fashion taste. We put on God's equipment to represent Christ to go to war. Very often, our enemy is our old self. For example, we are fighting against our complacency. We will definitely yield to temptations if we rely on ourselves. We lack the determination to read the Bible and pray every day. We feel that online meeting with fellow Christians is boring. Some people pamper themselves with drama series, social media or online shopping while staying at home. Those are all good ways to relax. However, it will be a problem if we spend more time on entertainment than fulfilling the duties God calls us to do. Therefore, do not forget to put on Christ every morning when you get up. Let others see from the outside what you believe. I grew up in an era when video games and pool became popular. Many students went to those places for fun after school. Some principals did not like the fact that young people were still wearing uniforms while playing. They felt that those students might bring shame to their schools when people saw them smoking or using bad languages. Therefore, teachers were sent to those venues to catch their students. They would urge students to go home and change to plain clothes first. We do not have a Christian uniform. But we should always put on Christ. I am sure we will be more restrained if we consciously know that Jesus is walking with us wherever we are. We will not dare to sin if we are aware that God is watching us. Non-believers criticize our beliefs by our bad behaviors. But even when no one recognizes us as Christians, God knows us as His children. Besides our deeds and our speech, God also knows our every thought. God will be our righteous judge. He is pleased if our lives bring Him glory.

## 結論 CONCLUSION

God calls us to conduct our life in front of others and in His presence. Will people see God living through us when they observe us? As Christians, we bring Jesus alongside into our daily activities. We are Christ's representatives wherever we may be. That reminds me of a funny Super Bowl commercial in 1996. The scene was a convenient store. A Coca-Cola delivery guy just finished unloading some Coke cans into a refrigerator. Before he left, he saw the next fridge full of Pepsi cans. He was tempted to grab one and drink from it. He peeked around and saw no one in sight. Finally, he opened the door. But when he snatched a soda from the rack, it triggered an avalanche. Hundreds of cans all fell down. People in the store rushed over when they heard the commotion. A Coca-Cola guy in the company's uniform was caught red-handed trying to taste Pepsi. Whether others see what we do or no, God knows it all. We should be striving toward God's ultimate verdict: "Well done, good and faithful servant."

## 引言 INTRODUCTION

宗教信仰常常給人一種神秘組織的印象。信徒聚集在一個敬拜場所。他們模仿領袖進行一些儀式。他們使用外人聽不懂的宗教術語。儀式結束後，他們便回到正常生活。如果他們的信仰對他們的生活毫無影響，你可能不知道他們信些甚麼。他們只是融入在人群中。在我成長地方的郊區有一些佛教寺廟。僧侶和尼姑從城市的喧囂中退下來，使他們可以專注於宗教學習。但他們偶爾會去市區辦事情。有些人可能仍穿著袈裟，而另一些人則穿便服。有一次我在公共汽車上遇見一個和尚。我可以從他穿特別的鞋子來辨別他的身份。他穿著平常人的衣服，戴著假髮。我覺得他看起來挺有趣的。我猜想他要去哪裡。他要去購物中心嗎？電影院？他會吃大多數人吃的同樣食物嗎？我希望我沒有表達任何不尊敬。我的意思是：如何人們看不出來他是個佛教徒時，他會把他的信仰暫時撇開嗎？這是一個值得思考的問題。如果別人不知道我們相信什麼時，我們會停止活得像一個基督徒嗎？當我剛來到美國時，我有衝動想要留長頭髮和鬍子。我認為在一個沒人認識我的地方創造新的形像會很酷。但是我從來沒有勇氣貫徹那個計劃。現在為時已晚，連我剩下的頭髮都快留不住了。對於保羅來說，人們如何看他並不重要。他更關心的是別人是否能從他身上看見基督。今天，主呼召我們活在神和人面前。

