

Is It Reasonable to Be a Christian 作為基督徒是合情合理嗎?

Hebrews 希伯來書 1:1-4 & John 約翰福音 14:1-6, USED 使用: 5th February 2023 年 2 月 5 日

Christianity is irrelevant...its irrational...it may even be immoral. These are some of the underlying cultural currents of our day. The things we watch on TV, read online, or even hear over coffee at work cause many to reject a faith they have had very little chance to even know in the first place.

作為基督徒是無關緊要的……是非理性的……甚至可能是不道德的。這些是我們這個時代的一些潛在文化潮流。我們在電視上看的東西、在網上閱讀的東西，甚至是在工作中喝咖啡時聽到的東西，都會讓許多人拒絕一個他們根本沒有機會認識的信心。

These messages are so strong and frequent that many Christians even find their faith becoming less and less real in their minds, hearts, and lives, as it seems to be less plausible, acceptable, and good to be a Christian.

這些信息如此強烈和頻繁，以至於許多基督徒甚至發現他們的信心在他們的思想、心靈和生活中變得越來越不真實，因為成為一名基督徒似乎越來越不那麼合理、不那麼容易接受和美好。

The beginning of the 21st Century saw the rise of a movement called New Atheism. On the front line of the movement were the likes of Sam Harris, Richard Dawkins, and the late Christopher Hitchens. 21 世紀初見證了一場名為「新無神論」的運動的興起。在這場運動的前線，有山姆哈里斯、理查德道金斯和已故的克里斯托弗希欽斯等人。

There rhetorically gifted men preached a message that religion, and especially Christianity, was neither reasonable nor good. Richard Dawkins view is *faith is an evil precisely because it requires no justification and brooks no argument*.

有修辭天賦的人宣揚宗教，尤其是作為基督徒，既不合理也不好。理查德道金斯的觀點是，信心是一種邪惡，正是因為它不需要辯護，也不容爭論。

Our vision series this year is about helping us see that Christianity, faith in Jesus Christ, has so much to offer the thinking person. Faith in Jesus Christ is both reasonable and plausible and good and desirable. 我們今年的遠象系列旨在幫助我們看到作為基督徒，信耶穌基督，可以為有思想的人提供很多東西。對耶穌基督的信心既合理又似是合理，既是好，也是可取而令人嚮往的。

Our vision series just flows out of who we are and what we seek to achieve at St Paul's. We treasure Jesus together for the joy of all people. What we want for ourselves is what we want for our neighbourhood – to grow in faith in Jesus Christ.

我們的遠象系列源於我們是誰以及我們在聖保羅堂尋求實現的目標。為了所有人的喜樂，我們一起珍惜耶穌。我們對自己的期望就是我們對鄰里的期望——在對耶穌基督的信心中成長。

Today I just plan to briefly consider whether it is reasonable to be a Christian, a person of faith. I'm going to tackle this by first addressing whether faith is reasonable, whether faith in God is reasonable and then finally is it reasonable to have faith in Jesus as God.

今天我只是想簡單地考慮一下，作為一個基督徒，一個信的人，是否合理。我將首先討論信是否合理，信上帝是否合理，最後是相信耶穌是神是否合理。

IS FAITH REASONABLE 信是合理的嗎?

History is full of famous and brilliant people looking at the evidence for God, the same evidence, and moving in different directions. At one end, for instance, the British mathematician and philosopher Bertrand Russell.

歷史上到處都是著名和才華橫溢的人，他們看著上帝存在的證據，同樣的證據，卻朝著不同的方向前進。例如，在一端是英國數學家和哲學家伯特蘭羅素。

He was asked late in life what he would say if he discovered there was in fact a God after he died. His reply was, “Not enough evidence God.”

他晚年時有人問他，如果他死後發現確實真的有一位上帝，他會怎麼說。他的回答是，「上帝證據還是不足夠。」

At the other end there is Elizabeth Anscombe, possibly the greatest female philosopher ever. She looked at the same evidence and moved from atheism to Christianity. The list on both sides is long. So how do we account for this?

