

第三章 神的啟示 (耶穌與聖經)

CHAPTER 3 GOD'S REVELATION (JESUS AND THE BIBLE)



Last week, we left off with a fairly bleak picture of the human predicament. Indeed, if God were, as many people are fond of claiming, just a far off, unconcerned deity, then we are lost forever, without hope. However, this is not the picture of God we find in the Bible. From the very first chapters of the Bible, God comes to a fearful Adam and Eve and asks, "Where are you?"

Yet, God's presence is not so blatant as to be tangible and unambiguous. So how has God acted in history to make himself known? This chapter will explore how God has revealed himself through the Bible, and ultimately, through Jesus. But first, let's consider some of the reasons God might have chosen to not disclose himself more directly.

WHY DOESN'T GOD JUST APPEAR?

If God really exists, why in Heaven's name does God not prove that he exists instead of leaving us here in our terrible uncertainty? Why does he not show his face so that at last a despairing world can have hope? At one time or another, everyone asks such a question.

上周課的結尾，展現了人類陷入困境的景象。如果神真的像不少人認為的那樣遙不可及的話，那我們的確是永遠迷失且毫無希望的。然而，這不是《聖經》所描述的神。事實上，在《聖經》最初的幾個章節中，神就來到充滿恐懼的亞當和夏娃身邊問：「你在哪裡？」

但是，神的存在並非觸手可及或一目了然。那麼，神在歷史中怎樣向人們顯明自己？這一章我們會探討神怎樣通過《聖經》，最終以耶穌的降生顯示自己。但首先，我們要來探討神選擇不直接現身的一些原因。

為什麼神不直接顯現？

如果神真的存在，為了排除所有疑問，他為什麼不直接顯現在我們面前呢？他為什麼不讓這個絕望的世界看見他的真面目而獲得希望呢？我們每一個人都曾經在某時某刻問過這個問題。

In some objectively verifiable and convincing way, we want God himself to demonstrate his own existence. Deep down in our hearts, I suspect that this is what all of us want, unbelievers no less than believers.¹

— Frederick Buechner,
The Magnificent Defeat

If an all-powerful God wanted to reveal himself to man, it would be a simple task. He could simply open the skies and shout for all to hear. Or, he could give a dramatic display of his splendor in the night sky in such an undeniable and magnificent way that everyone on earth would have to acknowledge that he is there. An argument can be made that since such a display would be easy for God, and given that such revelations do not occur regularly, God does not exist. The argument seems compelling at first; in fact, the statement, "If God appeared to me right now in such and such a way, I would believe..." has been uttered repeatedly throughout history. Why, then, does God remain so hidden? If man has lost the knowledge of God through centuries of sin, and God is a caring God who has the power to enter into history with a clear display of his presence, why hasn't he?

Think for a moment: What would happen if God did what you asked him to do? Author Frederick Buechner imagines that such a spectacular display would cause an immediate response of terror, panic and awe. He imagines that churches would overflow into football stadiums and open fields, wars would stop, and a kind of uncanny hush would fall over the world. Then Buechner continues the imagined revelation:

Several years would go by and God's proof of himself would still be blazing away every night for all to read. In order to

我們都希望神會透過某種能夠客觀證實又令人信服的方式來證明他的存在。不論是信徒或無神論者，我覺得這是我們每一個人內心深處的感歎。

— 傅瑞德·畢克納《偉大的失敗》

如果一位全能的神想要將自己顯現給人們，應該非常容易。他只需要打開穹蒼對眾人呼喊，或在夜空中用驚人的方式展現他的力量及光輝，便能使每個人都無法否認他的存在。這種顯現對一位全能的神而言應該是簡單無比的，但這些現象卻鮮有發生。如此推論，全能的神不存在。這種推論聽起來很有道理，歷史中也有許多不可知論者（對神的存在不能肯定或認為不可知）說過：「如果神現在以這種方式出現，我就相信他存在。」那麼，為什麼神如此隱晦不顯呢？如果人類在無盡的罪惡裡迷失了對神的記憶，而神又有愛心、有能力進入歷史清晰地展現他的存在，為什麼不這麼做呢？

讓我們設想一下，如果神像你所說的那樣做，會發生什麼樣的結果？作家傅瑞德·畢克納認為這樣壯觀的展示會瞬間造成驚駭、恐慌與畏懼，教堂裡的人會多到湧到足球場和野地里，戰爭將會停止，一種怪異的寂靜將會籠罩整個世界。畢克納繼續描述這樣的想象：

許多年過後，神依然每天晚上在世人面前顯示他自己。為了說服世上每一個人這並不是

convince people that the message was not just some million-to-one freak of nature, I would be tempted to have God keep on rewriting it in different languages, sometimes accompanying it with bursts of pure color or with music celestial that finally the last hardened skeptic would be convinced that God must indeed exist after all.²

— Frederick Buechner,
The Magnificent Defeat

Surely that would convince everyone of the existence of God. However, Buechner contends that the fundamental question is: So what if God exists? What difference does that make? Although it's a profound revelation that would shake the intellectual foundations for the first generation that experienced it, what would that accomplish besides a certainty of knowledge that a powerful being exists? We need to know what God created us for. If God created human beings so that we would just be impressed by him, then such a celestial revelation would probably do the job. But if God desires a loving, trusting relationship with us, does a celestial sign accomplish that? Does speaking from the clouds do that? At best, these demonstrations can inspire awe and obedience, but that would be a far cry from (and even counterproductive to) a person relating to God as a beloved child to his heavenly Father.

Dr. Gregory Boyd in *Letters From A Skeptic* writes:

Think for a moment...what would happen if God did what you asked Him to do...if God individually wrote a message in the clouds for every person alive. What if He wrote, "Jesus is My Son. Believe in Him or perish"? Would all people now put their love and trust in Jesus Christ? I suspect not. When Jesus was here on earth and did all His

某種罕見的大自然異象，我會需要神每天繼續用不同的語言，伴隨著鮮豔的色彩與超自然的音樂，來讓連最頑固的無神論者都會相信他的存在。

— 傅瑞德·畢克納《偉大的失敗》

這種方式的確能使人相信神的存在。然而，畢克納認為根本問題在於：即使神存在，那又怎樣？這有什麼區別嗎？雖然這個意義深遠的顯現會動搖親自見證過神的顯現的第一代人的思想根基，但除了在認知上確定了一位強大的神的存在以外，這樣的顯現還能達成什麼效果？我們需要知道神為什麼創造了我們。如過神創造我們只是為了要我們被他所折服，那麼這個在空中顯示他力量的方式的確能達到效果。但如果神渴望的是與我們建立一個充滿愛與信任的關係，這種在空中顯示他力量的方式能達成這個目的嗎？它最多只能激發出敬畏與服從，但若要人像一個孩子一樣與愛他的天父建立關係的話，這種顯現遠遠無法滿足。

葛雷格·博德博士在《信心的跳躍》一書裡寫到：

「請想想看……如果神照著你所要求的去做了，他為每個人在天空中寫著：『耶穌是我的兒子，信他則不至滅亡。』所有人就會信耶穌、愛耶穌了嗎？我懷疑！當耶穌在世上行了那麼多神跡後，不想跟隨他的人依舊不相信他。當神從天堂宣告：『這是我的

miracles, those who didn't want to follow Him still doubted. When the Father spoke from heaven, "This is My beloved Son," those who didn't have a heart to believe said, "It thundered." [...]

God desires a loving, trusting relationship with us. We were created to this end. Does speaking from the clouds do that? [...] At best they can wow or scare people into submission (and that only temporarily). They can coerce obedience. [...] But they do not produce love.³

– Dr. Gregory Boyd,
Letters From A Skeptic

Perhaps God is interested in something more than a mere display of his power. If God is interested in a personal relationship, he would need to reveal more than his power.

Suppose you are a famous person eager for someone to get to know you. How would you get the other person to understand who you are as a person?

愛子』時，無心相信他的人說：『那是雷聲』……

神盼望與人建立起愛與信任的關係，這才是他創造人的本意。在雲上喊話能達到這個目的嗎？……往好的方面看，人會因為驚訝或畏懼而暫時順從……但是心中沒有產生任何對神的愛……」

– 葛雷格·博德《信心的跳躍》

也許神感興趣的不單單是顯示他的力量。如果神在乎的是與人建立關係，他需要在權威外展示更多東西。

假設你是個渴望別人理解你的名人，你怎樣才能讓對方了解你呢？

VEILED OUT OF MERCY

Another possible reason for God's hiddenness is that God is veiled out of mercy for us. He is veiled so that man can have some "elbow room" away from his overwhelming presence. Wise parents will sometimes deliberately reduce their presence when dealing with their children, knowing that to notice every infraction, every misdeed would stifle them. Occasionally, the parent will even look the other way to remain "hidden." This, of course, is the loving thing to do. Love often expresses itself in shrinking oneself down so others will not be overpowered. The unveiled presence of God, in all his holiness, would probably be traumatic for sinful man to experience.

Moses had once asked God if he could get a glimpse of his glory. God's reply to Moses is sobering:



Exodus 33:20

"But," he said, "you cannot see my face, for man shall not see me and live."

出於憐憫的隱藏

另一個隱藏自己的原因是神對我們的憐憫。他隱藏自己使人類在遠離他強大存在的同時能有一些自由活動的空間。聰明的家長知道，教育子女時，責怪孩子的每一個過錯會對孩子施壓過重。偶爾，家長也會對孩子們睜一隻眼閉一隻眼，這當然是一種愛的表現。因為愛，我們願意以較卑微的態度來表現自己，以避免對別人造成壓力。神毫無隱藏的聖潔大概會讓罪人無法承受。

摩西曾經問神他是否能一窺神的榮耀。神的回答是非常嚴肅的：

出埃及記33:20

他又說：「你不能看我的臉，因為沒有人看見了我還能活著。」

POWER GETS IN THE WAY

Read 1 John 4:8, 16.



1 John 4:8

Anyone who does not love does not know God, because God is love.



1 John 4:16

So we have come to know and to believe the love that God has for us. God is love, and whoever abides in love abides in God, and God abides in him.

權力的阻礙

請讀約翰一書4:8,16。

約翰一書 4:8

不愛人的，就不認識神，因為神就是愛。

約翰一書 4:16

神對我們的愛，我們已經明白了，而且相信了。神就是愛；住在愛裡面的，就住在神裡面，神也住在他裡面。

"God is love" (1 John 4:8, 16) is the shortest statement of God's nature in the Bible. Demands for a display of God's presence, which tend to focus on dramatic manifestations of power, miss this essential point. God is much more than mere power. He is love. In order for God to reveal this aspect of who he is, other aspects of his character—namely, his power and glory—must be veiled. If God is to relate to sinful and finite man, God must regulate his self-disclosure so that we are not overwhelmed by the more glaring aspects of his character.

Danish philosopher Soren Kierkegaard tells a parable, "The King and the Maiden":

Suppose there was a king who loved a humble maiden...The king was like no other king. Every statesman trembled before his power. No one dared breathe a word against him, for he had the strength to crush all opponents. And yet this mighty king was melted by love for a humble maiden. How could he declare his love for her? In an odd sort of way, his kingliness tied his hands. If he brought her to the palace and crowned her head with jewels and clothed her body in royal robes, she would surely not resist—no one dared resist him.

But would she love him? She would say she loved him, of course, but would she truly? If he rode to her forest cottage in his royal carriage... that too would overwhelm her. He did not want a cringing subject. He wanted a lover, an equal...For it is only in love that the unequal can be made equal.⁴

– Soren Kierkegaard,
Parables of Kierkegaard

「神就是愛」(約翰一書4:8,16)是《聖經》對神的本質最簡短的描述。當我們要求神顯現時，我們通常專注於他驚人的力量，卻錯失了他的本質。神不僅力量強大，他更是愛。如果神要顯現愛，就要隱藏他其他的特質：權力與榮耀。如果神要和卑微的罪人建立關係，他就必須要控制自己現身的方式，讓我們不會被他超然不群的特質嚇住。

丹麥哲學家索倫·克爾凱戈爾講了一個「國王與侍女」的故事：

設想有一個國王愛上了一個卑微的侍女.....這個國王可不是個隨便的國王，他的臣民都敬畏他，人民在他面前謹言慎行。但正是這個高高在上的國王卻為一個卑微的侍女動心了。他怎樣才能向這個侍女示愛？在某種程度上，他被自己的王權所禁錮。如果他將侍女召入宮中戴之以冠，授之以袍，她一定不會拒絕，因為沒有人敢拒絕他。

但她會愛他嗎？也許她會說愛，但說的是真心話嗎？就算他乘著他的御用座騎駕臨她在森林裡的居所，也一樣會嚇壞她。他要的不是一個唯唯諾諾、阿諛奉承的僕從。他要的是一個愛人，一個平等的伴侶。因為只有愛才能為不平等的兩者架上平等的橋樑。

– 索倫·克爾凱戈爾《克爾凱戈爾寓言》

If you were the king, what would you need to do to win the maiden's love?

