

NEW LIFE 新的生命

Mark 馬可福音 15:40 - 16:8

USED 使用: Easter Day 2024 年復活節

The Russian author Leo Tolstoy wrote a book in his mid-50s called *A Confession*. It's an autobiographical story of his struggle with a mid-life existential crisis.

俄羅斯作家列夫·托爾斯泰在 50 多歲時寫了一本名為《懺悔錄》的書。這是一個關於他與中年生存危機鬥爭的自傳故事。

It describes his search for the answer to the ultimate philosophical question: "If God does not exist, since death is inevitable, what is the meaning of life?"

這書描述了他對終極哲學問題的答案的探索：「既然死亡是不可避免的，如果上帝不存在，那麼生命的意義是什麼？」

He wrote: *My question was the simplest of questions, lying in the soul of every man...a question without an answer to which one cannot live. It was: "What will come of what I am doing today or tomorrow? What will come of my whole life? Why should I live? Why wish for anything or do anything?" It can also be expressed thus: Is there any meaning in life that the inevitable death awaiting me does not destroy?*

他寫道：我的問題是最簡單的問題，存在於每個人的靈魂之中...若找不出這個問題的答案，一個人就無法生存。它是：「我今天或明天所做的事情會產生什麼結果？我的一生會有什麼成就？我為什麼要活著，為什麼要祈求什麼，或做什麼？」也可以這樣表達：生命中還有什麼意義是等待我的不可避免的死亡不會摧毀的嗎？

Death is the great interruption that tears apart relationships. It is the great schism ripping apart the material and immaterial parts of our being. Death is a great insult because it reminds us, as Shakespeare said, that we are worm food.

死亡是撕裂關係的巨大幹擾。是一場巨大的分裂，撕裂了我們存在的物質和非物質部分。死亡是極大的侮辱，因為正如莎士比亞所說，它提醒我們，我們全是蠕蟲的食物。

Death is hideous and frightening and cruel and unusual. Death is the great enemy. More than anything, it makes a claim on each of our lives. Many things elude us in life, but not death.

死亡是醜惡的、可怕的、殘酷的、不尋常的。死亡是最大的敵人。最重要的是，它對我們每個人的生命都有著影響。生命中很多事情是可避開，但死亡卻避不了。

Yet, in the modern world, we seem unwilling to talk about it and less prepared for it. Easter Day is the solution to it all. Easter Day declares that death has been conquered and life has meaning; even death itself has meaning.

然而，在現代世界，我們似乎不願意談論它，更不會去做好準備。復活節是這一切的解決方案。復活節宣告死亡已被征服，生命有意義，甚至死亡本身也有意義。

Welcome to the celebration of NEW LIFE at St Paul's. New Life has been our theme for this whole term.

歡迎來到聖保羅堂慶祝新生命。新生命是我們這整個季度的主題。

We have been in the New Testament letter of 1 Peter. 1 Peter opens with a bold statement of new life in Jesus Christ:

我們一直在看新約的《彼得前書》。《彼得前書》以在耶穌基督裡的新生命大膽的宣告開始：

Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead, and into an inheritance that can never perish, spoil, or fade. (1 Peter 1:3-4 NIV)

願頌讚歸於我們主耶穌基督的父上帝！他曾照自己的大憐憫，藉著耶穌基督從死人中復活，重生了我們，使我們有活的盼望，好得到不朽壞、不玷污、不衰殘、為你們存留在天上的基業(彼得前書 1:3-4)

In the lead up to today, we have been seeing what it means to live this new resurrected life in Jesus. How Jesus' resurrection changes everything for us.

在準備今天的主題中，我們一直在了解在耶穌裡過復活的新生命意味著什麼。耶穌的復活如何改變我們的一切。

1 Peter was written by one of Jesus' earliest followers. The same Peter is also the source of Mark's information for his biography of Jesus' life, death, and resurrection.

《彼得前書》是耶穌最早的跟隨者之一所寫。同一個彼得也是馬可寫有關耶穌生、死、復活的傳記的資料的來源。

As we have spent a term looking at new life in Jesus through Peter's eyes in his letter, now we are going to jump back and see where it all began with Peter.

正如我們花了一個季度透過彼得在信中的眼睛來看耶穌的新生命一樣，現在我們要跳回過去，看看彼得在这一切方面是從哪裡開始。

The resurrection of Jesus changed everything for Peter.

