



劍橋華人基督教會  
Cambridge Chinese Christian Church

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8/2015



在新約聖經裡，使徒保羅常常談到「因信稱義」，他說人稱義完全是上帝的恩典，與人的行為無關，免得我們自誇，以為自己配得救恩。然而使徒雅各卻在《雅各書》中說：沒有行為的信心是死的，稱義不是單因著信，也因著行為。有人以為雅各跟保羅是互唱反調，但事實是他們講的是同樣的事情，只是角度、重點不同，而兩人的論點同樣是針對當時教會的需要來提出。

有人說保羅所以強調信心、強調上帝的恩典，是因為當時教會裡有不少猶太人仍然強調律法，甚至要求外邦人要先受割禮，成為猶太人後才可以得救，因此保羅要特別強調「因信稱義」來對抗這種「律法主義」及錯誤的道理。但是，聽保羅所講道理的人當中又有人走偏了，他們以為基督徒真的不需要講行為，以為相信就可以得救，行為不好也不打緊，反正上帝是有憐憫的，祂總會饒恕我們。因此，雅各當時很可能需要糾正這些人的錯誤，讓他們知道行為極其重要，因為行為正反映出人的「信」的真假，而「因信稱義」需要的是真「信」而非假「信」。

雅各書 2:14 說：「我的弟兄們，若有人說自己有信心，卻沒有行為，有甚麼益處呢？這信心能救他嗎？」跟著，在 2:15-17，雅各用了一個關於「愛心與行為」的例子來說明他的講法，他說：「若是弟兄或是姊妹，赤身露體，又缺了日用的飲食；你們中間有人對他們說：『平平安安地去吧！願你們穿得暖，吃得飽』，卻不給他們身體所需用的，這有甚麼益處呢？這樣，信心若沒有行為就是死的。」我們要留意雅各舉這個例子並不是要求基督徒要無止境地付出愛才算是「行為」，雅各只是用一個關於「愛心與行為」的例子來解釋「信心與行為」，就是當你見到別人缺乏的時候，你沒有用實際行動給予幫助，而只是口裡講平安、祝福，這做法本身很有問題，因為這只是口講的、虛假的「愛心」。所以，正如沒有「行為」的「愛心」是死的、虛假的、毫無益處的，沒有「行為」的「信心」也同樣是死的、虛假的、毫無益處的。所以，雅各在 2:14 提出的兩個問題的答案都是否定的：沒有「行為」的「信心」是沒有「益處」的，也不能夠使人得救。

那麼，什麼才是有「行為」的「信心」呢？「信心」又如何可以用「行為」來證明呢？雅各書二章舉了兩個舊約聖經的例子來解釋：亞伯拉罕獻以撒(創世記 22:1-19)及妓女喇合(約書亞記 2:1-

24)的故事。從雅各的角度來看，亞伯拉罕獻以撒及妓女喇合接待使者的行動反映出他們對上帝的信是真「信」，所以雅各說亞伯拉罕的「信心是與他的行為並行」，而且因著「行為」，亞伯拉罕的「信心才得成全」，而喇合「也是一樣因行為稱義」。

其實，我們需要留意「信心與行為」中的「行為」不一定是指好的行為，好像亞伯拉罕與妓女喇合的行為就很難說是好的行為，因為當中涉及一些道德、人情上的考量。事實上，「行為」在原文的意思只是「行動」，就是我們相應會做的事情，不一定需要區分好壞。好像相應於我們的「愛心」，用雅各舉的例子，就是我們要有行動去使那些有缺乏的「弟兄或是姊妹」可以「穿得暖，吃得飽」。而相應於我們的「信心」，用亞伯拉罕及妓女喇合的例子來看，我們的行動就是放下我們自己的意思，完全聽從上帝的吩咐。因此，「信」就是「聽從」，不聽從就不是真正的相信。如果我們說自己信耶穌，我們相應的「行為」就應該是完全按著主耶穌的吩咐去行，不由自己來判斷。

其實，今日作基督徒最難的，可能就是在一些難分對錯的事情上，我們能否按著主耶穌的吩咐去作出抉擇?! 例如今日我們的社會很講公平，很講個人的權利，有許多東西我們都覺得是自己應份得的，是自己的權利，亦認為這樣才是公平。但是，我們能否因著主耶穌的原故，選擇放棄一些我們覺得自己是應得、又是自己的權利的東西，寧願將它們讓給別人呢?