另一端是伊利莎白安斯康姆，她可能是有史以來最偉大的女哲學家。她看了同樣的證據，從無神論轉向成為了基督徒。兩邊的名單都很長。那麼我們如何解釋呢？

The more common argument used in our culture to solve the problem is that religious people ground their life in faith, but secular people ground their life on scientific fact and logic.

在我們的文化中，用來解決這個問題的更普遍的論點是，宗教人士將他們的生命立足於信，而沒有宗教的人士將他們的生命立足於科學事實和邏輯之上。

Religious people have faith, a bias towards religion, and an emotional need to believe in something. Secular people are just being unbiased, objective and looking at life rationally.

信教的人有信仰，偏向宗教，並且在情感上需要相信某事。沒有宗教的人只是不偏不倚，客觀理性地看待生命。

The main thing I want to say is that is not true. In his book *A Secular Age*, Charles Taylor calls this view the “subtraction story.” This is where a person might say *I used to believe in God and the supernatural, but because of science and reason I just subtracted God. Now I just see things the way they are.*

我想說的主要是那不是真的。查爾斯泰勒在他的《非宗教時代》一書中稱這種觀點為「減法故事」。就是可能有人會說我以前信神，信超自然，但因為科學和理性，我只是把上帝減掉了。現在我只看事物的本來面目。

This idea is a shock to many non-believers, but to move from belief to non-belief is a shift from one set of beliefs to a new set of beliefs. It is not a move from belief to non-belief.

這個想法令許多非信徒感到震驚，但從信轉變為不信是從一套信念轉向一套新的信念。並不是從信到不信的轉變。

One of the first new beliefs a secular person adopts is what is called exclusive rationality. It’s the belief that science is the only arbiter of what is real and factual and that nothing should be believed that unless it can be decisively proven with evidence and observation.

沒有宗教的人士最早採用的新信念之一就是所謂的「排他性理性」。它相信科學是真實和事實的唯一仲裁者，除非可以通過證據和觀察來決定性地證明，否則不應相信任何事情。

It sounds reasonable, but it cannot meet its own standards. What, after all, is the observed proof that this suggestion is true?

聽起來很合理，但它無法達到自己的標準。畢竟，可觀察的證明這個建議是正確的證據是什麼？

The arguments are long and complex, but even reason and proof must start with faith in reason and belief in some concept of proof.

論證冗長而複雜，但即使是推理和證明也必須從對推理的信和對某些證明概念的信心開始。

For example, reason depends on the faith that our senses – eyes, ears, minds, memories – are not tricking us. But we cannot test that without using and assuming their reliability.

例如，理性是取決於我們的感官——眼睛、耳朵、思想、記憶——不會欺騙我們的信念。但我們無法在不使用和假設它們的可靠性的情況下對其進行測試。

Observation and scientific evidence can neither prove there is a God, nor disprove the existence of God. 觀察和科學證據既不能證明有上帝，也不能反駁上帝的存在。

All varieties of secularism are sets of beliefs, not simply the absence of faith. I saw an interview between comedian Ricky Gervais and US comedian and talk show host Stephen Colbert. Gervais is an agnostic atheist and Colbert a confused Catholic.

所有種類的世俗主義都是一套信仰信心的集合，而不僅僅是沒有信。我看過喜劇演員瑞奇熱維斯和美國喜劇演員兼脫口秀主持人斯蒂芬科爾伯特的訪談。熱維斯是一個不可知論的無神論者，而科爾伯特是一個公認的天主教徒。

Gervais was explaining how he relied on science, evidence, fact and logic for the explanation of all things. He made it clear he wasn't a person of faith at all.

熱維斯在解釋他如何依靠科學、證據、事實和邏輯來解釋所有事物。他明確表示他根本不是一個有信仰的人。

He then made a comment about how the universe started from a freakish miniscule burst of light. Colbert very quickly replied that he couldn't prove that statement, and that he was relying upon the opinion of Professor Stephen Hawking.

