

# 自序

「人得救既然全靠恩典，那信主之後犯罪就沒關係了？」

「一個人有固定聚會、奉獻、事奉，就是好基督徒？」

「基督信仰強調信心就等如否定了理性的重要性嗎？」

「為甚麼信主之後還是遭遇這麼多苦難？」

「如果求了都不一定蒙應允，為甚麼還要禱告？」

「神喜悅我現在所做的一切事奉嗎？」

「常聽說基督徒應該在每天的生活中服事神，到底怎麼做？」

「……」

以上都是基督徒常遇見的問題，只是很多人一直將它們存在心裏、沒去尋找答案，有些人問了但找不到答案，另有一些人則滿足於標準答案。

曉得「回應」這些問題是很重要的(筆者用「回應」而不用「回答」，是因為這些問題有時候不是「答案」能解決的，更在乎我們如何面對)，因為它深深影響着基督徒生命的成長和行為。筆者就見過許多基督徒因錯誤解答這些問題，而出現嚴重的信仰危機。更危險的是，因着錯誤的認知，他們根本不察覺自己身處在危機中。至於其他很多思考着這些問題的人，卻出於各種因素(包括整體閱讀率的下降)而沒有從豐富的智庫去尋找答案。

由此可見，這時代教會面對一個極大的挑戰，就是如何引起信徒關注相關問題，並進一步啟發和激勵他們回到聖經中去找尋正確的答案。要做到這一點，我們需要兩大元素——真理和創意。

真理和創意之間存在根本的差異：真理是不變的，一變就不是真理了；創意是求變的，不變就不是創意了。或許就因為這差異，所以兩者缺一不可。萬變的創意有助吸引人的目光、啟發人去思考永恆不變的真理。難怪保羅說：「我們傳揚他，是用諸般的智慧，勸戒各人，教導各人，要把各人在基督裏完完全全地引到神面前。」（西一 28）

將真理與創意結合的方法很多，漫畫，就是其一。坦白說，這就是筆者過去十年堅持漫畫創作的動力。我期待透過漫畫引起讀者的興趣和關注，透過畫面和文字的結合，激發他們對常見之信仰問題進行更深入的反思。本書無意、也無法對這些信仰問題作深入的論述，也不期望讀者滿足於本書淺簡的解答，反之，我期待它發揮拋磚引玉的作用，推動更多人投入豐盛的信仰探索之旅。

**蔡頌輝**

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# Preface

“If we are saved by grace alone, what difference does it make if believers sin?”  
“Is a person who attends church, tithes, and volunteers in ministry necessarily a good Christian?”  
“Does the fact that Christianity emphasizes faith imply that it negates the importance of reason?”  
“Why is there still so much suffering in my life now that I’ve become a Christian?”  
“Why should I pray if God isn’t answering my prayers?”  
“Is God pleased with all my sacrifices?”  
“It’s often said that Christians should serve God in their every-day lives – how can I do this?”  
“ ... ”

These are some of the common questions Christians wrestle with, but instead of seeking answers, many people keep their questions to themselves; some have sought, but failed, to find the answers they were looking for, while others satisfy themselves with generic replies.

Knowing how to respond to these questions is very important (here I use “respond” rather than “answer” because some of these questions aren’t solved by means of ready-made solutions – it’s much more about how we approach and confront these questions). The way in which we respond is important because this decisively influences the growth and conduct of a believer. I’ve seen many Christians face serious faith crises because their answers to these questions have been inherently flawed. What’s more, due to their flawed understanding, they don’t even realize that they’re in the midst of a crisis. There are also people who do in fact reflect on these questions; however, for various reasons (including the general decline in extensive reading), they don’t draw on the abundant resources of wisdom in their search for answers.

The contemporary church thus faces an enormous challenge, namely: how can it motivate believers to contemplate these difficult questions, and, in a further step, encourage them to return to the Bible in search for the right ways to respond to challenging issues regarding their faith. I believe two things are needed to this end: truth and creativity.