如果你是那位國王，你會怎樣去贏得侍女的愛？

In order to convey the kind of personal knowledge required for a relationship, it is certainly understandable why God does not flex his cosmic muscles and reveal himself in a dramatic display of power. Further, because our understanding of power is often colored by themes of domination, conquest, fear and control, we are prone to misunderstand God's power. Human beings have a stubborn tendency to view power in terms of something we can utilize and harness. Given our limited understanding and fallen tendencies, perhaps an awareness of God's power would give us only one narrow, if not warped, perspective of who God is.

God chose, rather, to portray himself through the narratives of the Bible and most vividly in the person of Jesus Christ.

NARRATIVES THAT REVEAL

Friends who know each other very well often say something like: "We go way back...we've been through thick and thin together...." To know someone means to know something about their character, values, habits and inner qualities. These are learned only by seeing how people conduct their relationships, how they react to events, how they stand up under pressure, how

既然我們知道「關係」與「感情」要建立在「瞭解」之上，我們就不難理解為什麼神不運用他神奇的力量來戲劇化地展示自己。此外，因為我們所了解的力量的體現往往是與統治、征服、恐懼、欲望、控制等有關，所以展現力量很容易讓我們誤解神。人類固執地傾向於視力量為一種我們可以駕馭的東西。鑑於人類有限的理解力與墮落，我們對於神大能的認知會讓我們在了解上帝的過程中擁有一個狹隘，甚至扭曲的視角。

因此，神選擇透過《聖經》的故事，特別是耶穌基督的言行來生動地描繪自己。

顯示自我的描述

互為知己的朋友常常說：「我們早就認識，共同經歷了人生的風風雨雨。」認識一個人意味著瞭解他的人格、價值觀、習慣、還有內在特質。這是經由觀察他如何維持與其他人的感情、如何對事情作出反應、如何面對壓力、如何在艱難的情況下保持忠誠、是否友善、是否大方等等才能獲得。而這些都

they remain loyal through difficulties, how kind or generous they are, etc. These, in turn, can only be observed across time through actual events.

In fact, the Bible is full of just such narratives. The Bible is not so much a book full of commandments and legal codes as it is an account of God's relationship with people. Much of the Bible is comprised of historical narratives of God's relationship with certain individuals—Abraham, Jacob, Moses and King David, to name a few. These stories give a sense of who God is and what he is like.

Christians claim that the Bible is the Word of God—that is, the message by which God chose to reveal himself to humanity. But a fundamental difference exists between the Bible and the rest of the world's sacred writings. William Lane Craig points out:

Christianity is not a code for living or a philosophy of religion; rather it is rooted in real events in history. To some this is scandalous, because it means that the truth of Christianity is bound up with the truth of certain historical facts, such that if those facts should be disproved, so would Christianity.

But at the same time, this makes Christianity unique because, unlike most other world religions, we now have a means of verifying its truth by historical evidence.⁵

— William Lane Craig, *Reasonable Faith*

There is a false notion that still gets passed around among the uninformed, which is that the Bible is a myth that has no connection to secular historical sources. However, archaeological discoveries, along with non-biblical historical documents, have proven again and again the historicity of the Bible.

要通過時間的積累，從實際生活的點點滴滴觀察總結才能得出結論。

事實上，《聖經》裡到處都是這樣的敘述。與其說《聖經》寫滿了誡命和律法，倒不如說它詳細地記載了神與人的關係。《聖經》有許多地方都是在描繪神在各個歷史時期與不同人的關係，例如亞伯拉罕、雅各、摩西、大衛王等等。這些故事讓我們瞭解神是誰，他的性情如何。

基督徒宣稱《聖經》是神的話語，意思是說，神選擇用這樣的訊息來向人類表達他自己。但《聖經》卻有與其他世界上的宗教書籍與經文最基本的不同點。威廉·萊恩·克雷格指出：

基督教不是生活的準則，也不是宗教哲學，而是植根於歷史的真實事件。對某些人來說難以置信，因為這代表基督教的真理事實與歷史事件息息相關，如果有人能推翻這些歷史事件，那基督教也能被推翻。

但同時這也讓基督教變得獨一無二，因為不像世界上其他的宗教，我們有方法借由歷史事件來驗證這個真理。

— 威廉·萊恩·克雷格《合理的信心》

人們仍對《聖經》存在錯誤的印象，認為《聖經》只是個神話，與世界史料沒有關聯。然而經由考古學發現並與《聖經》外的史料典籍對比，一再證明了聖經的史實性。

From non-biblical historical sources alone, we can reconstruct the following facts regarding the events surrounding the New Testament:

- A young travelling rabbi named Jesus, born around 4 BC, started to teach in Israel around AD 26–27 and gathered a following of disciples.
- When public opinion turned against him a few years later, he was tried by a governor named Pontius Pilate under Roman rule (whose record survives to this day), and he was executed by crucifixion.
- Shortly thereafter, his disciples caused quite a disturbance with their proclamation that Jesus had risen from the dead.
- Despite severe persecution by the government, Christianity, with this strange message of the resurrection, spread to the point where it dominated the Roman Empire.
- By AD 313, Christianity had become so widespread that it was the only thing that Emperor Constantine could use as the unifying factor for the entire Roman Empire, issuing the Edict of Milan declaring the legality of Christianity.
- The eyewitnesses and contemporaries of Jesus left behind a historical record of Jesus' life, which together form the core writings of what we now call the Gospels.

EVIDENCE FOR THE RELIABILITY OF THE BIBLE

One might find it surprising that there is an overwhelming amount of supporting evidence for the historicity of the Bible. Although there is much to be said about the entire Bible, given our limitations in this reader and given that

單單憑藉《聖經》外的歷史資料，我們就能復原下列在《新約》裡描述的事實：

- 一個叫耶穌的年輕拉比（即猶太人的學者），大約西元前四年生，西元26–27年時開始教導猶太人，當時有一群門徒跟隨他。
- 幾年後，當大眾輿論反對他時，他被當時的羅馬總督彼拉多審判（這個紀錄仍保存至今），最後被處決、釘死在十字架上。
- 不久之後，他的門徒們宣稱耶穌復活，這在當時造成了極大的混亂。
- 儘管受到政府的嚴重迫害，基督徒還是將這個死而復活的奇怪資訊傳播到整個羅馬帝國。
- 到西元313年時，基督教已經在整個羅馬帝國傳播並成為帝國統一的唯一途徑。君士坦丁大帝頒佈了「米蘭詔書」，使基督教合法化。
- 當時的目擊證人以及與耶穌同時代的人們留下了有關耶穌生平的歷史文獻。它們合起來就成為我們今天所稱的福音。

《聖經》的可靠性

當人們發現《聖經》有著大量的證據來支持它的史實性時，或許會感到驚奇。整本《聖經》可供討論的部分很多，但由於這本教材篇幅的限制，以及基督教主要是根基於耶穌基督的史實性及發生在

Christianity is primarily based on the historicity of Jesus and the events surrounding him, we will just touch upon Old Testament historicity and focus most of our attention on the reliability of the New Testament. As summarized by Dr. Gregory Boyd in *Letters from a Skeptic*, the approach should be the following:

I'm not asking you to accept on "blind faith" that [the Gospels] are God's Word. Forget about that altogether for right now. I'm simply saying, look at them as you would any ancient document. Apply to them the same criteria historians apply to other documents when they research history. And my contention is that, when the Gospels are treated in this critical-historical way, they fare very well and can be trusted to tell us a good deal about the person of Jesus Christ, enough, in fact, to know that God was present with him and working through him in a most significant way.⁶

– Dr. Gregory Boyd,
Letters from a Skeptic

ARCHAEOLOGY

Archaeology has confirmed countless passages in the Bible that were initially rejected by critics as unhistorical or contradictory to known facts.

Many critics in the last two hundred years have looked for holes in the Bible. They asserted, for example, that there was no evidence that the psalms from the Old Testament were written at the time of David (more than a thousand years before Christ) because they contain information not known in those days. They also postulated that Isaiah chapter 53 (from the Old Testament) must have been written after Jesus by the Church to insert prophecies back into history

他身邊的事，所以我們只花一小段篇幅來談《聖經舊約》，我們會用大部分時間來探討《聖經新約》的可信度。像葛雷格·博德博士在《信心的跳躍》一書裡所說的那樣，我們應該由以下的觀點來探討這個事件：

我不是要你「盲目信從」福音書就是神的話語。現在先忘了它，先把它當作一份古文獻來看，把歷史學家們考據其他古文獻的工具來研究福音書。我的論點是，當你把福音書當作為一般的古文獻來閱讀並研究時，你就會在這過程中深入地瞭解耶穌基督這個人。更重要的是，我們能從而知道神與他同在並通過他成就了無與倫比的事情。

– 葛雷格·博德博士《信心的跳躍》

考古學

《聖經》裡有無數原先被評論家認為是沒有史實一句，或與已知事實矛盾的章節，最後都被考古學——證實。

過去兩百年間，許多批評家都試圖找出《聖經》的漏洞。例如，他們說沒有任何證據顯示《舊約》裡的詩篇是在大衛王時代所寫的（在基督到來的一千年前），因為詩篇裡包含了不為當時人所知的資料。此外，由於《舊約》中以賽亞書第五十三章包含了對耶穌的詳細描述，所以他們推斷這必定是在耶穌之後由教會編寫、再放入歷史裡的「預言」。因為以賽亞書最早的手抄本是中世紀傳下來的，所以

because it contains specific details of Jesus' life and death. Since the earliest copies of Isaiah known to scholars were from the Middle Ages, the skeptical theory of these critics held sway.

Then in 1947 came the discovery of the Dead Sea scrolls, known as the greatest archeological discovery of the 20th century. Today no reputable scholar would maintain the same argument that he had before the discovery. The entire scroll of the book of Isaiah was also found, including the famous chapter 53, dated to be from around 300 BC.

It was also fashionable among critics to claim that the Old Testament made up stories about a nonexistent Hittite Empire of which there was no other historical record. They had theorized all sorts of reasons why the writers would be theologically motivated to fabricate an entire empire. Yet within the last few decades, archaeologists have discovered that there was indeed a Hittite Empire, just as described by the Bible, with a highly defined language.

Another such example involves King David of the Old Testament:

Before the discovery of the "House of David" inscription at Dan in 1993, it had

批評家們的理論似乎有道理，也被學術界普遍接納。



Scroll of Isaiah, found among the Dead Sea Scrolls
死海古卷中的以赛亚古卷



A sanctuary in Hattusa, the capital city of the Hittite Empire, today in Turkey.
赫梯帝国首都的圣所

然而1947年找到的「死海古卷」，被視為20世紀最偉大的考古發現。從那之後，知名的學者都不再堅持前述的觀點了。整本以賽亞書，包括著名的第五十三章，都在「死海古卷」裡被找到。之前被認為是在中世紀時寫的第五十三章被證實寫於西元前300年。

此外，批評家們也很流行地聲稱《舊約》捏造出一個不存在的赫梯帝國，因為沒有其他史料來證實它的存在，他們想出各種理由來猜測作者編造出赫梯帝國的動機。然而在過去幾十年中，考古學家們發現赫梯帝國確有其事，就像《舊約》裡所描述的，他們有一個很完善的語言系統。

另一個例子事關於《舊約》裡的大衛王：

1993年在但丘發現「大衛王室」的銘文（但丘石碑）之前，一些學術圈子流行地認為大衛王

become fashionable in some academic circles to dismiss the David stories as an invention of priestly propagandists who were trying to dignify Israel's past after the Babylonian exile. But as Tel Aviv University archaeologist Israel Finkelstein observes, "Biblical nihilism collapsed overnight with the discovery of the David inscription."⁷

– Jeffery L. Sheler, *Is the Bible True?*

By the way, "fashionable in academic circles" means that many university professors and scholars believed this and wrote their Ph.D. dissertations on the various theories about the purpose for which these David stories were invented; their literary style and who or what group would have benefited from the fabrication. It means that scholars who wrote these things were considered cutting-edge. Such papers were easily published and such scholars would have been invited to speak at academic conferences. It means that an entire generation of college students would have been taught that most of the Old Testament was a fabrication. And it turns out that much of such so-called scholarship amounted to speculation on top of speculation piled upon the thin ground of, "We have not yet found any evidence of such a Hebrew dynasty as the Davidic line of kings, so it must not have existed..."

There are numerous archeological discoveries that verify the biblical accounts, such as the discovery of the Pilate Stone, the discovery of Caiaphas' tomb, along with countless numbers of uncovered cities, tablets and inscriptions that fill today's museums.