然後他評論了宇宙是如何從一個異常微小的光爆發開始的。科爾伯特很快回答說，他是無法證明這一說法的，他是依賴斯蒂芬霍金教授的意見。

He then added...his view was a step of faith. Gervais was stumped and the tension was released by moving on to another point.

然後他補充說……他的觀點是一種信。熱維斯被難住了，通過轉移到另一個論點來釋放緊張。

Neither religion nor secularism can be 100% proven—they are systems of thinking and believing that need to be compared to one another to determine which makes the most sense.

宗教和非宗教主義都不能 100% 得到證實——它們是一種思維和信心的系統，需要相互比較以確定哪個最有意義。

Which makes the most sense of our experience, of things we know and need to explain? Which one makes the most sense of our social experience and addresses the problems we face in living together? And which of these is the most logically consistent?

哪一個最能說明我們的經驗、我們認識和需要解釋的事情？哪一個最能理解我們的社會經歷並解決我們在共同生活中面臨的問題？其中哪一個在邏輯上最一致？

IS FAITH IN GOD REASONABLE 信上帝是合理的嗎？

This brings me to my next point. If all people exercise faith to some degree, is it reasonable to have faith in God?

這引出我的下一點。如果每個人都有一定程度的信，那麼信神是合理嗎？

Believers in God have argued that God's existence cannot be proven empirically, as if he were a physical object. Most religious philosophers have argued that God's existence can be logically inferred. 信上帝的人爭辯說，上帝的存在無法通過經驗來證明，就好像他是一個物理對象一樣。大多數宗教哲學家都認為上帝的存在可以合乎邏輯地推斷出來。

Many scientific theories, especially those in physics, are established in the exact same way. Gervais was repeating a logically inferred theory of the beginning of the universe during his interview. 許多科學理論，尤其是物理學理論，都是以完全相同的方式建立起來的。熱維斯在接受採訪時重複了一個從邏輯上推斷出的宇宙起源理論。

Theory X is more reasonable than theory Y if it explains the data better than theory Y. This, of course, is not final proof of the kind that can be concluded in a laboratory, but believers suggest there are significant clues that point to the existence of God.

如果理論 X 比理論 Y 更好地解釋數據，那麼它比理論 Y 更合理。當然，這不是可以在實驗室中得出結論的那種最終證明，但信徒們認為有重要線索表明上帝的存在。

Psalm 19 tells us that God has put his fingerprints all through the universe: *The heavens declare the glory of God; the skies proclaim the work of his hands. Day after day they pour forth speech; night after night they reveal knowledge. They have no speech; they use no words; no sound is heard from them. Yet their voice goes out into all the earth, their words to the ends of the world.*

《詩篇》19 告訴我們，上帝在整個宇宙中留下了他的指紋：*諸天述說上帝的榮耀，穹蒼傳揚他手的作為。這日到那日發出言語，這夜到那夜傳出知識。無言無語，也無聲音可聽。它們的聲浪遍天下，它們的言語傳到地極。*

The divine fingerprints, the clues, are many. I'll mention just a couple.

神聖的指紋，線索，很多。我只提幾個。

There is the 'cosmic wonder' clue. There is agreement that modern science is completely insufficient to explain the existence of the world. Whatever brought it about must have been something extra-natural or supernatural.

有「宇宙奇蹟」的線索。人們一致認為，現代科學完全不足以解釋世界的存在。無論是什麼導致它一定是自然之外或超自然的東西。

The existence of God is inferred from existence itself. Nothing cannot produce something. Everything must come from something that already has being.

上帝的存在是從存在本身推斷出來的。沒有的是不能產生布的東西。一切都必須來自已經存在的事物。

This means that there must be some unique being that exists without a beginning itself and is the source of everything else.