記得媽媽小時候講過：從前在農村有一家人很窮，家裡有老有少，很多人吃飯，但是家中唯一的母雞只生了一隻雞蛋，於是他們把水加進蛋裡來弄蒸水蛋，結果吃完一頓飯，那碟蒸水蛋仍然吃剩。你知不知道原因是什麼? 當然，大家都明白，就是當中有人沒有吃、有人吃很少，彼此推讓，結果便有餘了。

另外，從前在教會中我們也玩過一個遊戲，就是眾人圍著一張大的圓桌，中間放著一碟食物，各人都拿著一對極長的筷子用來夾食物，不過因為筷子太長，自己是沒可能夾給自己吃的，那怎樣才可以最快吃完中間的食物呢? 答案也不難吧?! 就是夾給別人吃，彼此服侍。

親愛的弟兄姊妹，今日在教會裡面也好，在外面的世界也好，我們基督徒應該如何按著主耶穌的吩咐去行事為人，而不是只是單單用口講信心或愛心呢? 這是需要我們好好去思想，並且在上帝面前好

好禱告，求聖靈引導我們、幫助我們去跟這個世界不一樣的。

求主幫助我們有信心、亦有相應於我們信心的行為。

In the New Testament, the Apostle Paul often mentions “justification by faith”, reminding us that we are justified entirely through God’s grace and not by our own works, lest we should boast that we are worthy of His salvation. Yet in the Epistle of James we are told that faith without works is dead; a person is justified by works and not by faith alone. Some might think that James was deliberately opposing Paul, but in fact they are addressing the same issue. The difference lies merely in their perspectives and focus, and in that the two arguments are specifically targeted at the needs of the church at the time.

It is said that Paul’s emphasis on faith and on the grace of God was because of the fact that many Jews in the early church still stressed the importance of the law. They even claimed that Gentiles must first be circumcised and become Jews themselves before they could be saved. Paul’s specific onus on “justification by faith” was therefore in opposition to this incorrect doctrine of "legalism". However, among Paul’s listeners there were also some who mistook his words, thinking that we Christians really need not produce any deeds at all, that our beliefs would be enough to save us, and that it didn’t matter if we acted badly; after all, God is merciful and would always forgive us! James’ writing was likely at a time when he had to correct these people’s mistaken beliefs and tell them that our deeds are of the utmost importance, since it is our actions that reflect the authenticity of our faith, and “justification by faith” can only be achieved by real faith and not false piety.

James 2:14 says, “What good is it, my brothers and sisters, if someone claims to have faith but has no deeds? Can such faith save them?” Then, in 2:15-17, James illustrates his claim with an example concerning love and deeds. He writes, “Suppose a brother or a sister is without clothes and daily food. If one of you says to them, ‘Go in peace; keep warm and well fed,’ but does nothing about their physical needs, what good is it? In the same way, faith by itself, if it is not accompanied by action, is dead.” Note that James’ example does not require Christians to love unboundedly before being considered “good deeds”, but merely illustrates the issue of faith and good works with the relationship between love and works as an example. When we see others in want but take no practical action to help, speaking empty words of peace and blessing, our love remains fatally flawed and false. Thus, as love without deeds is dead, false, and useless, faith without works is likewise dead, false and useless. Therefore, the answer to the rhetorical questions in James 2:14 must be in the negative: there is no good in claiming faith without deeds; such faith can save no one.

What, then, is faith with deeds? And how can faith be proven with good works? James chapter 2 cites two Old Testament examples to explain: the stories regarding Abraham’s binding of Isaac (Genesis 22: 1-9) and regarding the prostitute Rahab (Joshua 2:1-24). From James’ point of view, Abraham’s willingness to sacrifice Isaac and Rahab’s reception of the Israelite spies both reflect the unwavering authenticity of their faith in God. Hence James says of Abraham that “faith was working together with his works, and by works faith was made perfect”; Rahab too was

“likewise...justified by works”.