Such examples abound, but the archeological

的故事是以色列的祭司們為了想在巴比倫的流亡之後提高他們國家的歷史地位而所捏造的。但是正如台拉維夫大學的考古學家以色列·芬克爾斯坦所說：「《聖經》的虛無主義隨著大衛王銘文的發掘一夜間倒塌了。」

– 傑佛瑞·L·施勒 《聖經是真的嗎？》

順道一提，「流行于一些學術圈子」指的就是許多大學教授與學者所發表的論文集，他們的主題就是以不同的理論來探討大衛家族是如何被捏造出來的，以及誰受惠於這個虛構。這類學者被認為非常前衛、大膽與犀利。這類文章很容易發表，而發表文章的學者也會受邀到學術研討會上演講。也就是說，有一整代的大學學生都被教導《舊約》是虛構的。而許多學術成就就是建立在這樣一個很薄弱的論據上——「我們還未發現任何證據證實有像大衛王室的西伯來王朝，所以它肯定不曾存在過。」



"House of David" inscription

“大卫王室”的铭文

無數的考古發現澄清了《聖經》的可信度，例如比拉多的石版、大祭司該亞法的墓、無數被發掘的城市，以及填滿當今博物館的石版及碑文。

雖然有大量的類似例子，但考古學對《聖經》裡描

evidence for the places and people described in the Bible does not, by itself, show that the Bible is necessarily accurate history. To establish historical accuracy, many more criteria need to be satisfied. We will go over these. But at minimum, the archeological evidence shows that the Bible presents itself not as meditative, mythical writing, but as a historical record to be taken seriously. Unlike the ancient myths of pagan religions (which were written to be read symbolically), the Bible's narratives have a solid foundation in human history.

BIBLIOGRAPHICAL ANALYSIS

Archaeology is not the only resource a historian has to verify the historicity of a document. One can determine the authenticity and accuracy of documents by looking at what is called the bibliographical evidence.

Accurate Copies of the Original?

Given any historical document, one must ask: How do I know if the document that I hold in my hand has the same content as the original? After all, there were no copy machines or electronic files on computers to ensure that the content remained the same. All historical documents, not just the Bible, had to be hand-copied because the papyrus and scrolls on which the originals were written simply decayed.

In order to determine whether or not accurate copying was done, historiographers look for the number of ancient copies (manuscripts) we possess. If there are only a handful of manuscripts, it means that any error introduced during the copying process would propagate more easily, and it would be exponentially harder to detect the mistakes because of the lack of alternative manuscripts to compare it with. For example, if we only had one copy in

述的城市或人的證據並不足以證實聖經就是非常精確的歷史。要精確還原歷史原貌，還需要很多其他的條件。我們將會逐一探討。但至少，考古學的證據表明《聖經》並不是一部虛構的神話作品，而是一部能被嚴肅接納的歷史紀錄。不像遠古的異教傳說（只能被象徵性地閱讀），《聖經》是一部有堅實基礎的人類歷史。

書目分析

考古學並不是歷史學家辨別文獻歷史的唯一資源。我們也可以從書目學的證據來判斷一部文獻的可信度及準確度。

手抄本與原文一致嗎？

任何歷史文檔，我們都必須問一個問題：我怎麼知道我手裡的文檔與原著內容相同？畢竟，古時沒有複印機或電子文檔來確保內容不變。不只是《聖經》，所有的歷史文檔都必須由手工抄寫複製，因為寫原著用的莎草紙和卷軸都會腐爛。

為了判斷手抄本的準確性，史料編纂者要審查所保留下來的古老副本（手稿）的數量。如果手稿數量很少，這意味複製抄寫過程中的錯誤會更容易流傳，由於缺乏其他手稿來校對，這類錯誤很難被發現。如果只有一個副本，找不到原作及任何後續的副本，我們就無法知道該副本是否有塗改或在複製過程中出錯。

existence, we would have no idea if there were any corruption or errors introduced during the copying process, since the original and any subsequent copies are no longer in existence.

If there were three copies total, we would have a slightly higher level of confidence; however, if there were any differences between the copies, we would not have much confidence about which is the more "accurate" copy of the original. If there were thirty copies in existence, you can imagine that even if there were differences, one could potentially look at the other copies (especially if some of them are earlier) and arrive at a more accurate approximation of the original.

Please refer to Table 1, the last column (**# of Manuscripts**). The other works listed are similar documents from antiquity with the 2nd, 3rd and 4th strongest manuscript base after the New Testament. As the numbers demonstrate, when it comes to the manuscript authority of the New Testament, the abundance of material is almost embarrassing in contrast, with over 20,000 manuscripts in existence today.

如果有三份副本，我們的信心會稍微提高。但是，如果三份副本之間存在任何差異，我們對哪一份最接近原著仍會抱有疑問。如果有三十份副本，即使它們之間有差異，我們也可以與其他副本比較（尤其如果其中一些是比較早期的副本）來得到與原作最接近的結果。

請參考表格一最後一列（**手稿總數**）。（表格中）所列出的其他著作是除了《新約》以外具有最多手稿數量來支援的古老文學。就像以下數字所展示，《新約》手稿數量有著絕對優勢，其他的古文學與《新約》相比都是少到令人尷尬。超過兩萬份的《新約》手稿流傳至今。

表格一

著作	作者	寫作日期	最早的抄本時間	時間間隔	手稿總數
詩學	亞里士多德	西元前343年	西元1,100年	1400年	5
高盧之戰	凱撒	西元前50年	西元900年	1000年	9–10
伊利亞特	荷馬	西元前900年	西元400年	500年	643
聖經新約	各種版本	西元前40–100年	西元125年	小于80年	20,000+

Table 1

Book	Author	Written	Earliest Copy	Time Gap	# of Manuscripts
Poetics	Aristotle	343 BC	AD 1100	1400 years	5
Gallic Wars	Caesar	50 BC	AD 900	1000 years	9-10
Iliad	Homer	900 BC	400 BC	500 years	643
New Testament	Various	AD 40-100	AD 125	<80 years	20,000+

Because of the sheer number of manuscripts available for comparison and analysis, the New Testament documents enjoy an extremely high level of reliability in terms of their fidelity to the original.

Corruption of Copies Over Time?

Although the number of manuscripts helps historians to reconstruct the original, how would we know that the records didn't get corrupted during the time period before our earliest copy in possession? For example, if a historical event happened in AD 500 but the earliest copy of the manuscript we have is from AD 1,500, we would have a time gap of 1,000 years during which corruption could have happened. But let's say we were to discover copies dated at AD 600, reducing the time gap to 100 years. In that case:

1. We can compare the more recent copies with the older and eliminate errors.
2. If there is very little difference observed, we can gain a level of confidence about the copying process utilized.

由於可以用來作比較和分析的手稿數量相當多，
《新約》在與原著的忠實度上享有相當高的可信度。

原手抄本有內容損壞嗎？

雖然手稿數量有助於歷史學家復原原作，我們又怎麼知道，在我們擁有的最早的副本之前，原文內容沒有在記錄抄寫的過程中被損壞？例如，如果一個歷史事件發生在西元500年，但我們擁有最早的手稿源於西元1500年，這之間有1000多年的時間間隔，在此期間可能發生原文內容的損壞。但是，假如我們發現源於西元600年的副本，那麼時間的差距就減少到100年。在這種情況下：

1. 我們可以比較新舊副本，消除錯誤。
2. 如果副本之間的差異很小，我們對整個複製抄寫的過程就擁有比較大的信心。

And this is exactly the situation that we have with the New Testament manuscripts. Refer back to Table 1, the "Time Gap" column. Again, when it comes to the New Testament, the time gap between the date of writing and the date of the earliest copies that we have is extremely short.

Sir Frederic Kenyon, director of the British Museum (the most revered of such institutions) and foremost authority on manuscript verification, concludes:

In no other case is the interval of time between composition of the book and the date of the earliest extant manuscripts so short as the New Testament... The interval then between the dates of the original composition and the earliest extant evidence becomes so small as to be in fact negligible, and the last foundation for any doubt that the Scriptures have come down to us substantially as they were written has now been removed. Both the authenticity and the general integrity of the books of the New Testament may be regarded as finally established.⁸

— Sir Frederic Kenyon

The New Testament cannot be a result of legend accumulation.

When compared to other works, which enjoy the presumption of transmission accuracy, the New Testament passes with flying colors. Given the combination of the short time gap plus the overwhelming number of manuscripts, there is universal agreement (even by historians critical of the Bible) at least on this: the New Testament we have today is an accurate representation of the documents written by the original writers.

《新約》的手稿正與這種情況完全符合。參考表格一「時間間隔」一列，我們看到《新約》的最早副本與原作的日期相距極其短。

曾經身為大英博物館的館長、手稿核查權威弗裡德里克·凱尼恩爵士得出以下結論：

《新約》之外，沒有任何其他的著作原作與最早的手稿之間時間間隔這麼短……《新約》的原作與現存最早手稿之間的時間短到可以忽略不計，所以我們沒有理由不相信，今天流傳的《聖經》是非常接近原著的，《新約》的真實性和完整性可被認為已經完整地建立了。

— 費里德里克·凱尼恩爵士

《新約》不可能是傳說累積下來的結果。

當與其他被認定為正確流傳的著作相比，《新約》輕鬆地高分過關。由於時間間距很短，加上擁有大量的手稿，至少於此有達成共識（即使是批評《聖經》的史學家）：現有的《新約》準確地複述了原作。

One might consider such a conclusion to be rather weak in establishing the actual historicity of the content of the Bible. So what if the New Testament today is what the authors wrote back then? Let's think for a moment about what we can minimally conclude at this point. If the Bible we have today is an accurate copy of the original written by Jesus' contemporaries, then that means we can safely dismiss the rather popular “legendary accumulation” theory, which claims that legendary tales accumulated through hundreds of years of rewriting and copying. Moreover, as we will see in this and later chapters, the Bible's fidelity to the original turns out to be essential in establishing the historical validity of the content of the New Testament.

OUTSIDE SOURCES

Given that the copies are faithful to the original, how do we know that the original itself was telling the truth about an actual event? One of the criteria is to see if there are some cross-references from outside sources that corroborate the same event or situation.

- There are numerous other extra-biblical sources and historians that recorded the events surrounding Jesus and the early church: Suetonius (AD 120), Plinius Secundus (AD 112), Tertullian (AD 197), Thallus (AD 52), along with numerous Jewish Talmuds that speak of Yeshu of Nazareth (the Jewish name for Jesus) who was hanged on the eve of Passover for leading Israel astray. It's interesting to note that even the Jewish Talmuds, which were written by the enemies of Jesus, do not deny that Jesus performed signs and



Cornelius Tacitus
克奈里乌斯·塔西佗

有人可能認為因此對《聖經》做出史實性結論的證據仍然不足。即使現有的《新約》跟原作者以前寫的一樣又能代表什麼呢？在此讓我們思考一下我們至少能下的結論。如果我們現有的《聖經》的確是耶穌同時代作者所寫的複製，那麼這意味著我們可以合理地駁倒頗為流行的「傳說累積」理論。

「傳說累積」理論聲稱傳說是由幾百年來不斷地改寫和複製積累而來。此外，在本章以及以後的章節中我們將學到，《聖經》忠於原著的程度是建立《新約》內容歷史可信度重要的一部分。

外在歷史史料

即使副本完全忠於原作，我們又怎麼知道原著本身講述的事件是歷史事實呢？判斷的標準之一是看是否有可以交叉引用的外在歷史資料來證實相同的事件或情況。

有許多《聖經》以外的史料和歷史學家記錄下了耶穌和他周圍的事件，並且記錄了基督教早期教會的情況：蘇埃托尼烏斯（西元120年），普林尼·塞孔都斯（西元112年），德爾圖良（西元197年），大魯士（西元52年），以及眾多猶太法典描繪拿撒勒的耶穌在逾越節前因發表引以色列人誤入歧途的言論而被釘在十字架上。有趣的是，即使耶穌的敵人所著的《猶太法典》也不否認耶穌行神跡奇事，雖然他們把這些神跡奇事解釋為惡魔所為。

miracles, although they try to explain them away as demonic. In fact, as mentioned previously, much of Jesus' life, ministry and the early church events can be reconstructed through extra-biblical sources.

... Hence to suppress the rumor, he falsely charged with the guilt, and punished with the most exquisite tortures, the persons commonly called Christians, who were hated for their enormities. Christus, the founder of the name, was put to death by Pontius Pilate, procurator of Judea in the reign of Tiberius: but the pernicious superstition, repressed for a time broke out again, not only through Judea, where the mischief originated, but through the city of Rome also.