這意味著必須有一些獨特的存在，本身是沒有開始的，並且是其他一切的源頭。

In his book *The Language of God*, scientist Francis Collins puts it like this:

科學家法蘭西斯柯林斯在他的《上帝的語言》一書中這樣說道：

We have this very solid conclusion that the universe had an origin, the Big Bang. Fifteen billion years ago, the universe began with an unimaginably bright flash of energy from an infinitely small point. That implies that before that, there was nothing. I can't imagine how nature, in this case the universe, could have created itself. And the very fact that the universe had a beginning implies that someone was able to begin it. And it seems to me that had to be outside of nature.

我們有一個非常可靠的結論，即宇宙是有一個起源，大爆炸。150 億年前，宇宙始於一個發出難以想像的明亮的能量閃光無限小的一點。這意味著在那之前，什麼都沒有。我無法想像自然，在這種情況下整個宇宙，是如何創造自己的。宇宙有一個開端這一事實本身就意味著要有一位能夠開始它的。在我看來，這必須在自然之外。

Is this a conclusive proof of God? No, but it is a strong case that there is something beyond the natural world that brought it into existence, and which even now upholds its existence.

這是對上帝的確鑿證據嗎？不，但這是有某種超越自然界的東西使它存在，甚至現在還支持它的存在的一個強而有力的證據。

Another clue for God's existence has to do with the fine-tuned design of the world. You can think of these as a set of dials, all of which must be set just where they are set for life to exist, for instance gravitational pull. The possibility that those dials to randomly all be set at exactly the right spot at exactly the right time, without a purpose or cause, is a massive leap of faith.

上帝存在的另一個線索與世界的微調設計有關。你可以把它們想像成一組刻度盤，所有這些都必須設置在它們為生命存在而設置的位置，例如引力。這些刻度盤能隨機地在完全正確的時間設置在完全正確的位置，沒有目的或原因的可能性是信心的巨大飛躍。

Imagine that a man is going before a firing squad. Ten crack marksmen fire at the doomed prisoner, who is only ten metres away. Every one of them misses. Could that have happened by accident?

想像一下，一個人正在行刑隊前面。十名神槍手朝這一位十米外的死囚開火。他們每個人都沒有命中。難道這可能是偶然發生的嗎？

Yes, it is possible that every one of the ten sneezed or coughed or was drunk, or momentarily disorientated that morning and so on and all of them missed. But it would be more reasonable to conclude that it was some conspiracy. The marksmen missing was something intended and designed by someone.

是的，有可能在那天早上這十個人都打了噴嚏、咳嗽或喝醉了酒，或者暫時迷失了方向等等，但他們都沒有命中。但更合理的結論是，這是某種陰謀。神槍手的失誤是有人故意設計的。

Believers in God suggest the fine-tuning of physics makes much more sense in a universe in which there is a creator and designer. It is improbable that all the physical constants of the universe just happened to be perfectly tuned for life on their own.

信上帝的人認為，在一個有創造者和設計者的宇宙中，物理學的微調更有意義。宇宙的所有物理常數都恰好被完美地調整為適合生命本身，這是不可能的。

To quote Collins again: *If any one of those constants was off by even one part in a million, or in some cases, one part in a million million, the universe could not have come to the point where we see it. Matter would not have been able to coalesce, there would have been no galaxy, stars, planets, or people.*

再次引用柯林斯的話：如果這些常數中的任何一個偏離百萬分之一，或者在某些情況下，偏離千萬分之一，宇宙就不可能達到我們所看到的程度。物質將無法凝聚，不會有星系、恆星、行星或人類。

It would be more reasonable to conclude it was something intended and designed.
更合理的結論是它是有意設計的。

Is this a conclusive proof? No, because it suggests only that it is more likely that there is a God than that there is not.
這是確鑿的證據嗎？不，因為它只表明有上帝的可能性比上帝不存在的可能性大。

The distinguished physician Lewis Thomas wrote: *“I cannot make peace with the randomness doctrine: I cannot abide the notion of purposelessness and blind chance in nature. And yet I do not know what to put in its place for the quieting of my mind.”*

傑出的醫生路易斯托馬斯寫道：「我無法接受隨機性學說：我無法忍受自然界中無目的和盲目偶然的觀念。然而，我不知道該用什麼來代替它來讓我的心靈平靜下來。」

There are many more clues: Moral Realism, Consciousness, Reason and Beauty.
還有更多的線索：道德現實主義、意識、理性和美。

None of these clues are so strong as to force belief, but they do make it completely rational to believe in God. In fact, these arguments suggest it is *more* rational and takes less of a leap of faith to believe in God than to not believe.