耶穌的復活改變了彼得的一切。

There are three CHANGES I want us to see this morning so that we might have the same hope and life that Peter declares.

今早我希望我們看到三項變化，這樣我們就能擁有彼得所宣告的同樣的希望和生命。

NEW MINDS 新思維

16:6 is a challenge to our minds: ***“Don't be alarmed,” he said. “You are looking for Jesus the Nazarene, who was crucified. He has risen! He is not here. See the place where they laid him.***

16:6 對我們的思想是一個挑戰：**那年輕人對她們說：「不要驚慌！你們尋找那釘十字架的拿撒勒人耶穌，他已經復活了，不在這裏。來看安放他的地方。」**

The challenge to our minds is that Jesus came back to life after his execution. The fact that Jesus was crucified is not unusual.

對我們思想的挑戰是耶穌在被處死後復活了。耶穌被釘十字架的事實並不罕見。

Around Jesus' time and place there were dozens of little movements where the leader declared themselves to be the Messiah as Jesus himself did.

在耶穌所處的時代和地點，發生了許多小運動，其中的領導人宣稱自己是彌賽亞。正如耶穌自己所做的那樣。

In almost every case, the leader of these groups was killed, executed, and the movement collapsed. With the leader dead, everyone simply went home. That was it.

幾乎在每一個案例中，這些團體的領導人都被殺害、處決，運動也跟著崩潰。領導死了，大家就回家了。就是這樣。

Only the movement led by Jesus didn't collapse after the death of the leader. It exploded.
只有耶穌領導的運動在領袖過世後沒有崩潰。它爆炸了。

Within two hundred years, it was dominant in the Roman Empire and is today the largest and most widespread culturally and geographically of all religious faiths.
在兩百年之內，它在羅馬帝國佔據主導地位，並且在今天是所有宗教信仰中規模最大、文化和地理分佈最廣的。

So, what made it different? The Bible says that after Jesus was killed, he came back to life and appeared to his followers.

那麼，是什麼讓它與眾不同呢？聖經說，耶穌被殺後，他復活並向他的追隨者顯現。

The resurrection is why Christianity exploded.
復活是基督教爆發的原因。

This is 2024, and this really challenges our minds and assumptions.
現在是2024年，這確實挑戰了我們思想和假設。

The thing is, though, if we want to reject the resurrection, then we must come up with an alternative explanation as to why and how this one little movement exploded like it did when others didn't.
但問題是，如果我們想否定復活，那麼我們必須想出另一種解釋，去解釋為何這一小小的運動會有這樣的爆發而其他沒有。

What are the historically plausible alternatives? Simply saying *I've never seen a dead person come back to life is not an answer.*
歷史上可行的替代方案是什麼？僅僅說我從未見過死人復活並不是一個答案。

One accusation is that the gospel accounts of Matthew, Mark, Luke, and John are not reliable.
其中一項指控是馬太福音、馬可福音、路加福音和約翰福音的記載不可靠。

There is a temptation to call the historical documents legends. Mark doesn't allow us to get away with that accusation so easily.
人們通常有一種將歷史文獻稱為傳奇的誘惑。馬可不允許我們輕易使用這項指控。

Three times in eight verses - in Mark 15:40, 15:47 and 16:1 - Mark writes down the names of the eyewitnesses who saw it all. ***Mary Magdalene, Mary, the mother of James, and Salome.***
馬可在八節經文中，三次寫下了，《馬可福音》15:40、15:47和16:1，目睹這一切的目擊證人的名字，***抹大拉的馬利亞、雅各的母親馬利亞和撒羅米。***

Why THREE TIMES? The answer of one scholar who understands a whole lot more than I do about ancient historiography is that this has all the marks of the way historians did history.
為什麼是三次？一位比我更了解古代史學的學者的回答是，這具有歷史學家研究歷史的方式的所有特徵。

These women are described as eyewitnesses. Notice 15:40: ***Some women were watching.*** And again to 15:47: ***Mary Magdalene and Mary the mother of Joses SAW where he was laid.***

這些婦女被描述為目擊者。看 15: 40, 還有些婦女遠遠地觀看。又在 15:47, 抹大拉的馬利亞和約西的母親馬利亞「都看見」安放他的地方。

Then, in 16:4, *when they looked up, they saw that the stone, which was very large, had been rolled away.*

然後在 16:4, 她們抬頭一看, 看見石頭已經滾開了, 原來那石頭很大。

Then, in v5: *As they entered the tomb, they saw...* Then, at the end of v6, *see the place where they laid him.*

然後在第 5 節, 她們進了墳墓, 看見...然後在第 6 節末尾, 來看安放他的地方。

Mark sees these women as clear eyewitnesses to the death, burial, and resurrection of Jesus. All three events.