— Cornelius Tacitus, born AD 52-54
Annals XV. 44

At this time there was a wise man who was called Jesus. And his conduct was good, and (he) was known to be virtuous. And many people from among the Jews and the other nations became his disciples. Pilate condemned him to be crucified and to die. And those who had become his disciples did not abandon his discipleship. They reported that he appeared to them three days after his crucifixion and that He was alive; accordingly, he was perhaps the Messiah concerning whom the prophets have recounted wonders.

— Flavius Josephus, Jewish-Roman historian (38-97 A.D.) *Antiquities XVIII. 33*

- The New Testament was also quoted extensively by the early Church Fathers. It has been observed that even if all of the biblical manuscripts were lost overnight, it

事實上，如前面提到的，耶穌的生活、事工和早期教會的事件可以用《聖經》以外的歷史資料來復原。

.....因此為了抑制傳聞，他不實地指控基督徒的惡行，並殘酷地折磨他們。最早被稱為基督徒的人克利斯蒂被提庇留統治時期的猶太行政官本丟·彼拉多處死。但惡劣的迷信被壓抑了一段時間後再次爆發，不僅在猶太起源地，甚至傳播至羅馬城。

— 克奈裡烏斯·塔西佗
(生於西元52–54年間) 《年鑒十五》 44

在這個時候，有一個叫耶穌的智者，他的言行優良，被稱為賢者。許多猶太人和其他國家的人成為他的門徒。彼拉多判他釘十字架之死刑。那些已經成為他門徒的人並沒有放棄門徒的身份。他們說，耶穌被釘十字架三天后向他們顯現，他依舊活著。因此，他也許就是眾先知所傳述的救世主彌賽亞。

— 弗拉維奧·約瑟夫，猶大羅馬歷史學家
(西元38–97年) 《文物十八》 33

- 《新約》也被早期教會領袖大量引用。據研究，即使所有的《聖經》手稿一夜之間都丟失，除了十五到二十個經節，我們仍有可能引

would still be possible to reconstruct the entire New Testament from quotations by extra-biblical writers, with the exception of 15-20 verses. These extensive quotations serve as yet another layer of cross-references, allowing historians to verify the fidelity of the text.

These independent accounts prove that in ancient times even the opponents of Christianity never doubted the historicity of Jesus, which was disputed for the first time and on inadequate grounds by several authors at the end of the 18th, during the 19th, and at the beginning of the 20th centuries.

— *Encyclopædia Britannica*, 15th edition.

INTERNAL ANALYSIS

Another test for historicity comes from directly analyzing the content of the text itself.

- The authors themselves were in the position to give authoritative accounts of the events. If an Englishman in the 21st century wrote an original historical account of what happened in 3rd century China, you would be right to doubt its authenticity. However, the Gospels were written as eyewitness historical accounts by the contemporaries of Jesus who had access to the information most directly.
- The writings present themselves as documents reporting on historical occurrences. For example, the gospel of Luke begins, “Inasmuch as many have undertaken to compile a narrative of the things that have been accomplished among us, just as those who from the beginning were eyewitnesses...” (Luke 1:1-2). Repeatedly,

用《聖經》以外的史籍資料來復原整個《新約》。這些大量的引文成為又一層的交叉引用，讓歷史學家來驗證《聖經》文本的真實性。

這些獨立資料證明，在遠古時代，即使是反對基督教的人也從來沒有懷疑過耶穌的史實性，除了幾個介於十八世紀末到二十世紀初的作家首次提出證據不足的爭議。

— 《大英百科全書》第十五版

內部分析

史實性的另一個檢驗方式來自於直接分析文本本身內容。

- 作者本身的所處位置使他們成為報導事件真相的權威。如果一個二十一世紀的英國人記敘了第三世紀的中國歷史，你會懷疑它的真實性。然而，福音書是由耶穌同時代的人所寫，他們因為有第一手的資料而得以作為合理的歷史見證人。
- 《新約》以歷史文檔報告的方式來展現自己。例如路加福音開始寫到：「有許多人，已經把在我們中間成就了的事，按照起初親眼看見的傳道人所傳給我們的，編著成書……」（路加福音1:1-2）。福音書的作者們再三表明，作為目擊者或目擊者報告

the Gospel writers state that they are attempting to give an account of facts, things that they were eyewitnesses to (see 2 Peter 1:16, 1 John 1:3, John 19:35 below) or that were collected from eyewitnesses. C.S. Lewis, a formerly atheistic professor at Oxford and Cambridge and an expert on ancient mythology, said, "As a literary historian, I am perfectly convinced that whatever else the Gospels are they are not legends. I have read a great deal of legend, and I am quite clear that they are not the same sort of things."⁹



2 Peter 1:16

We did not follow cleverly invented stories when we told you about the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty.



1 John 1:3

We proclaim to you what we have seen and heard, so that you also may have fellowship with us.



John 19:35

The man who saw it has given testimony, and his testimony is true. He knows that he tells the truth, and he testifies so that you also may believe.

- In advocating their case for the gospel, the apostles had appealed to common knowledge concerning Jesus, even when confronting their most severe opponents. They not only said, "Look, we saw this" or "We heard that..." but they turned the tables around on adverse critics and said, "You also know about these things... You saw them; you yourselves know about it"

搜集之人，他們試圖對事實做出描述，（見彼得二書1:16，約翰一書1:3，約翰福音19:35）。曾是無神論，任職于牛津大學和劍橋大學的教授古代神話專家C·S·路易士說：「作為一個文學史家，我完全相信無論福音書是什麼，它絕不是傳說。我讀過大量的傳說，我很清楚他們完全是兩回事。」

彼得後書 1:16

我們從前把我們主耶穌基督的大能和降臨的事告訴你們，並不是隨從巧妙捏造傳奇的故事，我們卻是親眼看見過他威榮的人。

約翰一書 1:3

我們把所看見所聽見的向你們宣揚，使你們也可以和我們彼此相通。我們是與父和他的兒子耶穌基督彼此相通的。

約翰福音 19:35

那看見這事的人已經作證了，他的見證是真實的，他也知道自己所說的是實在的，使你們也相信。

- 在宣揚福音的過程中，即使面臨最苛刻的對手，使徒們需要訴諸于有關耶穌的共識。他們不僅說：「你看，我們看到這情形」或「我們這樣聽說……」，他們甚至會反問敵對的評論家說：「你們也知道這些事……你們看到它們發生，你們自己知道」（使徒行傳26:26）。一個人若對敵對者說：「你也知道這事」時可

(Acts 26:26). One had better be careful when he says to his opposition, "You know this also," because if he isn't right in the details, it will be shoved right down his throat.



Acts 26:26

For the king knows about these things, and to him I speak boldly. For I am persuaded that none of these things has escaped his notice, for this has not been done in a corner.

- The presence of self-damaging or embarrassing material is actually yet another sign of its authenticity. Tim Keller, author of *The Reason for God*, explains:

Why would the leaders of the early Christian movement have made up the story of the crucifixion if it didn't happen? Any listener of the gospel in either Greek or Jewish culture would have automatically suspected that anyone who had been crucified was a criminal, whatever the speaker said to the contrary. Why would any Christian make up the account of Jesus asking God in the garden of Gethsemane if he could get out of his mission? Or why ever make up the part on the cross when Jesus cries out that God had abandoned him? These things would have only offended or deeply confused first-century prospective converts. They would have concluded that Jesus was weak and failing his God. Why invent women as the first witnesses of the resurrection in a society where women were assigned such low status that their testimony was not admissible evidence in court? It would have made far more sense (if you were inventing the tale) to have male pillars of the community present as witnesses when Jesus came out of the tomb. The only plausible reason that all of these incidents would be included in these accounts is that they actually happened.

Also, why constantly depict the apostles—the eventual leaders of the early Church—as petty and jealous, almost impossibly slow-witted, and in the end as cowards who either actively or passively

要小心，因為他如果不掌握細節的話，便是自討苦吃。

使徒行傳 26:26

因為王知道這些事，所以我對王坦白直說。我確信這些事沒有一件能瞞得過他，因為這不是在背地裡作的。

- 損害自我形象內容的存在是另一個證明福音書真實性的記號。《為何是祂》的作者提摩太·凱勒解釋說：

如果它從來沒有發生過，為什麼早期基督教的領導人會編造耶穌被釘十字架的故事呢？無論任何傳福音的人怎麼說，任何在希臘或猶太文化中聽到福音的人，都會不由自主地懷疑被釘在十字架上的人是個罪犯。有什麼理由讓任何一個基督徒編造耶穌在客西馬尼園裡祈求神撤回他的使命的故事呢？又或者，他們為什麼編造在十字架上耶穌大聲呼喊神已經拋棄了他？這些細節只會對一世紀時期有可能信耶穌的人造成傷害或困惑。他們會認為耶穌軟弱無能，無法完成神的命令。當時婦女的社會地位非常低微，但為什麼要編造婦女作為耶穌復活的第一批證人？要知道法庭不會接納她們的證詞。如果你在編故事，明智的做法應該是用社區裡有名望的男人來當耶穌出墓的證人。所以唯一合理的解釋是這些事件都是真的。

另外，為什麼要不斷地描繪那些最後成為早期教會領導人的使徒們小氣、嫉妒、愚鈍的作為，甚至顯示他們是如此懦弱，以不同方式辜負了主人？理查·包克罕對福音書裡彼得否認

failed their master? Richard Bauckham makes similar arguments about the depiction of Peter's denial of Jesus, even to the point of his calling down a curse on his master (Mark 14:71). Why would anyone in the early church want to play up the terrible failures of their most prominent leader?¹⁰

– Tim Keller, *The Reason for God*

耶穌的描述表達了類似的看法，因為彼得甚至對他的主人下詛咒（馬可福音14:71）。有什麼理由會有人想在早期教會時期重複闡述其最傑出領導人的糟糕失敗？

— 提摩太·凱勒《為何是祂》

EVIDENCE FROM THE HEART

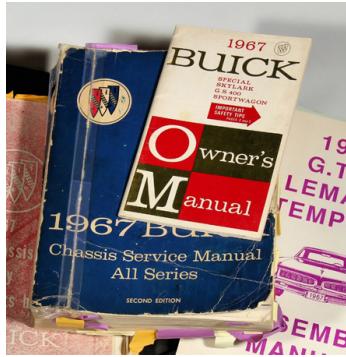
If the Bible is indeed some kind of revelation from our Creator, then one can expect that it would contain intimate knowledge of mankind.

As an analogy, imagine a situation where all of mankind had been wiped out, leaving a few cars who had somehow become conscious. All the sentient cars got together and started to discuss the issue of their identity, struggling with the question: "What are we?" Some cars discussed how they thought they were gigantic paperweights; others advanced the theory that they were really just living quarters. Finding it difficult to come to a satisfactory answer, they all started to drift toward the answer: "We are whatever we make ourselves to be." Just then, one of the cars came out with a book called "The Owner's Manual" and proceeded to show the rest of the cars how it explained so many mysteries. It explained their need for gasoline; it explained the doors and the seats. Not only that, the manual explained and described components under the hood that the cars themselves were not aware of until they, following the guidelines of the manual, opened their hoods and looked inside. They realized that this manual must have been written by someone who intimately knew what they were and how they were put together.

In this example, note how the evidence for the validity of the manual came as they subjected

內心的證據

如果聖經的確是造物主給我們的某種啟示，那麼人們可以期待它含有對人類詳細熟知的認識。



打個比方，想像一個人類已經滅絕的場景，地球上只剩下幾輛汽車。再想像一下，不知何故這些車獲得了意識。所有的車子聚在一起，開始討論他們的身份問題：「我們是什麼？」有些車認為他們是巨大的鎮紙，別的車認為他們只是蟑螂的宿舍。當他們發現很難獲得一個滿意的答案，他們就都開始認為：「我們想成為什麼就是什麼。」此時，一輛汽車拿出一本「使用說明書」，並開始向其他的車展示，這本說明書解釋了眾多的奧秘。它解釋了他們對汽油的需求，它解釋了車門和座位。不僅如此，該說明書解釋和描述了引擎蓋下的部件。這些都是汽車們本來沒有意識到的，直到他們遵循說明書的指引，打開了他們的引擎蓋往裡看才知道是怎麼回事。他們意識到，這說明書的作者一定詳細地知道它們的身份，以及他們如何被造出來的。

在這個例子中，當車子們觀看自己內部時，說明書

themselves to introspection. Likewise, when we approach the Bible with an open and introspective heart, we find, to our own surprise, that it shows a deep, intimate knowledge of us—a knowledge that could only come from our Creator. Many of us, as we study the Bible, encounter this unnerving experience of being addressed ever so personally by the Bible. We find that the Bible describes our true condition and gives voice to deep longings that we didn't know how to express. It seems that the author knows us, in many cases, better than we know ourselves, suggesting that the Bible might indeed be the word from our Creator.