## 解釋 EXPLANATION

### 1. 在愛中積極 Eager to Love

保羅首先告訴我們，基督徒應該是在愛中積極的人。在這段經文中，他給了我們兩個實踐愛的原則。首先，我們應該愛別人，好像我們欠了他們的債一樣。如果你有債務，你就有義務償還。比如你收到了水電費單或是信用卡帳單。保羅表示，我們永遠都不應感到自己已經給予足夠的愛。按一般人的想法，我們將這個欠債的類比倒過來。我們認為那些得到我們幫助的人欠我們一個人情。如果那個人不趕緊還債的話，那就是忘恩負義。如果我們老是記住為別人所做的事情，那麼我們永遠不會成為一個慷慨的人。箴言 19:17 有一句有智慧的話：**憐憫貧窮的，就是借給耶和華；他的善行，耶和華必償還。**當我在神學院學習的期間，這節經文給我很大的鼓勵。我的兩個兒子都是在那三年半的時間出生的。當時我沒有收入。我的全家接受教會弟兄姐妹的愛心奉獻。我不知道支持我們的是誰，和他們給了多少。我感謝主透過教會成員的愛心和關懷。但是，那時我並沒有覺得欠別人任何東西。我內心深處知道我不需要向他們還債。我明白當以後有機會時，我通過善待他人來表達我心裡的感激。這就是神的家應該運作的方式。我們為有需要的人提供幫助。而且，如

果我們欠別人愛的話，那麼我們應該給他人帶來好處而不是佔他們便宜。保羅通過引用十誡中的四條誡命來說明這一點 - 不可姦淫、不可殺人、不可偷盜、不要貪戀別人的東西。這些行為剝削別人的利益。保羅繼續說，如果我們把愛放在優先，我們就滿足了律法的要求。舊約的律法維持以色列人與神以及彼此之間的關係。作為基督徒，如果我們以愛心對待他人，那麼我們便超越律法的責任。規條為人們提供了明確的指導。但是，我們很容易陷入律法主義的陷阱。當我們達到最低要求時，我們就覺得已經做得足夠了。如果政府要求銷售稅為 10%，那麼沒人會慷慨地支付更多。舊約要求以色列人將所獲得的一切奉獻十分之一。他們每三年也必須奉上額外的什一。加起來就等於 13.3%。但是除此之外，律法還要求他們照顧孤兒、寡婦和外地人。這是一種心態而非律法的義務。耶穌在馬太福音 6:3-4 中說：3「你施捨的時候，不要叫左手知道右手所做的，4 要叫你施捨的事行在暗中。你父在暗中察看，必然報答你。」在上下文中，耶穌提醒我們的善行不要是做給別人看。即使沒有人知道我們的付出，神也會看到的，而且祂會回報我們。保羅給我們的第二個原則是愛我們的鄰舍。他從路加福音第 10 章中引用了耶穌所講過的話。一位律法師向耶穌提出了挑戰，他問一個人應該怎樣做才能承受永生。他知道律法的總結是兩項義務：全心全意地愛神和愛鄰舍如同自己。耶穌稱讚那人的答案正確。然後，耶穌鼓勵他照著去做。那人想證明自己很聰明。然後他問耶穌誰是他的鄰舍。接下來，耶穌告訴那個人好撒瑪利亞人的比喻。一個人在曠野被盜賊搶劫毆打。他躺在地上，急切需要別人的支援。一個祭司和一個利未人先後路過。他們看到了受傷的人，但卻視若無睹。他們熟悉律法，但在重要關頭卻不去實踐愛。相反，一名撒瑪利亞人經過現場，並對受害者表示同情。他治療那個人的傷口，把他帶到一家旅店。他要求店主照顧那個人，並答應在回程時支付所有費用。耶穌用這個故事來說明鄰舍並不是局限於住在附近的人。他們可以是一些需要幫助的陌生人。我們應該積極地幫助別人。許多國家採納了這個聖經基礎，並制定了《好撒瑪利亞人法》，以保護旁觀者免受訴訟的威脅。假設我停下並幫助了因車禍受傷的人。後來，如果我導致那個人更嚴重的傷害甚至死亡，他或其家人可能會起訴我。這項條例免除了法律後果的擔憂。在某些情況下，如果不向處於生命危險中的人提供急救，甚至可能會有法律的責任。愛應該是以他人為中心。耶穌在路加福音 6:31 中說：「你們願意人怎樣待你們，你們也要怎樣待人。」人們稱此原則為「黃金定律」。這是我們操練愛的很好的原則。起步點是要注意周圍的人的需要，然後與他們分享神祝福你的東西。有時，我們有一個誤解，認為我們必須做一些壯觀的事情才算是有意義。我不能給每個窮人一千美元，所以我不能愛。我不能每週撥出 30 個小時去幫助有需要的家庭，所以我不能愛。我不知道如何為別人準備四道菜的盛宴，所以我不能愛。我們可以從做些小事情開始。一些家庭分享他們菜園的收穫。你的孩子已經長大了，你可以把他們的衣服轉給其他家庭。你在疫情期間呆在家裡時，也許會感到有點憂鬱。很多人也有同樣的感覺！你可以打電話或發短信鼓勵他人。我經常看到人們在微信上分享他們在家做菜、出去度假或家庭活動的帖子。這些是相互聯繫的好方法。少數人分享一些有名講員的文章和信息的鏈接。那也是很