馬可認為這些女人是耶穌的死亡、埋葬和復活, 所有三個事件的明確目擊者。

This by itself is slam-dunk proof that the resurrection is history.

這本身就有力地證明了復活已經成為歷史。

One of the strongest early arguments **against** the resurrection is that the accounts of the resurrection are based on the eyewitness testimony of women.

反對復活的早期最有力的論點之一是, 復活的敘述是基於婦女的目擊證詞。

A 2nd-century Greek philosopher named Celsus wrote that the resurrection was a lie because women were eyewitnesses, and women were regarded as hysterical and unreliable.

希臘哲學家塞爾蘇斯在 2 世紀寫道, 復活是一個謊言, 因為目擊證人是女性, 而女性被認為是歇斯底里和不可靠。

In ancient cultures, a woman's testimony was not regarded as factual. They couldn't even testify in court.

在古代文化中, 婦女的證詞不被視為事實。他們甚至不能在法庭上作證。

If Mark were making this all up, if the Christians were making up these stories, then they would never have put women in as the only eyewitnesses to Jesus' empty tomb.

如果馬可編造了這一切, 如果基督徒編造了這些故事, 那麼他們就永遠不會讓婦女成為耶穌空墳墓的唯一目擊證人。

If you want people to be convinced of something that didn't happen, you don't shoot yourself in the foot at the first turn.

如果你想讓人們相信一些沒有發生的事情, 你就不會一開始就搬石頭砸自己的腳。

Mark has written this as a historical documentation of actual events that challenge the way we see the world.

馬可把這本書寫成一本歷史文獻, 記錄了挑戰我們看待世界的方式的真實事件。

Okay, this stuff is written as history, but maybe they got the facts a little muddled up.

好吧, 這些東西被寫成歷史, 但也許他們把事實搞得有點混亂了?

Ancient people were a little gullible about miracles. They don't have our modern developed mind. We've learnt a thing or two in the past 2000 years.

古代人對奇蹟更容易被騙。他們沒有我們現代發達的頭腦。我們在過去的 2000 年裡已增長了我們的學識。

That is, of course, assuming their worldview was open to the idea of resurrection. But it wasn't. 當然，這是假設他們的世界觀對復活的想法持開放態度。但事實並非如此。

Jesus told his disciples quite clearly, and on several occasions that he will die and rise again on the third day.

耶穌多次清楚地告訴他的門徒，他將死並在第三天復活。

The third day after his death arrives and it seems that no one was expecting a resurrection. 第三天到來，似乎沒有人在期待復活。

The women had bought spices to anoint a dead body because they were NOT expecting a resurrection.

婦女們買了香料來膏抹屍體，因為她們並不期待復活。

The disciples weren't sitting around at breakfast pondering: *ahhh, it's the third day!?!..... Maybe we ought to go look; what could it hurt?*

門徒們並沒有坐在一起吃早餐思考，啊啊，這是第三天了！？…也許我們應該去看看，能有什麼傷害？

It even says the three women were wondering who was going to open the tomb for them. They were expecting the tomb to be closed.

甚至說這三個女人想知道誰要替我們把石頭從墓門滾開呢。他們預計墳墓會是關著的。

It was as impossible for them to believe as it is for us today.

對他們來說，就像今天對我們來說的一樣，是不可能相信。

Their first thought at seeing the empty tomb was not resurrection but that someone had stolen his body.

他們看到空墳墓的第一個念頭不是復活，而是有人偷走了他的身體。

If you have doubts about the resurrection, so did they, but they let the evidence challenge their worldview.

如果你對復活有疑問，他們也有疑問，但他們讓證據挑戰他們的世界觀。

If we want to dismiss the resurrection as a fallacy, we must at least come up with an alternative, historically plausible, reason why this little rag-tag group exploded to all corners of the globe and changed the world for over 20 centuries.

如果我們想將復活視為一個謬論，我們至少必須想出一個替代的、歷史上合理的理由來解釋為什麼這個小小的烏合之眾會爆炸到全球各個角落，並在 20 多個世紀裡改變了世界。

We also must come up with an alternative, historically plausible, explanation of what happened with the body of Jesus.