JESUS OF NAZARETH

Earlier in this chapter we dealt with the question, "Why doesn't God just appear?" Ironically, the answer to that question is that he did appear—but not in the way that we might have expected.

Throughout the Old Testament, God spoke through the prophets and expressed his character through his acts in history. But then God finally uttered his most eloquent, full and complete expression, "And the Word became flesh and dwelt among us" (John 1:14). In a grand miracle that Christians call the "Incarnation," God took on flesh and came to be with humanity. If a picture paints a thousand words, how much more eloquent is a life? If God created us to relate with us in love, then what better way than to come to us in a manner that we understand best? And that's indeed what we have – God revealed himself ultimately by coming to us as a person: Jesus of Nazareth.

God revealed himself through Jesus.

To start off, it needs to be noted that Jesus' coming into the world is no ordinary historical

的有效性同時也被證明。同樣的，當我們抱有一顆開放和反省的心接近《聖經》時，我們會驚訝地發現，《聖經》展示了造物主對我們的深入瞭解。許多人在學習《聖經》的時候發現《聖經》描述了我們的真實狀況，並給予一個聲音來表達出我們內心不知如何表達的深切渴望。看來，《聖經》的作者知道，在許多情況下，他比我們更瞭解我們自己，這表明《聖經》的確是來自我們的造物主。

拿撒勒人耶穌

在本章初始，我們談過「為什麼神不乾脆直接現身？」這個問題。諷刺的是，這個問題的答案是他確實有現身——但不是以我們預期的方式。

在整個《舊約》裡，神通過先知們發言，並通過他在歷史上的行為來展現他的品性。但隨後神終於用最有說服力的、全面和完整的方式表達了自己，「道成了肉身，住在我們中間」（約翰福音1:14）。在一個宏偉的、基督徒稱之為「道成肉身」的奇蹟裡面，神以肉身的方式與人類同在。如果一幅畫能描繪千言萬語，一個生命所能表達的豈不是更加意味深長？如果神創造我們的目的是為了與我們相愛並與我們同在，還有什麼比這更好、更容易令我們明白的方式呢？事實上，這就是我們所擁有的——神最終以一個人的方式來顯現自己：拿撒勒人耶穌。

神透過耶穌顯現自己。

需要注意的是，耶穌進入這世界是不平凡的歷史事

event, but something that had been foretold throughout the Bible.

In about 740 BC the prophet Micah predicted that Jesus would be born in Bethlehem. Mary, Jesus' mother, lived in Nazareth. Because of an order from the Roman government, she had to travel to Bethlehem and was there when Jesus was born. At the time that Mary conceived, even she could not have guessed that this would happen. Isn't it interesting that Isaiah 53 was written hundreds of years before Christ was born! In those days the use of a cross as an instrument of execution was totally unknown. Yet, the words "pierced through" in Isaiah 53:5a fit both the use of nails in crucifixion and the sword wound in Jesus' side. Furthermore, note Isaiah 53:9. How could anyone have guessed that Jesus would be assigned for execution "with wicked men" (the two robbers on the crosses at either side), and yet end up "with a rich man in His death" (Joseph of Arimathea, who buried him)?¹¹

— Ralph Neighbour, Jr., *Survival Kit*

The advent of Jesus was the fulfillment of over 300 Old Testament prophecies regarding the coming of a Messiah (meaning "anointed one"). This Messiah would be a Savior who would deliver them from their sins, and a King who would reign over the people of God forever. Romans 1:2-4 reads "which he promised beforehand through his prophets in the holy Scriptures, concerning his Son...Jesus Christ our Lord and was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord." The fact that Jesus matches the

件，因為整個《聖經》都充滿了對他的預言。

大約西元前740年，先知彌迦預言，耶穌會出生在伯利恒。瑪麗亞，耶穌的母親，住在拿撒勒。因為羅馬政府的命令，她不得不前往伯利恒，於是耶穌在那裡誕生。當時瑪利亞已經懷孕了，她甚至沒有猜到會發生這種情況。有趣的是，以賽亞書第五十三章是基督誕生前幾百年前寫成的！那時，用十字架作為行刑工具前所未聞。然而，以賽亞書第五十三章的「被刺透」的描述對被釘十字架和耶穌身側的傷口都吻合。此外，請注意以賽亞書53:9，怎麼可能有人已經猜到，耶穌會被指定與「惡人」一起受刑（兩旁十字架上的兩個劫匪），然後卻以「死的時候與有財之人同葬」（亞利馬太的約瑟，埋葬耶穌的人）而結束？

— 小拉爾夫·內爾博《生存包》

耶穌的來臨實現了超過300個《舊約》中有關彌賽亞（意思是「受膏者」或「救主」）的預言。彌賽亞是救贖他們脫離罪惡的救世主，是永遠統治神之子民的王。羅馬書1:2-4說到：「這福音是神借著眾先知在聖經上預先應許的，就是論到他兒子我們的主耶穌基督……按聖潔的靈說，因為從死人中復活，顯明他是大有能力的、神的兒子。」事實上，耶穌的描述與他出生前千百年來的預言吻合並非巧合。……用現代科學的機率來看這八個預言，「我們發現，任何活到今

description prophesied hundreds of years before His birth is not some coincidence. ... using the modern science of probability in reference to eight prophecies, "we find that the chance that any man might have lived down to the present time and fulfilled all eight prophecies is 1 in 10^{17} ..."¹²

— Josh McDowell,
Evidence that Demands a Verdict

To understand what the probability of 1 in 10^{17} (1 in 100,000,000,000,000,000) is like, suppose we had 10^{17} dollars in silver dollar coins. If we were to place each of those coins side by side, it would be enough to cover the whole surface area of the state of Texas two feet deep in coins. Now, imagine that one of those coins was marked with an "x". What is the chance of someone with a blindfold finding that coin on the first try? When we consider 48 of the prophecies, the likelihood of one person fulfilling them becomes an incomprehensible 1 in 10^{157} . That number is approximately the total number of electrons in the entire known universe. Imagine the probability of someone finding the right electron with the "x" on it on the first try. That's the probability of one person fulfilling just 48 of the prophecies, let alone over 300.

However, the fulfillment of prophecies surrounding Jesus is just one part of the story.

天的人能實現所有八個預言的機會是在 10^{17} 之一……」

— 麥道衛《鐵證待判》

$1/10^{17}$ (1在100,000,000,000,000,000) 的概念是什麼？假設我們有 10^{17} 個美元硬幣。如果我們把那些硬幣鋪開來放，覆蓋德州後可以疊加到兩英尺深。現在，想像一下，其中一個硬幣有一個「X」標記。某人蒙眼亂摸，摸一次就找到這個硬幣的機會是多少？當我們考慮48個預言，一個人滿足這所有預言的可能性就成了不可思議的 10^{157} 之一。這個數位大約是整個已知宇宙中的電子總數。想像一下，有人第一次嘗試找到這個「X」電子的機率是多少。這就是一個人能實現48個預言的機率，就別提超過300個預言了。

然而，有關耶穌預言的實現，僅僅是整個故事的一部分。

JESUS: A PORTRAIT

When we turn our attention to Jesus, what we find is the amazing portrait of someone who embodies the qualities of God Himself. In Jesus, "the whole fullness of deity dwells bodily." (Colossians 2:9)

耶穌:具體的描繪

當我們把注意力放到耶穌身上時，最令我們稱奇的是耶穌生動具體地表現了神的品質。歌羅西書2:9說：「神本性的一切豐盛，都有形有體地住在基督裡面。」

The portrait of Jesus is richly painted in the section of the New Testament called the Gospels: Matthew, Mark, Luke and John. Each is a written record of how Jesus lived, what he did, how he treated people, how he viewed power, fame and wealth, and what he thought and valued.

Jesus lived a perfect life by almost anyone's standards. He did not do anything a normal person would consider sinful. There is no vice that shows up in His character. There is no virtue that He did not have. The life of Jesus shines out as the ideal for all humanity.¹³

— Michael Green, *Who is This Jesus?*

Many misconceptions about Jesus depict a detached, mystical guru-type figure. Some imagine a young, naïve teacher who did not realize how much trouble he was creating by attacking the establishment. The Gospels portray someone completely different: compassionate and merciful, yet authoritative and intolerant toward hypocrisy and oppression. The insecurities and fears that plague most did not bind him. His elevated teaching was matched by his courageous actions. His heart was for the downtrodden and poor – the sick, the prostitutes, the thieves, and children, even daring to touch those who were considered loathsome and impure. He confronted powerful rulers, inspiring reformers such as Martin Luther King, Jr. and Gandhi. And he seemed to have an intimate knowledge of each person he encountered, eliciting responses showing that he somehow touched their deepest longings and desires.

The Gospels show that Jesus quickly established intimacy with the people he

《新約》裡的四本福音書豐富地描述了耶穌其人：《馬太福音》、《馬可福音》、《路加福音》和《約翰福音》。每一本都是目擊者的證詞，形容耶穌曾經如何生活、所作所為、如何對待人、如何看待權力、名利和財富、及他的想法和價值觀。

以絕大多數人的道德標準來看，耶穌的一生完美無暇。他沒有做過任何一般人會覺得是罪惡的事。他的人格沒有任何缺點，沒有任何美德是他所沒有的。耶穌是全人類的模範。

— 邁克爾·格林《耶穌是誰？》

許多人對耶穌存在誤解，認為耶穌是一位不易親近、神秘的大師級人物。另一些人把耶穌想象為一位年輕天真的老師，攻擊當權的宗教領導人而完全沒有發現這給自己所帶來的麻煩。但福音書裡所描繪的耶穌卻完全不是這樣，他仁慈而富有同情心，威嚴且不能容忍虛偽和壓迫弱小之事。常人所有的不安和恐懼都不會困擾他。他用無畏的行動宣揚他崇高的教導。他愛護窮困之人、病患、妓女、竊賊和兒童。他甚至毫不猶豫的碰觸那些被認為是污穢之人、遭唾棄之人。他能勇敢地面對掌權的統治者，從而激發後世的改革家如馬丁·路德·金及甘地。他對每個所遇之人都似乎有著深切的瞭解，能夠觸碰他們內心裡最深切的嚮往和渴望。

從福音書中，我們看到耶穌能在很短時間內親近所遇之人，不論是井旁的婦人、庭院裡

met. Whether talking with a woman at a well, a religious leader in a garden, or a fisherman by a lake, he cut instantly to the heart of the matter, and after a few brief lines of conversation these people revealed to Jesus their innermost secrets. People of his day tended to keep rabbis and "holy men" at a respectable distance, but Jesus drew out something else, a hunger so deep that people crowded around him just to touch his clothes.¹⁴

— Philip Yancey, *The Jesus I Never Knew*

THE IMPACT OF JESUS

Speaking on a strictly historical level, the impact that Jesus' life had on the history of mankind is unfathomable.

I know men and I tell you that Jesus Christ is no mere man. Between Him and every other person in the world there is no possible term of comparison. Alexander, Caesar, Charlemagne, and I have founded empires. But on what did we rest the creations of our genius? Upon force. Jesus Christ founded His empire upon love; and at this hour, millions of men would die for Him.

— Napoleon Bonaparte

If ever the Divine appeared on earth, it was in the Person of Christ...the human mind no matter how far it may advance in every other department, will never transcend the height and moral culture of Christianity as it shines and glows in the Gospels.

— Goethe

Christ is the most unique person in history. No man can write a history of the human

的宗教領袖或湖邊的漁夫，他都可以立刻切入他們顧慮的內心，使這些人跟他交談幾句後，就願意向他透露內心的秘密。當時的人總是與老師和「聖人」保持距離。但是耶穌卻引出他們內心的渴望，讓人們就算只能觸摸他的衣服也要靠近他。

— 楊腓力《耶穌真貌》

耶穌的影響

純粹從歷史的觀點來看，耶穌的生平對人類歷史所造成的影响是相當深遠的。

我了解人，所以我告訴你，耶穌基督非凡人。世人與他無法相比。亞歷山大、凱撒、查理曼和我都創立了帝國。但我們靠什麼呢？靠武力。耶穌基督靠著愛建立了他的帝國，而在此時此刻有百萬以上的人願意為他而死。

— 拿破崙一世

如果神的確曾出現於地球，那一定是透過耶穌……人類的頭腦不管在其他領域中如何進步，也永遠無法超越基督教在福音中所表達的至善至美和道德文化。

— 歌德

基督是歷史中最獨特的一個人。無人能記載

race without giving first and foremost place to the penniless teacher of Nazareth.