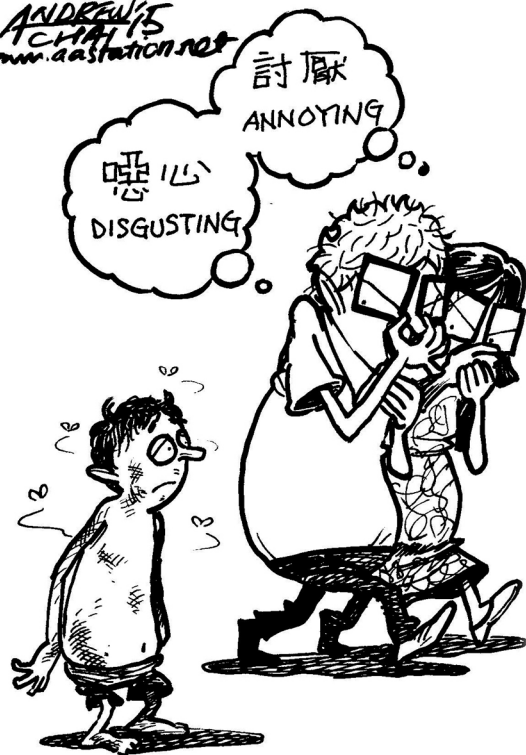
The fundamental difference between truth and creativity is that truth never changes: once there is change, it is no longer the truth. Creativity, on the other hand, constantly pursues change; without change, there is no creativity. Perhaps it is due to this discrepancy that one cannot do without the other. The creative force of constant change helps to attract people's attention and motivates them to ponder the eternal, unchangeable truth. This is why Paul said, "He is the one we proclaim, admonishing and teaching everyone with all wisdom, so that we may present everyone fully mature in Christ." (Colossians 1:28)

The styles and methods of combining truth and creativity are myriad – drawing cartoons is just one of them. This is simply the creative work that I've persevered in over the past decade. I hope that by means of these drawings, I'm able to stir readers' interests and, by combining images and text, to encourage deeper reflection on the essential questions of faith. This book does not intend – nor is it possible in this format – to offer a detailed exposition on each of the topics it mentions. It is not my expectation that readers satisfy themselves with the short explanations supplied; rather, I hope that my short reflections will encourage more people to venture out on the journey of exploring their faith in deeper, more meaningful ways.

**Andrew Chai**

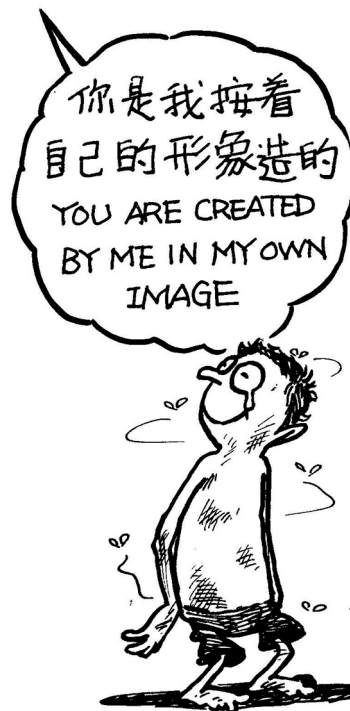
In Dresden, Germany, June 2018

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人看人

MAN IN THE EYES OF MAN



神看人

MAN IN THE EYES OF GOD

## 神眼中的人

神就照着自己的形像造人，乃是照着他的形像造男造女。  
(創一 27)

我們很容易就以外表和表現來斷定自己和別人的價值，這是自我形象和人際關係毀壞的緣由。聖經從一開始就宣稱，人的價值與他們的種族、背景、能力和表現皆無關。人之所以尊貴，是在於他們的本質——有神的形象和樣式。人在萬物中最像神，所以神把萬物託付給人去管理；當人犯罪墮落之後，祂竟付出最大的代價去挽回。在這一點上，人人都一樣。故此，沒有人有理由看低自己，也沒有人有理由不去尊重別人。

### 思考問題：

1. 「按照神的形象造的」這觀念如何影響我們的自我形象和人際關係？
2. 在尊重人的本質方面，你還有甚麼要成長之處？

## In God's Eyes

So God created mankind in his own image, in the image of God he created them; male and female he created them.  
(Genesis 1:27)

We are quick to determine our value and that of others based solely on outward performance and appearances. We do this because our self-image as well as our relationships with others are damaged. From the very beginning, the Bible maintains that a person's worth has nothing to do with race, background, skills, or performance. The reason why people are inherently valuable is because they are made in the image and likeness of God: their value is part of who they are. Among all of God's creations, human beings are most like God. This is why all other living creatures have been submitted to our care, and why, after falling into sin, our redemption cost God so much. In this, we are all the same. Therefore, we have no reason to look down on ourselves, nor do we have any reason to disrespect others.

### Reflections:

1. How should our understanding of "being created in God's own image" affect our sense of self-worth and our relationships with other people?
2. How can you learn how to value others as you should?