這些線索都沒有強到讓人信服的地步，但它們確實使信上帝變得完全合理性。事實上，這些論點表明，信上帝比不相信更理性，更不需要信心的飛躍。

Ultimately, nonbelief in God is an act of faith because there is no way to prove that the world, and all that is within it, and its deep mathematical orderliness, and matter itself, all simply exist on their own as brute facts with no source outside of themselves.

歸根結底，不信上帝是一種信心的行為，因為沒有辦法證明，這個世界及其中的一切，以及它深刻的數學秩序，以及物質本身，都作為沒有來源的單獨存在在他們自己之外的原始事實。

IS FAITH IN JESUS REASONABLE 信耶穌是合理的嗎？

The clues for God not only do not prove God's existence but at best only give us some abstract being.
上帝的線索不僅不能證明上帝的存在，最多只能給我們證明一些抽象的存在。

Christians believe that the main way we know specifics about this God is through his self-revelation. Not first through our thinking but through his speaking to us. Christians believe he has done that decisively in Jesus Christ.

基督徒認為，我們了解這位神的細節的主要方式是通過他的自我啟示。不是首先通過我們的思想，而是通過他對我們說話。基督徒相信他在耶穌基督裡果斷地做到了這一點。

Hebrews 1 is referring to Jesus when as it makes the claim that Jesus is the final and decisive communication of God to humanity:

《希伯來書》第1章中指的是耶穌，聲稱耶穌是上帝對人類的最終和決定性的溝通：

In the past God spoke to our ancestors through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through

whom also he made the universe. The Son is the radiance of God's glory and the exact representation of his being,

古時候，上帝藉著眾先知多次多方向列祖說話，末世，藉著他兒子向我們說話，又立他為承受萬有的，也藉著他創造宇宙。他是上帝榮耀的光輝，是上帝本體的真像

It's therefore not surprising that the man Christians call Jesus Christ is the single most influential person who ever lived.

因此，基督徒稱耶穌基督為有史以來最有影響力的人也就不足為奇了。

Jesus continues to influence today. A greater percentage of the world's population than ever before is Christian, and Christianity adds to its ranks over fifty thousand persons a day, or just under nineteen million new people a year.

耶穌今天繼續影響。基督徒在世界人口中佔有比以往任何時候都更大的比例，並且每天增加超過五萬人成為基督徒，或者每年增加近一千九百萬新人。

Christianity is the religion that is most equally distributed across the continents of the world. No other faith has so extensively crossed the cultural divisions of humanity and found a place in so many diverse cultural contexts.

基督教是在世界各大洲分佈最平均的宗教。沒有任何其他信仰能夠如此廣泛地跨越人類的文化分歧，並在如此多的不同文化背景中找到一席之地。

Why has Jesus had the effect that he has had? The answer can come only from looking at his life, his words, and his actions.

為什麼耶穌有他所產生的效果？答案只能來自於觀察他的生命和他的言行。

In Jesus we see qualities and virtues we would ordinarily consider incompatible in the same person. Jesus combines high majesty with the greatest humility, he joins the strongest commitment to justice with astonishing mercy and grace, and he reveals a transcendent self-sufficiency and yet entire trust in and reliance upon his heavenly Father.

在耶穌身上，我們看到了我們通常認為在同一個人身上不相容的品質和美德。耶穌結合了崇高的威嚴和最大的謙卑，他以驚人的憐憫和恩典加入了對正義最堅定的承諾，他表現出超然的自給自足但卻對天父完全信任和依靠。

We are surprised to see tenderness without any weakness, boldness without harshness, humility without any uncertainty, indeed, accompanied by a towering confidence.