We must pay attention that the “works” referred to in “faith and works” does not necessarily mean deeds that are good in the world’s eyes. From the standpoint of human morality, it is very difficult to justify Abraham’s and Rahab’s actions as “good”. In fact, the word translated as “works” in the original text simply means “action”; that is to say the action one takes that corresponds to one’s beliefs, without differentiating between good or bad. To revisit James’ example, the action that corresponds to love for our Christian brothers and sisters is to ensure that they “keep warm and well fed”; and the corresponding action to faith, like that of Abraham or Rahab, is to lay down our own intentions and give full obedience to God’s commands. Faith, therefore, equals obedience—one who does not obey does not really believe. If we claim to believe in Jesus, our corresponding action should be to do according to his commands, and not to judge them by our standards.

Perhaps the most difficult challenge for today’s Christians is whether we can make choices according to Jesus’ teaching in cases where it is difficult to tell between right and wrong. For example, in our modern society where everything is about fairness and personal rights, we take many things for granted, as if they were ours by right, and believe it only fair that we should have them. But are we able to let go of those things we have a right to possess, that we feel entitled to own, and give them rather unto others for the sake of Jesus Christ?

I remember a story my mother told me when I was young: there was once a poor family in the countryside with numerous mouths to feed, both young and old, but the only hen they owned had only laid a single egg. So they mixed it with water and steamed it for a meal. By the end of the meal, there was still some of the egg left over. Can you guess why this was? Of course, we can all figure out that since some did not eat any of it, while others ate only a little, each leaving a portion for the other, the result was a surplus for everyone.

Another example is a game we used to play in church, in which we would all sit around a large round table, with a platter of food in the centre. Each of us had an extremely long pair of chopsticks with which to pick up the food, but because of their incredible length, it was impossible to eat directly from them. How then was each table supposed to finish its food in the shortest possible time? The solution was simple—to feed the person sitting opposite, each serving the other.

Dear brothers and sisters, how can we as Christians act today as Jesus Christ has taught, whether in the church or in the world outside? Have we lived out His word in our own lives, instead of merely claiming to have faith and love? Let us meditate thoroughly on our lives, and pray to God that the Holy Spirit may guide us to live differently from the world around us.

May the Lord help us to have faith, and to produce works that reflect our faith in Him.

## 中文崇拜 Chinese Service

日期	主席	講員	講題 (經文)	翻譯
2/8	黃傳道	韋焜墀牧師	彼得(8)：你跟從我罷(彼得后書第一章)	曾長老
9/8	石功奇	黃日強傳道	留住耶穌(路加福音4:31-44)	陳友維
16/8 合堂	曾長老	Calvin Cheah	United in Spirit 在聖靈裡合一(待定)	William
23/8	杜志俊	韋焜墀牧師	待定	曾長老
30/8	應立明	黃虹青牧師	待定	林學泓

日期	敬拜讚美		回應詩		司事	讀經
	領唱	司琴	領唱	司琴		
2/8	William	鄧婉嫻	韋牧師	鄧婉嫻	陳趙慧嫻、祥英、Monique、Terry	祥英
9/8	Amy	鄧婉嫻	Amy	鄧婉嫻	Charles、Wenjie、Andy、國梁	Wenjie
16/8 合堂	Joseph	English Ministry	Joseph	English Ministry	祥英、Terry、廖葉麗霞、Charles	Terry
23/8	Yuci	Sylvia	韋牧師	Sylvia	Wenjie、Peter、Monique、何曾惠敏	Peter
30/8	Desmond	鄧婉嫻	Desmond	鄧婉嫻	Peter、國梁、Charles、祥英	國梁

## 英文崇拜 English Service

Date	Speaker	Worship & Service Leader	Lead Vocalist	Musicians
2/8	Louis Chan	COMBINED SERVICE with Chinese Ministry		
	Sermon Title & Passage: <i>The Plain Truth: Firm Foundations (Luke 6:46-49 Luke 6:17-26)</i>			
9/8	Elder SN Chin	Louis Chan	TBC	TBC
	Sermon Title & Passage: <i>A new life (Ephesians 2:1-10)</i>			
16/8	Calvin Cheah	COMBINED SERVICE AND PREACHING with Chinese Ministry		
	Sermon Title & Passage: <i>United in Spirit (TBC)</i>			
23/8	Pastor Stanley Wong	Louis Chan	TBC	TBC
	Sermon Title & Passage: <i>TBC</i>			
30/8	Elder Anthony Lau	Anthony Lau	David Lau	Angela Huang (Key)
	Sermon Title & Passage: <i>TBC</i>			