我們也必須對耶穌屍體所發生的事情提出一種替代的、歷史上合理的解釋。

The Christians, the Romans, and the Jews all agreed that the tomb where they laid Jesus dead was empty after three days.

基督徒、羅馬人和猶太人都一致認為，埋葬耶穌的墳墓三天後就空了。

We also must come up with an alternative, historically plausible reason why hundreds of people claimed to have seen him resurrected.

我們還必須想出一個替代的、歷史上合理的理由，解釋為什麼數百人聲稱看到復活了的他。

And why the opponents of Christianity couldn't produce a body, and why these early Christians joyfully gave their lives to see this message of the resurrected Jesus spread through the world.

以及為什麼基督教的反對者無法交出一個屍體，以及為什麼這些早期的基督徒欣喜地獻出自己的生命來看到耶穌復活的信息傳播到世界各地。

The resurrection of Jesus Christ is a historical reality, not a mere symbolic hope. For it to really change the course of our lives, it must be real, not a mere feel-good factor of good things coming out of bad things.

耶穌基督的復活是一個歷史事實，而不僅僅是一個像徵性的希望。要真正改變我們的生活軌跡，它必須是真實的，而不僅僅是壞事中產生好事的令人感覺良好的因素。

NEW HEARTS 新心

If we do allow our minds to be challenged, then we will discover a deep **mercy and grace that will produce NEW HEARTS.**

如果我們確實允許我們的思想受到挑戰，那麼我們就會發現一種深刻的憐憫和恩典，從而產生新的心。

We see the word of grace in 16:7: *go, tell his disciples and Peter, 'He is going ahead of you into Galilee. There you will see him, just as he told you.'*

我們在 16:7 看見恩典之道，你們去，對他的門徒和彼得說：『他要比你們先到加利利去，在那裏你們會看見他，正如他從前所告訴你們的。』

Why does Peter get a special mention? Because there is hardly a greater story of such spectacular failure as Peter's.

為什麼彼得會得到特別提及？因為沒有比彼得的失敗更壯觀的故事了。

Just after Jesus is arrested, Peter disowns Jesus three times.

耶穌被捕後不久，彼得三次不認耶穌。

Only hours earlier, he boldly, proudly declared that even if he were the last one standing, he would never deny Jesus. It is a public oath that he will die before denying Jesus.

就在幾個小時前，他還大膽、自豪地宣稱，「雖然眾人跌倒，但我不會。」這是一個公開的誓言，就是必須和他同死，也絕不會不認耶穌。

Within hours, before the rooster crows twice, he does the very thing he said he would never do.

幾個小時之內，在公雞叫兩聲之前，他做了他說過他永遠不會做的事情。

Not only that, he does it three times. He can't say he was caught off guard. His denial of Jesus was the real him.

不僅如此，他還重複了三次。他不能說他措手不及。他對耶穌的否認才是真正的他。

Later that night, as Jesus is in the trial of his life, Peter is standing outside around a fire. Twice, he denied being a follower of Jesus.

那天晚上晚些時候，正如耶穌被判死刑那時，彼得站在外面的火爐旁取暖。他兩次否認自己是耶穌的跟隨者。

Then, on the third occasion, we read: *He began to call down curses, and he swore to them, "I don't know this man you're talking about." Immediately, the rooster crowed...and he broke down and wept.*

然後在第三次我們讀到時：彼得就賭咒發誓說：「我不認得你們說的這個人。」…立刻，雞叫了第二遍。…他就忍不住哭了。

The word for a curse there means he cursed someone or something. He wasn't calling curses down on himself.

「賭咒」一詞意味著他詛咒某人或某物。他沒有詛咒自己。

He is trying to deflect suspicion, so it is most likely that he cursed Jesus Christ in public. It is one of the most horrendous betrayals ever been written.

他是為了轉移嫌疑，所以很可能他在公開場合詛咒了耶穌基督。這是有史以來最可怕的背叛之一。

The minute the rooster crows, the magnitude of what he had done breaks into his heart, and he breaks down.

立刻，公雞叫了，他所做的事情的嚴重性就觸動了他的心，他崩潰了。

Peter is part of a shame and honour culture. He has broken an oath and put his own needs over his master. He has shamed himself in a way that can never be repaired.

彼得生活在恥辱與榮譽的文化中。他違背了誓言，將自己的需要置於主人之上。他以一種永遠無法彌補的方式羞辱了自己。

This is the leader of the early Christian movement. He is the source of what we are reading in Mark's gospel.