我們驚奇地看到溫柔而不軟弱，勇敢而不苛刻，謙虛而不猶豫，確實，伴隨著高聳的信。

His unbending convictions but complete approachability, his insistence on truth but always bathed in love, his power without insensitivity, integrity without rigidity, passion without prejudice.

他有堅定不移的信念卻完全平易近人，他堅持真理但始終沐浴在愛中，他的力量是不麻木不仁，正直而不僵化，熱情而不帶偏見。

People who have read and pondered Jesus's words, deeds, and life have groped for good ways to describe and explain what they see. Many have come to realize that the remarkable claims of Jesus about himself may be the only way forward.

閱讀並思考過耶穌的言行和生平的人一直在摸索描述和解釋他們所見事物的好方法。許多人已經意識到，耶穌對自己的非凡宣告可能是唯一的出路。

What is surprising is that his claims were so self-centred, but his character and his actions were so completely un-self-centred. We never see him pompous or offended or standing on his own dignity. 令人驚訝的是，他的主張是如此以自我為中心，但他的性格和行為卻完全不以自我為中心。我們從來沒有看到他自負或冒犯或堅持自己的尊嚴。

He is approachable to the weakest and most broken. He is never moody or irritable. There is an unsurpassed moral and spiritual beauty about the character and the teaching of Jesus. 對於最軟弱和最破碎的人，他是平易近人的。他從不喜怒無常或易怒。耶穌的品格和教導具有無與倫比的道德和屬靈之美。

Huston Smith, in his book *The World's Religions*, says that only Buddha and Jesus so impressed their contemporaries that they were asked not just "Who are you?" but also "*What are you? What order of being do you belong to? What species do you represent?*"

休斯頓史密斯在他的《世界宗教》一書中說，只有佛陀和耶穌給同時代的人留下了深刻的印象，以至於他們不僅僅是被問到「你是誰？」還被問到「你是什麼？你屬於什麼等級？你代表什麼物種？」

Only these two figures had characters that transcended ordinary human life to the degree that this question was necessary.

也只有這兩個人，有著超凡脫俗的性格，以至於不得不問這個問題。

Buddha asserted with great clarity and emphasis that he was not a god or even some angelic, divine being. On the other hand, Jesus repeatedly and continually claimed to be *the* God, the creator of the universe.

佛陀非常清楚和強調地斷言，他不是神，甚至不是天使般的神聖存在。另一方面，耶穌反復不斷地宣稱自己是神，是宇宙的創造者。

This creates a great challenge. Jesus is one of the very few persons in history who founded a great world religion. He belongs to that very small group of people who had a great impact on millions of people largely because of their brilliant teaching but also because of their admirable lives and characters.

這帶來了很大的挑戰。耶穌是歷史上少數的創立了偉大的世界宗教的人之一。他屬於對數百萬人產生巨大影響的極少數人，主要是因為他們出色的教學，也因為他們令人欽佩的生命和品格。

The difference between Jesus and the small group of others in this category is that he also claims to be God. Buddha emphatically said he was not a god, and Muhammad, of course, would never, ever have claimed to be Allah, nor did Confucius.

耶穌與這一類的一小群人之間不同的是，他自稱是神。佛陀強調他不是神，當然，穆罕默德永遠不會自稱是真主，孔子也不會。

But Jesus is also part of a second group of people who claim to be God. What makes him unique in this group is that, apart from Jesus, the members of this group were never able to convince anyone but a small number of followers that they were God.

但耶穌也是第二群自稱是神的人中的一員。他在這個群人中的獨特之處在於，除了耶穌之外，這個群體的成員永遠無法說服任何人，除了少數追隨者之外的，他們是神。

In the whole history of the world, there is only one person who not only claimed to be God himself but also got enormous numbers of people to believe it.

在整個世界歷史上，只有一個人不僅自稱是神，而且得到了無數人的相信。

Why did Jesus succeed as the only person who ever claimed deity and founded a major—indeed, the largest—movement and religious faith?