好。但我希望能聽到更多有關主如何向你說話的信息。可能是你早上讀聖經的心得。你不需要寫五頁長的文章。只需簡單分享幾句話，為什麼這段經文對你來說很受用。你會發現，表達愛的方式很多。當更多的人付出行動時，就會有更多人得到祝福。通常來說，施比受更能帶給你喜樂。

## 2. 在光中警醒 Sober in Light

作為神的兒女，我們應該積極地愛別人。接下來，保羅還鼓勵我們要在在光中警醒。在聖經中，光代表義，黑暗象徵罪。保羅提醒我們時刻要警醒，要了解當前的時機。讓我們再來讀第 11 節：**再者，你們曉得現今就是該趁早睡醒的時候；因為我們得救，現今比初信的時候更近了。**保羅敦促我們要醒來，因為我們的救恩快要臨到。但是我們問：當我們接受基督作為救主和生命的主時，我們不是已經被救贖了嗎？這一點關係到所謂「已經但尚未」的概念。一旦我們接受耶穌進入心中時，我們就已經得救了。當一個信徒離開世界時，他就立即與主同在。但是目前我們仍然住在這個脆弱的身體內，我們也生活在一個墮落的世界裡。每天我們都被試探和罪轟炸。等到耶穌回來時，我們才會從罪的敗壞中得救。主會給祂的跟隨者一個榮耀的身體，並將他們帶進天堂。然後，耶穌將審判世界並徹底消滅罪。我們渴望那一天的到來。保羅在羅馬書 8:22-23 中說 - **22 我們知道一切受造之物一同歎息、勞苦，直到如今。23 不但如此，就是我們這有聖靈初結果子的，也是自己心裡歎息，等候得著兒子的名分，乃是我們的身體得贖。**目前我們會抱怨工作的勞苦。隨著年齡的增長，我們因著健康狀況退步感到沮喪。我們也為社會的混亂感到不安。神使用這些問題以及其他許多因素來提醒我們，我們永恆的家不在這裡，而是在那裡。當我們嚮往天堂時，我們便能學習以神的眼光看待今生的生活。但是我們不應該無所事事，也不要悲觀。相反，基督徒應該勤奮地經營神託付給我們的事情。耶穌回來時，祂會帶我們回天家。當我們見主面時，我們要向祂交帳。保羅在哥林多前書 3:13-14 中這樣描述：**13 各人的工程必然顯露，因為那日子要將他表明出來，有火發現；這火要試驗各人的工程怎樣。14 人在那根基上所建造的工程若存得住，他就要得賞賜。**主會像檢查房子那樣檢驗我們工作的質量。保羅說，如果我們的結構是用貴重的金屬和寶石建造時，那麼我們的工程便會通過測試。相反，如果我們的工程是用木頭和乾草建造時，就會被火燒掉。神不關心我們的成就有多麼輝煌 - 我們賺了多少、我們獲得了多少獎項、或者是否有建築物以我們命名。神卻要評估我們的工作有多少永恆的價值。我們之前提過愛。例如，如果有人因為你的幫助而接受了基督，那麼你就為主贏得一個靈魂。你奉獻的金錢和禱告不僅僅是支持我們教會的運作。你正在投資神永恆的事業。你相信神會繼續使用我們的教會來擴展祂的國度，並建立門徒影響世界。對於待在家裡的母親和祖父母：當你向下一代灌輸聖經的價值觀時，你會留下敬虔的遺產。當他們長大後，他們將成為未來的領袖，帶來正面的影響力。因此，無論神分配給你什麼角色，你都要忠於你的本份。保羅鼓勵我們像光明的子女一樣生活。我們不應再生活在黑暗中。保羅列舉了一些