## 聖餐 Holy Communion

日期 Date	主禮人 Minister	理事 Council Members
2/8	黃虹青牧師 Rev Helen Wong	Charles、Mary、國梁、功奇

## 茶點 Refreshment

日期 Date	負責人 Responsible Persons
2/8	陳念柔、容太
9/8	陳念柔、English team
16/8 合堂	柯太、吳東方
23/8	何慶渝、Christine、沈茵 (註：歡送 Lewis 弟兄)
30/8	Charles



### Sunday-school Rota August 2015



Date	Worship	Class Joy		Class Love		Class Hope	Remarks
		Teacher	TA	Teacher	TA	Teacher	
2	Carmen	Carmen	Amy Lai	Sharon		Walfred	
9	Carmen	LiQin	XiangYing	Julia		Man Yi	
16	Mary	Carmen	Amy Lai	Mary		Man Yi	Weekend Away Sunday
23	Yvonne	YingHong	DanYe	Yvonne		Mary	
30	Yvonne	LiQin	YangFan	Yvonne		Walfred	CM Meeting

## 彼得堡華人教會 Peterborough Chinese Christian Church

日期	講題/內容	講員/負責人	備註
4/8(二)	聖餐、信息分享	黃牧師/黃傳道	團契
9/8(日)	良善與忠心 (太 25 : 24-27 ; 箴 31 : 10-31)	李安業牧師	崇拜
11/8(二)	家庭月會 + 信息分享	韋焜墀牧師	團契
18/8(二)	專題 — 待定	黃牧師/黃傳道	團契
23/8(日)	待定	王錦麟牧師	崇拜
25/8(二)	查經 — 生命的真相 (雅各書 4:13-5:11)	黃牧師/黃傳道	團契

### 2015 年教會主題 Theme of the church in 2015

為要成全聖徒，各盡其職，建立基督的身體。(以弗所書 4:12)

To equip His people for works of service, so that the body of Christ may be built up.  
(Ephesians 4:12)



## 2015 教會財政簡報 CCCC Financial Briefing

£	收入 Income (包括)		支出 Expenditure
	奉獻 Offering	Gift Aid	
一月 Jan	4,267.00		8,735.15
二月 Feb	3,192.00		5,142.76
三月 Mar	5,793.00	11,920.16	5,034.51
四月 Apr	5,406.00		7,523.46
五月 May	5,231.00		6,692.46
六月 Jun	3,393.00		6,525.54
七月 Jul	3,595.00		5,753.34
<b>總和 Total</b>	<b>30,877.00</b>	<b>11,920.16</b>	<b>45,407.22</b>
<b>結餘/不敷 Balance/Inadequate</b>			<b>-2,610.06</b>

**Remarks 備註:** 如對數目有疑問，歡迎向會計查詢。If you have questions about these figures, please contact the Treasurer.

萬軍之耶和華說：「你們要將當納的十分之一全然送入倉庫，使我家有糧，以此試試我，是否為你們敞開天上的窗戶，傾福與你們，甚至無處可容。」(瑪拉基書 3:10) “Bring the whole tithe into the storehouse, that there may be food in my house. Test me in this,” says the Lord Almighty, “and see if I will not throw open the floodgates of heaven and pour out so much blessing that there will not be room enough to store it.” (Malachi 3:10)



Brothers and sisters are welcomed to contribute personal testimonies, stories, or articles to this monthly bulletin. Comments and suggestions regarding the contents of this bulletin are also welcomed. Please communicate directly to Pastor Stanley Wong in person or write an email to stanley.wong@cccc.org.uk. 本月刊歡迎兄弟姊妹們投稿，內容可以是個人見證、故事或文章等。另外，也歡迎對本月刊的內容提出意見和建議。請直接與黃日強傳道溝通或電郵至 stanley.wong@cccc.org.uk。

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