為什麼耶穌能成為唯一一個聲稱自己是神，並創立了一個主要的——實際上是最大的——運動和宗教信仰的人？

Firstly, his life was exquisitely beautiful. It is extraordinarily difficult to claim to be perfect and divine and then to get the people who live with you to believe it.

首先，他的一生是非常美好。聲稱自己是完美的和神聖的，然後讓和你一起生活的人相信它是非常困難的。

The other reason, that Jesus was worshipped by Jews as God—is the Resurrection.

耶穌被猶太人敬拜為神的另一個原因是復活。

The historical evidence for the Resurrection of Jesus is formidable. There are three basic lines of evidence that converge.

耶穌復活的歷史證據是強大的。存在三個基本的證據線。

The first is the fact of the empty tomb. Historians see the empty tomb as a given. The question is what happened to the body.

首先是空墓的事實。歷史學家認為空墓是理所當然的。問題是身體發生了什麼。

The second is the testimony of and about the eyewitnesses. Paul can say in a public document about twenty years after the event that there were hundreds of eyewitnesses who saw Christ raised from the dead.

第二個是目擊者的證詞和關於目擊者的證詞。保羅可以在事件發生大約二十年後的一份公開文件中說，有數百名目擊者看到了基督從死裡復活。

The third has to do with the impact of the Resurrection on Jesus's followers. Even though they were poor, few, and marginal, they developed a confidence and fearlessness that enabled them to spread the Gospel gladly, even at the cost of their own lives. Some have thought that the disciples stole the body, but people do not die for a hoax.

第三個與復活對耶穌追隨者的影響有關。儘管他們貧窮、少數和在邊緣，但他們培養了一種信心和無畏，使他們能夠高興地傳播福音，甚至不惜犧牲自己以自己的生命為代價。有些人認為門徒偷走了屍體，但人們不會為騙局而死。

Something extraordinary must have happened to the disciples to change history's normal course.

門徒們一定發生了一些不尋常不平凡的事情，改變了歷史的正常進程。

If we try to find an alternative explanation for the resurrection, we may find ourselves making even greater leaps of faith than if we believed in the Resurrection itself.

如果我們試圖為復活找到另一種解釋，我們可能會發現自己在信心上的飛躍比相信復活本身還要大。

In Jesus Christ is a man who claimed to be God yet who lived a life so great that he became the only person to convince a sizable part of humanity that he was.

在耶穌基督裡，是自稱是神，卻過著如此偉大的生命，以至於他成為唯一一個讓相當大一部分人信他是神的人。

We can't be indifferent to such a claim. We can't resolve the issue by saying he was only a great teacher, because his declarations don't allow that.

我們不能對這樣的說法無動於衷。我們不能通過說他只是一位偉大的老師來解決這個問題，因為他的聲明不允許那樣做。

We can't respond that he never made such claims because of the historical evidence.

由於歷史證據，我們不能回應說他從未提出過這樣的主張。

We can't be content with the explanation that he was deranged or a fraud because of the evident wisdom, greatness, and impact of his life on his followers and because of the case for the Resurrection. 我們不能滿足於解釋他是精神錯亂或騙子，因為他的智慧、偉大和他的生命對他的追隨者的影響以及復活確實性。

This leaves us with the final possible explanation, namely, that he is who he said he is. And as the creator of the universe, he makes claims on everyone's life still. What he said to Thomas still stands today for your life and mine: ***I am the way and the truth and the life. No one comes to the Father except through me.***

這給我們留下了最後可能的解釋，即他就是他所說的那個人。作為宇宙的創造者，他對每個人的生命仍然提出同樣的要求。他對多馬說的話，今天仍然對你和我的生命在說：**我就是道路、真理、生命；若不藉著我，沒有人能到父那裏去。**

As hard as it is to believe that he is God come to earth, it may be just as difficult not to. It is reasonable to be Christian. In the coming weeks we'll see how relevant and good it is too.

儘管很難相信他是神降臨到人間，但不信也可能是同樣困難。成為基督徒是合理的。在接下來的幾週裡，我們將看到它的相關性和好處。