明顯的罪：醉酒、姦淫、紛爭等。罪總是以自我為中心並且剝削他人的利益。同樣，沉迷於罪的人總是私底下犯罪的。當他們敗壞的生活形態被暴光時，他們會感到羞愧。作為神的兒女，我們已經從黑暗轉向光明。因此，我們應該反映神的光。保羅在這段話中重複使用穿衣服的形容。在第 12 節中，他告訴我們要「帶上光明的兵器」。在第 14 節中，他說我們應該「披戴主耶穌基督」。這兩個形容都是表達類似的原則。我們應該讓別人從外面看到住在我們裡面的神。實際上，保羅在以弗所書中使用了相同的比喻。他敦促我們要脫去舊人，穿上在基督裡的新人。在同一本書中，他還要求我們穿上神的全副軍裝，去打屬靈的戰爭。人們可以看到我們穿的衣服。但保羅所提到的與我們個人的時裝品味無關。我們穿上神的裝備來代表基督參加屬靈的戰爭。很多時候，我們的敵人就是我們的老我。例如，我們與貪圖安逸的自我來戰鬥。如果我們依靠自己，我們一定會向試探投降。我們缺乏每天讀聖經和禱告的恆心。我們感到網上聚會很無聊。有些人在家裡時會喜歡看連續劇、花時間在社交媒體或在線購物。這些都是放鬆心情的好方法。但是，如果我們花很多的時間在娛樂上而不是去做神交給我們的事情，那是不對的。因此，不要忘記每天早晨起床時披戴基督。讓別人從外面看到你的信仰。我成長於電子遊戲和桌球盛行的年代。許多學生放學後去那些遊樂場所玩。一些校長不喜歡年輕人在玩樂時仍穿著學校的制服。他們認為，當人們看到學生吸煙或講髒話時，他們會丟學校的臉。因此，一些老師被派到那些場所抓學生。他們會要求學生先回家換衣服。我們沒有基督徒的制服。但是我們應該一直披戴基督。我相信，如果我們常常意識到無論我們身在何處，耶穌都會與我們同行，我們便會約束自己。如果我們知道神在看著我們，我們就不敢犯罪。非信徒會因為我們的不良行為而批評我們的信仰。但是即使沒有人知道我們是基督徒，神也知道我們是祂的兒女。除了我們的行為和言語，神也知道我們的每一個意念。神是我們公義的審判官。如果我們的生活帶給祂榮耀，祂會感到喜悅。

## 結論 CONCLUSION

主呼召我們活在神和人面前。當人們觀察我們時，他們會看見住在我們裡面的神嗎？作為基督徒，我們將耶穌帶進日常生活中。無論我們身在何處，我們都是基督的代表。這就讓我想起了 1996 年一個有趣的超級盃足球賽廣告。它的場景是一家便利店。一個可口可樂的送貨員剛把一些可樂罐裝進冰箱。在他離開之前，他看到旁邊的冰箱裝滿了百事可樂的罐子。他很有衝動想去拿一罐來喝。他四處張望，似乎周圍並沒有人。最後，他打開了門。但是，當他從架子上拿一罐汽水時，它引發了連鎖反應。數以百計的罐子全部滑下來。商店裡的人們聽到嘈雜的聲音就趕緊跑來。一個穿著公司製服的可口可樂員工被抓個正著，他試圖偷嚐百事可樂。不管別人有沒有看到我們，神都知道我們的一切。我們人生的目標應該是神最終的評語：「好，良善又忠心的僕人。」