— H. G. Wells

— Calvin Miller, *The Book of Jesus*¹⁵

ONE SOLITARY LIFE

He was born in an obscure village, the child of a peasant woman. He grew up in still another village, where He worked in a carpenter's shop until He was thirty. Then for three years He was an itinerant preacher. He never wrote a book. He never held an office. He never had a family or owned a house. He did not go to college. He never visited a big city. He never traveled two hundred miles from the place where He was born. He did none of the things one usually associates with greatness.

He had no credentials but Himself. He was only thirty-three when the tide of public opinion turned against Him. His friends ran away. He was turned over to His enemies and went through the mockery of a trial. He was nailed to a cross between two thieves. While He was dying, His executioners gambled for His clothing, the only property He had on earth. When He was dead, He was laid in a borrowed grave through the pity of a friend.

Nineteen centuries have come and gone, and today He remains the central figure of the human race, and the leader of mankind's progress. All the armies that ever marched, all the navies that ever sailed, all parliaments that ever sat, all the kings that ever reigned, put together, have not affected the life of man on this planet so much as that one solitary life.

— James Allen Francis

人類歷史而不把這位一貧如洗，來自拿撒勒的老師擺在首位。

— H.G. 威爾斯

— 加爾文·米勒《耶穌之書》

獨特的一生

他是一個農婦的兒子，出生在一個無名的村莊。他在另一個村莊裡長大，在那裡做木匠活，一直做到三十歲。之後，他四處遊走，做了三年的傳道士。他從沒寫過任何一本書，也沒擔任過任何職位。他沒有成家也沒有房子，沒上過大學，沒去過大城市。他沒去過離出生地兩百英里以外的地方。他沒做過偉人通常會做的事。

除了自己之外，他沒有任何成就來證明自己。他三十三歲時，民眾開始反對他，朋友背叛他，他被交到敵人手中，經歷了荒謬的審判，最後被釘死在十字架上，釘在兩個盜賊中間。在他臨死時，執行死刑的士兵還下注，只為得到他唯一擁有的財產——身上的衣服。連他死後所下葬的墓穴也是朋友可憐他而借給他的。

十九個世紀後的今天，他仍然對人類有極大的影響，也是人類進步的先驅。所有軍隊、航海家、議會、君王等對人類影響加起來也不能與他一人相比。

— 詹姆斯·艾倫·法蘭西斯

Although his positive impact on history was unparalleled, Jesus remains one of the most controversial figures of history. Why?

雖然耶穌對歷史的正面影響是無與倫比，但他仍是史上最具爭議性的話題人物之一。為什麼？

A PECULIAR CLAIM

There is little controversy over the majority of facts surrounding Jesus' life. Moreover, there is widespread agreement that Jesus' teachings were sublime and that his life was exemplary. But wherever he went, Jesus kept making a peculiar claim about himself. He repeatedly stated that he was God in the flesh. One of the most startling things in the New Testament is Jesus' unmistakable claim to be the incarnate Son of God.

The most striking feature of the teaching of Jesus is that He was constantly talking about Himself...This self-centeredness of the teaching of Jesus immediately sets Him apart from the other great religious teachers of the world. They were self-effacing. He

奇特的宣稱

耶穌的人生大部分都沒有引起爭議。人們也普遍地同意耶穌有著崇高的教導和典範般的人生。但是不論到哪裡，他都一直奇特的宣稱自己，反覆說他是道成肉身的神。《新約》中最驚人的一點就是耶穌堅定地自稱為神之子。

耶穌教導中最突出的特點就是，他不斷地談論自己，這種以自我為中心的教導是耶穌與其他偉大的宗教創始者最大的不同。他們是自我批評，耶穌卻是自我提升。他們教導人自身以外的事物，說：「那是我所了解的真

was self-advancing. They pointed men away from themselves, saying, "That is the truth, so far as I perceive it; follow that." Jesus said, "I am the truth; follow me." The founder of none of the ethnic religions ever dared to say such a thing.¹⁶

— John Stott, *Basic Christianity*

It didn't take long for the people who knew Jesus to realize that He was making astounding claims about Himself. It became clear that His own claims were identifying Him as more than just a prophet or teacher. He was obviously making claims to deity. He was presenting Himself as the only avenue to a relationship with God, the only source of forgiveness for sins, and the only way of salvation...¹⁷

— Josh McDowell, *More Than a Carpenter*

If you think of these two words, Son and Father, they are a brilliant choice. Jesus was a human being, not God in disguise. But He was not only a human being: He shared God's nature. What better imagery than Father and Son? A son shares his father's nature, and yet has his own distinctness. And the intimacy between father and son can be the greatest in the world. Jesus claimed that shared nature, that shared intimacy with almighty God.¹⁸

— Michael Green, *Who is this Jesus?*

He kept pressing the question: "Who do you say I am?" He said that anyone who had seen him had seen God. He said that he came to find and redeem men and women who are lost. To the Jews, all these claims were blasphemous, and to the religious leaders, Jesus' blatant declaration of his divinity was reason enough for his execution.

理，跟隨它。」耶穌卻說：「我是真理，跟隨我。」其他民族宗教領袖沒人敢說出這種話。

— 約翰·斯托得《真理的尋索》

認識耶穌的人很快就會知道耶穌的自我宣稱很極端。他明確地聲稱自己不只是先知或者師，而是神。他自稱是與神建立關係的唯一路徑，唯一獲得寬恕的來源，唯一得救之道。

— 麥道衛《千載懸疑》

如果你思考這兩個稱呼：父親與兒子，你就會發覺它們是很恰當的選擇。耶穌是一個人，不是偽裝後的神。但他又不止是人：他有神的本性。還什麼比父子更好的比喻呢？兒子有父親的本性，但也有他自己的特點。而父親與兒子的關係是人世中最親近的。耶穌聲稱他與全能的神有此親密的關係。

— 邁克爾·格林《耶穌是誰？》

他不斷地問：「你說我是誰？」他說如果有任何人見過他，就等於見過了神。他說他是來尋找和救贖迷失的人們。對猶太人來講，這些宣稱都是褻瀆神的。而對當時的宗教領領袖來說，耶穌公然自稱為神這件事足以讓他獲得死罪。

Jesus' claim to be the Son of God was a claim to deity. This claim, accompanied by his insistent demand that people repent and follow him personally in order to be forgiven and receive eternal life, was what caused such a disturbance among the people of his day.

In addition, Jesus' assertion to divinity emerges when he boldly claims for himself what can otherwise be attributed only to God. Jesus not only accepted worship from people, but he even commended those who worshipped him. No good man would have done that.

Jesus' response would be mindboggling in any culture. But in Judaism it has the added significance that they were all passionate monotheists. They would not offer any kind of worship to any man or statue: only to God alone. The implications of Jesus' accepting worship are obvious. He knew it was His due. Humble though He was, full of love and service to all, He nevertheless knew who He was and where He had come from. "He had come from God and was going to God," as the apostle John put it [John 13:3].¹⁹

— Michael Green, Who is this Jesus?

I AM...

Significantly, Jesus made explicit claims to deity through his use of the words "I am."

In the words of Michael Green:

The force of these little words is often blunted in English translations because you can't just say, "I am": you need to say "I am he" or something of the sort. But "I am" is the most holy name of God Himself in the

耶穌自稱是神的兒子，也就等於自稱為神。在做出這一宣稱的同時，他還不斷地要求人們悔改並追隨他從而獲得饒恕和永生。這就是為何耶穌在當時社會裡導致那麼大的騷動的原因。

此外，耶穌宣稱自己有一些只有神才有的特性。耶穌不但接受他人的崇拜，甚至誇讚崇拜他的人。沒有任何一個好人會這樣做。

耶穌的回應在任何文化背景中都令人難以理解。但對崇拜一神論的猶太人來講，這又有了更深的意義。他們不會對任何人或雕像敬拜：唯獨對神。耶穌接受崇拜的含意是明顯的。他知道這是祂應得的。雖然祂很謙虛，充滿著愛心也樂意服務所有人，但他很清楚自己是誰，自己是從何而來。他正如使徒約翰在約翰福音13:3說的：「自己是從神出來的，又要回到神那裏去。」

— 邁克爾·格林《耶穌是誰？》

我是「自有永有者」.....

耶穌也很明確的用一些例如「我是自有永有者」的宣言聲稱自己是神聖的。

邁克爾·格林說到：

這些字眼在英文中常常無法詮釋，因你不能只是說「我是」而要說「我是誰」之類的話。但是「我是」（自有永有者）在《舊約》中是神最神聖的名字。他是生命之源，

Old Testament. He is the source of life, the everliving One. When Moses saw the bush burning without being destroyed in the deserts of Sinai, sensed God's presence, and dared to ask His name, the answer was "I am." That name for God was much revered in Israel.

That is exactly the claim we find Jesus making—the divine "I am." We find it in Jesus' conversation with the woman of Samaria [see John 4]. She wonders if Jesus could be the Messiah. He seems to correct her and says, "I am, I the one who is speaking to you..." (John 4:26)

There is a freak storm on the Sea of Galilee. The disciples, hardened fishermen, are terrified. They are even more terrified when they see Jesus walking on the waves. He says to them, "Take heart, I am. Have no fear." [see Matt. 14:22-33]. The divine name accompanies the divine action of stilling the storm.

Then, in debate with the Jews about Abraham, Jesus claimed that Abraham rejoiced to see His day. The indignant reply of His assailants was, "You are not yet fifty years old, and have you seen Abraham?" Jesus said to them, "Truly, truly, I say to you, before Abraham was, I am" [John 8:57-58]. We are told that they picked up rocks to hurl at Him. They knew quite well what He was claiming.

Again, at the height of His trial, when the chief priests charged Him with being the Messiah, Jesus replied with these two same little words, I am...He was using those words with all the depth of the Old Testament name of God behind them. Not just the Messiah but God in person. No wonder the chief priests tore their clothes and cried blasphemy.

永生之者。當摩西在西奈的沙漠，看到火中的荊棘沒有被燒毀時，他感受到神的存在而冒險問他的名字，神對他的答案就是「我是『自有永有者』」。這個對神的名諱在以色列是受到非常高的敬畏的。

這就是耶穌所自稱之名，神聖的「我是『自有永有者』」。耶穌在與撒瑪利亞女人的談話中，我們聽見了這個稱呼（參考約翰福音第四章）。她懷疑耶穌是不是真正的彌撒亞。他糾正她並說到：「我是，我這現在跟你說話的就是他.....」（約翰福音4：26）

加利利海上的風暴使得曾是漁民的門徒們驚恐萬分。當他們看到耶穌在海浪上行走時，更是驚嚇不已。耶穌對他們說：「放心吧！是我，不要怕。」（參考馬太福音14：22-33）。這神聖之名使得風暴奇跡般的平息。

後來，與猶太人爭論有關亞伯拉罕之事時，耶穌聲稱亞伯拉罕看見他的日子就歡喜。他的敵人憤怒的回答：「你還沒到五十歲，卻見過亞伯拉罕？」耶穌對他們說：「我實實在在告訴你們，亞伯拉罕出生以前，我是。」（約翰福音8：57-58）。這些猶太人聽了耶穌的回答後，拿起石頭要打他，因為他們很清楚耶穌的宣稱有何涵義。

在他受審的關鍵時刻，祭司長控告他是彌賽亞，耶穌的回答卻是這兩個字：「我是」。他用的這個字眼包含了《舊約》中人們對神深深的敬畏。這代表他不僅是彌賽亞，而是神本人。難怪祭司長撕開自己的衣服，指控他對神的褻瀆！

And finally, on that precious last evening He spent with His disciples, He foretold the way Judas would betray Him and said, "I am telling you this now, before it takes place, that when it does take place you may believe that I am he" (John 13:19). He wants, above all, for His followers to be sure of His identity.²⁰

— Michael Green, *Who is this Jesus?*

THE TRILEMMA

Jesus made extraordinary claims about himself. Yet people try to blunt the intensity of his words by saying that Jesus was just a respectable moral teacher. However, the problem is this: the distinct claims of Jesus to be God eliminate the possibility of him being merely a good moral teacher.