這是早期基督教運動的領袖。他是我們在《馬可福音》中所讀到的內容的來源。

This is Peter, who is letting us see how shameful he is.

這是彼得，讓我們看到他是多麼可恥。

If the word to the women was simply *go and tell the disciples*, and they relayed that message to the disciples, Peter might have concluded that it didn't apply to him - *you guys go, that can't mean me, not after what I've done.*

如果對婦女們說的話只是簡單地你們去，對他的門徒說，而她們又把這個信息轉達給門徒們，彼得可能會得出結論認為他是不包括在內…你們去吧，在我做了那件事之後，應該不會算我在內。

Peter was the biggest screwup. The good news of Christianity is that salvation is by grace alone. Other religions say it is our work, effort and strength.

彼得是最大的失敗者。基督教的好消息是救贖只能單靠恩典。其他宗教說是靠我們的工作、努力和能力。

Salvation comes to us by the weakness of Jesus Christ dying for us on the cross. He was abandoned by all, including his Father, not just Peter. It was God's plan, not an accident of history.

救恩臨到我們是靠耶穌基督在十字架上為我們死的軟弱。他被所有人拋棄，不僅僅是彼得，而且包括他的天父。這是上帝的計劃，而不是歷史的偶然。

Salvation comes to us through Jesus when we admit our inability, weakness, and failure when we admit we need a saviour.

當我們承認我們的無能、軟弱和失敗，當我們承認我們需要救主時，救恩就會透過耶穌臨到我們。

Salvation comes into our lives when we die to ourselves and repent. It feels like a death to admit our failure, but the resurrection is the guarantee that we are forgiven.

當我們向自己死並悔改時，救恩就會進入我們的生命。承認自己的失敗就像死亡，但復活是我們得到寬恕的保證。

When a criminal completes his jail sentence, they fully, completely, and totally satisfy the sentence. When they walk out of prison, the law has no more claim on them. They are free.

當罪犯服完刑期後，他們就完完全全地履行了判決。當他們走出監獄時，法律對他們不可再有任何指控。他們是自由的。

Jesus Christ came to pay the penalty for our crimes against God, but on Easter Day, he walked out free, having satisfied it fully.

耶穌基督來為我們對上帝所犯的罪付出代價，在復活節那天，他完全滿足了罪責，自由地走了出來。

In Jesus, God has stamped "PAID IN FULL" right across history so that no one can miss it...the resurrection is the historical proof of that deep spiritual reality.

在耶穌裡，上帝在歷史上刻下了「已全額付款」的印記，這樣就沒有任何人會錯過它……復活是這深刻的屬靈現實的歷史證明。

In Mark we don't know what was next for Peter, but we do find out at the end of John's gospel. There is hardly a greater proof of the effect of the resurrection than on the shores of Galilee, where Jesus restores Peter.

在《馬可福音》中，我們不知道彼得接下來會發生什麼，但我們在《約翰福音》的結尾確實知道了。沒有什麼比耶穌在加利利海的岸上使彼得復活更能證明復活的效果了。

This encounter between Jesus and Peter is set up by Jesus to be around a fire. The last time he was here he was denying Jesus.

耶穌安排耶穌和彼得之間的這次相遇在火旁的。上次他在同樣的地方，他不認耶穌。

Jesus asked him if he loved him more than these. The other disciples. It wasn't that long ago that Peter said that even if all these fall away, I won't.

耶穌問他你愛我比這些(其他的門徒)更深嗎？不久前彼得還說，雖然眾人跌倒，但我不會。

Peter doesn't answer the question. He just says, 'I LOVE YOU'. Jesus asks him the question three times.

彼得沒有回答這個問題。他只是說，「你知道我愛你」。耶穌問了他三次這個問題。

Jesus is helping Peter die a death. Peter dies of his own self-sufficiency. Every time Jesus asks the question, he reminds him of his moral failure.

耶穌正在幫助彼得死。彼得向自己的自給自足死。耶穌每次問這個問題，都是在提醒他道德上的失敗。

But but but, every time, Jesus picks him up and sets his life in a new direction. He gives him the mission of leading the early Christian movement.

但是，但是，但是，每次耶穌都會把他抱起來，把他的生命定上新的方向。他賦予他領導早期基督教運動的使命。

Nothing would make Peter more effective for this role than his own moral failure plunged into a sea of Jesus' grace. This is his new life.

沒有什麼會比彼得把自己在道德上的失敗墜入耶穌恩典的海洋中更能使他有效地實行他的角色。這就是他的新生命。

NEW LIVES 新生命

If we allow the evidence to give us new lives and Jesus' grace and forgiveness to give us new hearts, then the result will be a NEW LIFE of meaning and purpose.

如果我們讓證據給我們新的生命，讓耶穌的恩典和寬恕給我們新的心，那麼結果將是一個充滿意義和目的的新生命。

Mark shockingly ends his gospel account: *Trembling and bewildered, the women went out and fled from the tomb. They said nothing to anyone because they were afraid.*

馬可以令人震驚的方式結束了他的福音記載：於是她們出來，從墳墓那裏逃走，又發抖又驚訝，甚麼也沒有告訴人，因為她們害怕。

The resurrection is such great news; how could you not shout it out? The resurrection is the answer to our deepest longing...to live life well forever!

復活這麼大好的消息，你怎麼能不大聲喊出來呢！復活是我們的生命中最深切渴望的答案……永遠過著美好的生活！

With Tolstoy, one of the reasons it is so hard to suffer is that we think that this physical world is it, and when you lose it, you lose the best and most precious thing.

對托爾斯泰來說，痛苦如此難以忍受的原因之一是我們認為這個物質世界就是一切，當你失去它時，你就失去了最好、最珍貴的東西。

The resurrection means that this is not it. There is more to come. The resurrection means that God is going to perfectly remake this world.

復活意味著這個世界和人的一生不是所有的一切。還有更多的事情要發生。復活意味著神將完美地重塑這個世界。

This is hope for the wheelchair-bound and the person with crippling emotional pain.

這對坐輪椅的人和遭受嚴重情感痛苦的人來說是希望。

No religion in the world, except biblical Christianity, promises us new and perfect minds, hearts, bodies and a perfect world forever.

除了符合聖經的基督教之外，世界上沒有任何宗教能夠向我們許諾新的、完美的思想、心靈、身體和永恆的完美世界。

When people turn the resurrection into a metaphor of new life and growth through suffering, they gut Christianity of its hope.

當人們把復活比喻為新的生命和透過苦難成長時，他們就剝奪了基督教的希望。

The resurrection, as a nice symbol, has no power to change anything! It doesn't offer hope. But the historical, physical resurrection of Jesus changes everything.

復活作為一個美好的象徵並沒有改變任何事情的力量！它不提供希望。但耶穌歷史上的、肉身的復活改變了一切。

If you know that this is not the only tangible, concrete life, who cares what people do to you.

如果你知道這不是唯一有形的、具體的生命，有誰會在乎他人如何對待你。

The resurrection makes you free from this life enough to be brave and courageous and sacrificial and generous and patient and joyful.

復活使你從今生中解脫出來，足以變得勇敢、勇敢、犧牲、慷慨、耐心和快樂。

The resurrection means you can face the worst things in life with joy and hope.

復活意味著你可以帶著喜樂和希望面對生命中最糟糕的事情。

The resurrection means you can give yourself to serving God in this world that he loves and is redeeming and remaking through the Lord Jesus.

復活意味著你可以在這個神所愛的，並透過主耶穌來救贖和重塑的世界中奉獻自己去服事神。

Many people have a take-it-or-leave-it approach to Christianity. There are bits that they like but other bits they don't like.

許多人對基督教持「要麼接受，要麼放棄」的態度。有些部份他們喜歡，但有些部份他們不喜歡。

But if the resurrection of Jesus happened, then we must accept everything he said. If, however, it didn't happen, why on earth worry about anything he said?

但如果耶穌復活了，那麼我們就必須接受祂所說的一切。然而，如果事情沒有發生，那又何必擔心他所說的任何話？

The issue on which everything hangs, including Tolstoy's question of meaning, is whether Jesus rose from the dead or not.

一切懸而未決的問題，包括托爾斯泰的意義問題，都是指耶穌是否從死裡復活了。

If it is true, then we can't live our lives any way we want, nor, however, do we need to fear anything, including death. There is no power like the resurrection to give us a NEW LIFE to navigate life and death with poise.

如果是真的，那麼我們就不能隨心所欲地生活，但是，我們也不需要害怕任何事情，包括死亡。沒有任何力量能像復活一樣給予我們新的生命，讓我們能夠泰然自若地駕馭生與死。