C.S. Lewis states the choices as follows:

I am trying here to prevent anyone saying the really foolish thing that people often say about Him: "I'm ready to accept Jesus as a great moral teacher, but I don't accept His claim to be God." That is the one thing we must not say. A man who was merely a man and said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic—on a level with the man who says he is a poached egg—or else he would be the Devil of Hell. You must make your choice. Either this man was, and is, the Son of God: or else a madman or something worse... You can shut Him up for a fool, you can spit at Him and kill Him as a demon; or you can fall at His feet and call Him Lord and God. But let us not come up with any patronizing nonsense about His

後來，他在與門徒相處的最後一天晚上，預言猶大將出賣他，並說：「現在，事情還沒有發生，我就告訴你們，使你們到時可以信我就是那一位」（約翰福音13：19）。他最希望的就是他的門徒能夠確定他的身份。

— 邁克爾·格林《耶穌是誰？》

耶穌身分的三種可能

耶穌為自己做過驚人的宣稱。但有人說他只是個值得尊敬的老師，並淡化了這些宣稱的嚴重性。然而，問題是因為他自稱為神，所以這讓他不可能只是個勸人為善的道德老師。

C.S.路易士列出以下幾種合理的選擇：

我這樣做，是希望我們別學他人，說些對耶穌的認識不夠智慧的話：「我願意承認耶穌是一位偉大的道德教師，但我不能接受他稱自己為上帝。」這種話不應出自我們的口。一個人若是凡人，說出像耶穌說的那些話，絕不會是偉大的道德教師。他若不是瘋子，像說自己是個荷包蛋一樣無理性，便是地獄中的魔鬼。你得自己做決定，相信這位耶穌過去和現在都是上帝的兒子，或者相信此人是瘋子，或者是比瘋子更壞的東西。你可以把他當笨蛋，叫他閉嘴，可以吐唾液在他身上，把他當邪魔宰了他。你也可以俯伏在他腳前，稱他為主為上帝。但千萬別自以為是，長自己志氣，護長護短地把他當成只是一位人間偉大的教師。他沒有留下絲毫可以

being a great human teacher. He has not left that open to us. He did not intend to.²¹

— C.S. Lewis, *Mere Christianity*

Confronted with the staggering claims Jesus made about himself, what are the possible options available to a genuine inquirer into his identity?

Was He a Liar?

If, when Jesus made His claims, He knew that He was not God, then He was lying and deliberately deceiving His followers. But if He was a liar, then He was also a hypocrite because He told others to be honest, whatever the cost, while He Himself taught and lived a colossal lie. More than that, He was a demon, because He told others to trust Him for their eternal destiny. If He couldn't back up His claims and knew it, then He was unspeakably evil. Last, He would also be a fool because it was His claims to being God that led to His crucifixion.²²

— Josh McDowell, *More Than A Carpenter*

Was He a Lunatic?

This view of Jesus, however, doesn't coincide with what we know either of Him or the results of His life and teachings. Wherever Jesus has been proclaimed, lives have been changed for the good, nations have changed for the better, thieves are made honest, alcoholics are cured, hateful individuals become channels of love, unjust persons become just.

讓我們這樣說他的餘地，他也沒有做偉大道德教師的打算。

— C.S. 路易士《返璞歸真》

面對耶穌對自己的驚人宣稱，他的身份有哪些合理的解釋？

他是騙子嗎？

如果耶穌知道自己不是神，卻自稱為神，他就是在說謊並且故意欺騙他的門徒。如果他是個騙子，他也就是個虛偽小人，因為他叫別人不管代價都要說實話，但他自己卻編出如此天大的謊言。不僅如此，他充滿邪惡，因為他教別人將永生的命運交於他手。如果 he 知道自己做不到他所宣稱之事，他就是邪惡無比的人。最終，他也是傻瓜，因為 he 因自稱為神而死在十字架上。

— 麥道衛《千載懸疑》

他是瘋子嗎？

這種解釋不符合我們對耶穌、他的人生教導和影響的了解，在每個得知耶穌的地方，生命獲得改善、國家取得進步、盜賊從良、病患得治、仇家改惡從善、不義之人變成仁義之士。

After all, it's possible to be both sincere and wrong. But we must remember that for someone to think himself God, especially in a fiercely monotheistic culture, and then to tell others that their eternal destiny depended on believing in him, is no slight flight of fantasy but the thoughts of a lunatic in the fullest sense. Was Jesus Christ such a person? Someone who believes He is God sounds like someone today believing himself Napoleon. Yet in Jesus we don't observe the abnormalities and imbalance that usually go along with being deranged. His poise and composure would certainly be amazing if He were insane.²³

— Josh McDowell, *More Than A Carpenter*

Was He Lord?

The only other alternative is that Jesus spoke the truth.

From one point of view, however, claims don't mean much. Talk is cheap. Anyone can make claims. There have been others who have claimed to be God. I could claim to be God, and you could claim to be God, but the question all of us must answer is, "What credentials do we bring to substantiate our claim?" In my case it wouldn't take you five minutes to disprove my claim. It probably wouldn't take too much more to dispose of yours. But when it comes to Jesus of Nazareth, it's not so simple. He had the credentials to back up His claim. He said, "Even though you do not believe Me, believe the evidence of the miracles, that you may learn and understand that the Father is in Me, and I in the Father."²⁴

— Paul E. Little, *Know Why You Believe*

的確，有人可能真心的相信謊言是真實的。但是，我們應當記住，如果一個人在強烈的一神論文化背景下認為自己是神，又教導他人永生的道路取決於對他的信仰，那麼這個人就不僅只是個做白日夢的人，而是一個實實在在的瘋子。耶穌是個這樣的人嗎？若有人自認為自己是神，那他就跟一個自認為自己是拿破崙一世的人一樣。但在耶穌身上，我們沒有看到一般精神病患的異常傾向或心理不平衡。如果他精神錯亂的話，他的冷靜和沉著是不可思議的。

— 麥道衛《千載懸疑》

他是救主嗎？

唯一剩下的可能就是耶穌說的是事實。

從某個角度來看，宣稱一些事情是沒什麼大不了的事。這樣的話誰都可以說。也有其他人說他們是神。我也可以說我是神，你可以說你是神，但我們要回答的問題是：「我們憑什麼來證明我們自己所說之事？」如果我聲稱我是神，不用五分鐘我就被揭穿。我想大概也不用花更多時間來揭穿你們的宣稱。但是說到拿撒勒的耶穌，事情就沒有那麼簡單了。他有足夠的證據來證明他的宣稱。他說，「雖然你不信我，但你應當信神跡的證據，這樣你好知道和瞭解天父是在我裡面，我也在父裡面。」

— 李德爾《你為何要信》

The New Testament clearly presents Christ as God...The Scriptures attribute characteristics to Him that can be true only of God. Jesus is presented as being self-existent, omnipresent, omniscient, omnipotent, and possessing eternal life.²⁵

— Josh McDowell, *More Than A Carpenter*

Please read the following accounts from the people who were closest to Jesus, some of whom were constantly in close proximity to him and able to observe him closely.

Matthew 16:16

Simon Peter replied, "You are the Christ, the Son of the living God."

John 11:27

She said to him, "Yes, Lord; I believe that you are the Christ, the Son of God, who is coming into the world."

John 20:26-29

²⁶ Eight days later, his disciples were inside again, and Thomas was with them. Although the doors were locked, Jesus came and stood among them and said, "Peace be with you." ²⁷ Then he said to Thomas, "Put your finger here, and see my hands; and put out your hand, and place it in my side. Do not disbelieve, but believe." ²⁸ Thomas answered him, "My Lord and my God!" ²⁹ Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet have believed."

《新約》明確地把基督稱為神。《聖經》用描述神的特徵來耶穌，耶穌被描述為自我存在、無所不在、無所不知、無所不能及擁有永恆的生命。

— 麥道衛《千載懸疑》

請看與耶穌最接近的人所說的見證，他們有些人一直在耶穌身邊，能夠仔細的觀察耶穌。

馬太福音16:16

西門·彼得回答說：「你是基督，是永生神的兒子。」

約翰福音11:27

她說「主啊，我信；我已經信了，你是基督，是神的兒子，是要到那世上來的。」

約翰福音20:26-29

²⁶過了八天，門徒又在屋子裡，多馬也和他們在一起。門戶都關上了。耶穌來了，站在他們中間，說：「願你們平安。」²⁷然後對多馬說：「把你的指頭放在這裡，看看我的手吧！伸出你的手來，探探我的肋旁！不要疑惑，只要信！」²⁸多馬對他說：「我的主！我的神！」²⁹耶穌說：「你因為看見我才信嗎？那些沒有看見就信的人，是有福的。」

How would you sum up all of the above testimony of who Jesus is? 你如何總結以上有關耶穌身份的見證？

Jesus' claims to divinity make it impossible for us to stay neutral – he is the wedge in humanity that goes through history, dividing mankind into two groups. Throughout history, many have been offended by Jesus' claims to be more than a man; yet many others have considered his claims and found them to be true. There are many men and women we find throughout history that either inspire or appall us. However, no other person demands a response from us like Jesus, not because of his exemplary character or impact, but because he makes this startling claim that he is God incarnate.

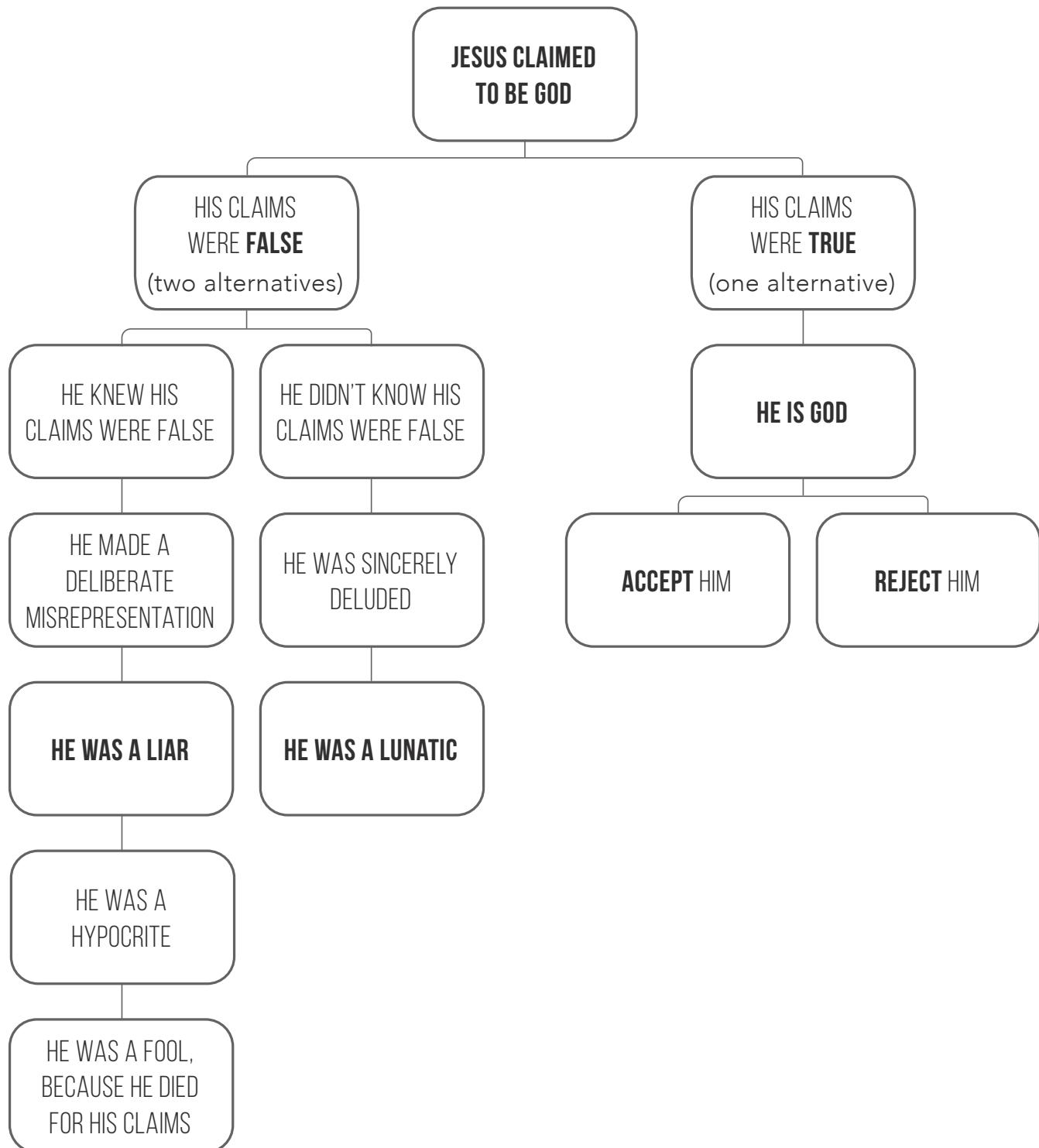
耶穌自稱為神，使我們對他的身份不能保持中立的態度。他歷來是人類的分歧點，把人類分成兩組。歷史中，許多人對耶穌宣稱自己為神感到憤怒。但也有許多人認真地思考他的宣稱，並判定其是正確的。歷史上有許多可敬可畏的人物，但是沒有任何人會像耶穌那樣要求我們對他作出回應，不是因為他模範般的人格和影響力，而是因為他驚人的宣稱自己是神的化身。

Why is it impossible to remain neutral with regard to Jesus? 為什麼我們無法對耶穌保持中立的態度？

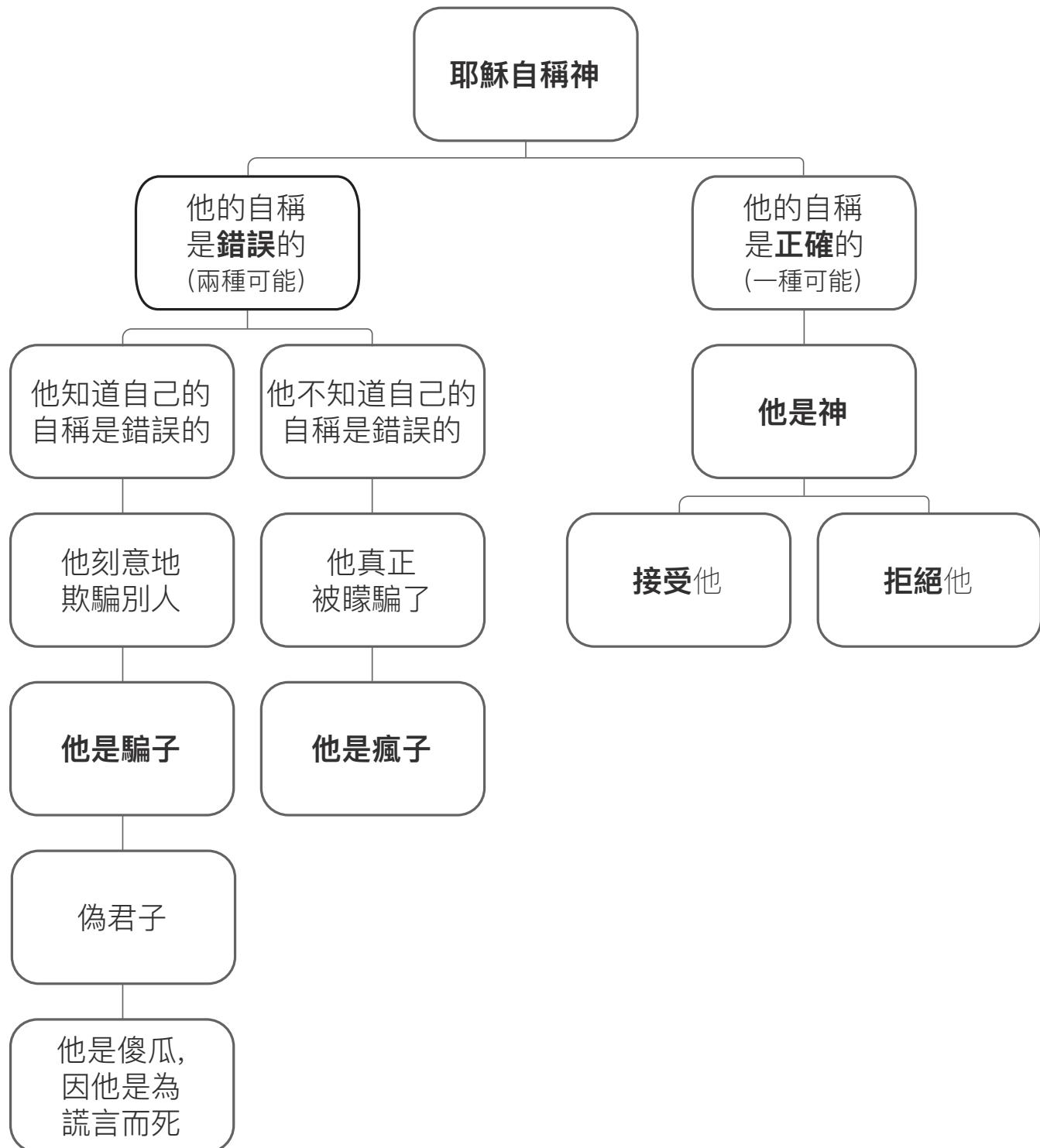
What is your response to Jesus' claim?

對於耶穌的宣稱，你有什麼回應？

So where do you find yourself on this chart regarding the identity of Jesus?



你对耶稣身份的看法为何，下面图表的哪个位置代表你的看法？



If this penniless preacher from Nazareth really is who he claimed to be, everything changes. Life cannot go back to business as usual: life's purpose, direction, and very meaning are utterly transformed. Not only that, Jesus came with a purpose that very much has to do with each of us. Did he come to eliminate world poverty, redistribute wealth, quell our racism and bigotry, or cure cancer? Jesus said, "For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many." Of all the great problems in society, Jesus pointed to our sins as the issue he has come to address. And the solution that he offers has impacted human history like none other.

What is your personal response to this week's material?

如果身無分文的拿撒勒傳道人真的是他所宣稱的那樣，所有的事情都會徹底改變。我們的生命無法像以前一樣：生命的目標、方向、意義都完全轉變了。不僅如此，他來到世上的目的和我們每個人都息息相關。他來是解救貧困、劫富濟貧、剷除種族歧視還是醫治癌症？耶穌說：「因為人子來，不是要受人服事，而是要服事人，並且要捨命，作許多人的贖價。」在所有巨大的社會問題中，耶穌指出了我們的罪是他所要解救的問題，他提出的解決方案在對人類歷史的影響上是空前絕後的。

你對本周所學的內容將如何作出個人回應？

ENDNOTES / 尾註

- 1 Buechner, Frederick. *The Magnificent Defeat*. s.l. : HarperSanFrancisco, 1985.
- 2 Ibid.
- 3 Boyd, Gregory. *Letters from a Skeptic*. s.l. : David C. Cook, 2008.
- 4 Kierkegaard, Soren. *Parables of Kierkegaard*. s.l. : Princeton University Press, 1989.
- 5 Craig, William Lane. *Reasonable Faith*. s.l. : Crossway Books, 1984.
- 6 Boyd, Gregory. *Letters from a Skeptic*. s.l. : David C. Cook, 2008.
- 7 Sheler, Jeffery L. *Is the Bible True?* U.S. News and World Report. 1999, Oct. 25.
- 8 Kenyon, Frederic G. *The Bible and Archaeology*. University of Berkeley : G. Harrap, 1940.
- 9 Lewis, C.S. *God in the Dock*. s.l. : Wm. B. Eerdmans Publishing, 1994.
- 10 Keller, Timothy. *The Reason for God*. s.l. : Riverhead Trade, 2009.
- 11 Neighbour, Ralph. *Survival Kit*. s.l. : Convention Press, 1994.
- 12 McDowell, Josh. *Evidence that Demands a Verdict*. s.l. : Here's Life Publishers, 1979.
- 13 Green, Michael. *Who is This Jesus?* s.l. : Regent College Publishing, 2007.
- 14 Yancey, Philip. *The Jesus I Never Knew*. s.l. : Zondervan, 2002.
- 15 Miller, Calvin. *The Book of Jesus*. s.l. : Touchstone, 1998.
- 16 Stott, John. *Basic Christianity*. s.l. : IVP Books, 2006.
- 17 McDowell, Josh. *More Than a Carpenter*. s.l. : Living Books, 2009.
- 18 Green, Michael. *Who is This Jesus?* s.l. : Regent College Publishing, 2007.
- 19 Ibid.
- 20 Ibid.
- 21 Lewis, C.S. *Mere Christianity*. s.l. : HarperSanFrancisco, 2001.
- 22 McDowell, Josh. *More Than a Carpenter*. s.l. : Living Books, 2009.
- 23 Ibid.
- 24 Little, Paul E. *Know Why You Believe*. s.l. : InterVarsity Press, 2008.
- 25 McDowell, Josh. *More Than a Carpenter*. s.l. : Living Books, 2009.

附錄C

宗教多元論

APPENDIX C RELIGIOUS PLURALISM

節錄自威廉·萊恩·克雷格博士的《基督怎麼會是通向神的唯一途徑呢?》

Abridged from "How Can Christ Be the Only Way to God?" by Dr. William Lane Craig

"How can Christianity claim that other religions are wrong?"

It is frequently asserted that it is arrogant and immoral to make any kind of exclusive religious claim because one must then regard all persons who disagree with one's own religion as mistaken. This appears to be a textbook example of the logical fallacy known as argument ad hominem, which is to try to invalidate a position by attacking the character of those who hold to it. This is a fallacy because the truth of a position is independent of the moral qualities of those who believe it. Even if all Christians were arrogant and immoral, that would do nothing to prove that their view is false. Not only that, but why think that arrogance and immorality are necessary conditions of exclusive religious claims? Suppose I've done all I can to discover the religious truth about reality and I'm convinced that Christianity is true, and so humbly embrace Christian faith as an undeserved gift of God. Am I therefore arrogant and immoral for believing what I sincerely think is true? Finally, and even more fundamentally, this objection is a double-edged sword. For the pluralist also believes that his view is right and that all those adherents to non-pluralistic religious traditions are wrong. Therefore, if holding to a view that many others

「基督教怎能聲稱其他宗教都是錯的？」

人們通常會斷言任何人堅持特殊主義的宗教教義都是傲慢和不道德的，因為他必然認為所有不認同他宗教的人都是錯的。這顯然就是教科書上的邏輯謬誤，就是被公認為人身攻擊(ad hominem)論據，因為它是以攻擊對方的人格來推翻他的立場。它之所以是謬論是因為一個立場的真諦與那些相信它的人的道德品質無關。即使所有基督教特殊主義都是傲慢和不道德的，也不能證明他們的觀點就是錯誤的。不僅如此，為什麼總要把傲慢和不道德套在特殊主義者的身上呢？假設我已經盡我所能來探討合乎事實的宗教真理，並且我確信基督教是真實的，所以我謙卑的接受基督教信仰為我不配得卻蒙神所恩賜的禮物。那我怎麼會因為自己真誠地相信真理而是傲慢和不道德呢？最後，而且是更基本的，這種反對是一把雙刃劍。因為多元論者也堅持他的觀點是正確的，而所有把持特殊主義宗教傳統的信徒都是錯誤的。因此，如果您堅持一個很多人不認同的觀點就表示您是傲慢和不道德的話，那麼多元論者本身也該被定在傲慢和不道德的罪下。

disagree with means you're arrogant and immoral, then the pluralist himself would be convicted of arrogance and immorality.

Or to give another example, it is frequently alleged that Christianity cannot be correct because religious beliefs are culturally relative. For example, if a Christian believer had been born in Pakistan, he would likely have been a Muslim. Therefore his belief in Christianity is untrue or unjustified. But this again seems to be a textbook example of what is called the genetic fallacy: trying to invalidate a position by criticizing the way a person came to hold that position. The fact that your beliefs depend upon where and when you were born has no relevance to the truth of those beliefs. If you had been born in ancient Greece, you probably would have believed that the sun orbits the Earth. Does that therefore imply that your belief that the Earth orbits the sun is false? Evidently not! And once again, the pluralist pulls the rug from beneath his own feet: had the pluralist been born in Pakistan, he would likely have been someone who believes in a non-pluralistic religion. Thus, on his own analysis his pluralism is merely the product of his being born in late twentieth century Western society and is therefore false or unjustified.

In these ways, the common pluralistic arguments against Christianity frequently found in literature can be shown to be rather unimpressive. Once we see through the thin pluralistic arguments, we can move from the endless uncertainty of pluralism and on to the business of actually seeking with the potential of finding some answers. Using our rationality to consider the evidence presented in this course, we can have hope that it is actually possible to have a reasonable amount of confidence in the truthfulness of a particular worldview, such as Christianity.

再舉一個例子，人們經常聲稱，基督教的特殊主義不可能是正確的，因為宗教信仰與文化相關。例如，如果一個基督信徒在巴基斯坦出生，他很可能會是一個穆斯林。因此，他的基督教信仰就是不真實的或不合理的。但是，這似乎又是一個教科書上所謂的遺傳謬論的例子。它試圖以批評一個人據有那個立場的方式來推翻這立場。您信仰取決於您在何時何地出生這個事實與這信仰的真實性無關。如果您出生在古希臘，您可能會相信太陽繞著地球轉。難道這就表明您若相惜地球圍繞太陽旋轉就是錯誤的或不合理的？顯然不是！再一次，多元論者拿起石頭打自己的腳：因為若一個多元論者出生在巴基斯坦，那麼他很可能是一個宗教主義者。如此，按照他自己的分析，他的多元論不過是他出生在二十世紀後期西方社會的產品，因此，是錯誤的或不合理的。

從這些方面，我們可以看到那些反對基督教特殊主義的論點是相當不起眼的。只要看穿這些膚淺的論點，我們就可以輕鬆地擺脫相對論永無止境的疑問，並進而能實際尋求和找到答案。透過我們的理性來考慮這講義所提供的證據和資訊，終有一天我們可以擁有足夠的信心來接受和相信基督教的世界觀。