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FEATURE: “The Two Altars” – Wayne M. Becker
(Last in SERIES of 2)
“两个圣坛” — 韦恩.M.贝克
(系列之二)

VOICE: On our last program we learned the chemicals in your body can be put together in ways that make them worth 97 cents – or in ways that make them worth 6 million dollars.

我们在上次节目中一起了解了计算我们体内化学元素价值的两种方法，一种结果是\$0.97，还有一种是六百万美元。

PROF.: Today we hear from a man who refused thousands of dollars to write a book. He'll explain why.

我们今天节目的主人公曾拒绝了几千美元的稿费，他今天来要告诉我们为什么。

TAPE: THEME AND ANNOUNCEMENT

主题和申明

VOICE: Dr. Wayne Becker is professor of zoology at the University of Wisconsin in Madison, Wisconsin.

On our previous broadcast he began discussing a book that called the human race, *The Naked Ape*. He said in the materialistic view, there is no value,

purpose or meaning beyond our physical bodies. If God doesn't exist, our lives began with nothing but chance, and they end with nothing but despair.

But Prof. Becker sees a happier alternative. Today he continues his lecture, "Man: Naked Ape and Nothing More?"

韦恩·贝克博士是威斯康星大学的动物学教授。

在前一次的节目中，贝克教授开始和我们一起讨论一本书，书中称人类是无助的猿类。他说从唯物主义角度来看，我们的存在是没有价值，没有目标，也没有意义的。如果没有神，我们的生命只是从偶然中来，往绝望中去。

但是贝克教授看到的是一条让人开心的路，今天，他会继续他的讲座内容：

“人类：无助的猿类？是？不是？”

PROF.: “A Christian worldview...must begin with the basic idea of a God – a purposeful, caring God by whom man and nature were created and apart from whom man can never be fully understood. ...It is our basic presupposition, the basis on which our worldview rests.”

“一个基督徒的世界观...一定要始于对神的基本认识——这是一位慈爱的神，他创造了天地和人，离了神，人类永远无法弄明白自己。...这是我们的基本设想，也是我们世界观的基础。”

VOICE: How would you answer someone who says you're assuming too much?

如果有人认为您假想得太多，您会怎么回答他呢？

PROF.: Prof. Becker answers, quote, “It is apparently easier for many to profess almost unlimited faith in a random collision of atoms than in a caring God. Let me illustrate with an exchange of correspondence¹ from my own file cabinet. A few years ago I was corresponding with a publisher who wanted me to write a textbook on cellular biology. ...We were at the stage where I had received a fairly detailed position paper, laying out their thoughts on the ‘ideal’ cell-biology book as they conceived² it.”

贝克教授回答说：“很明显，对于很多人来说，他们很容易相信原子大爆炸学说，而不愿意去相信有一位慈爱的神。让我用文件柜里的一封信做一个详细的解说。几年前，我和一位出版商通信，他希望我能编写一本关于细胞生物学的教材，我们的讨论进展得不错，我还收到了一份报告，报告中详细描述了他们构想中的细胞生物学教科书。”

VOICE: Here’s where his worldview cost him a profitable writing assignment.

到了关键点，为什么他的世界观让他付出了一笔丰厚稿酬的代价。

PROF.: “After...several pages of detailed descriptions of content and design, I came across this intriguing paragraph under the heading, *Origin of Life*: ‘Topics to be discussed: cosmology, formation of earth, primeval soup,³ first cells. This is usually far too briefly discussed, if at all. This text⁴ should contain as explicit and detailed an

1 Letters that he has sent and received.

2 Thought about; described what would make the book ideal, in their opinion.

3 The theory that non-living chemicals transformed themselves into the first living cell. Russian scientist Alexander Oparin was one of this theory's originators.

4 Textbook; the book used as the main informational book in a class.

account of the process as the latest findings make possible, ...though he should be warned of the uncertainty inherent in studies of life's origins. *This discussion could also make clear why God is an unnecessary hypothesis.*”

“我在阅读了几页关于内容和设计的详细资料后，看到了这个让人颇感兴趣的章节，题目是：生命的起源，该章节中预备介绍宇宙学，地球构造，原始混沌状态，以及第一个细胞的形成。这个话题，一旦提起讨论，就不会是蜻蜓点水，一带而过。在生命起源的过程中，暗含很多不确定因素，这会在书中有明白的介绍，包括与此话题有关的任何最新学说。这个讨论也会让我们弄明白一个问题，就是为什么神是一个不必要的假设。”

VOICE: So a publisher wanted to include atheistic philosophy in a scientific textbook.
所以出版商希望能在科普教科书中介绍无神论。

PROF.: Yes. Prof. Becker continues, quote, “I replied with a lengthy letter, and concluded: ‘One final point: I find myself profoundly disturbed by the comment ...that ‘this discussion could also make clear why God is an unnecessary hypothesis.’ A biology text has a responsibility to present...our current under-standing on possible explanations concerning the origin and evolution of life forms, and I would attempt seriously so to do.

“It has...no right whatever to theological pronouncements which are purported⁵ to derive⁶ from such a discussion. That a speculative consideration of

5 Claimed.

6 Develop, come logically from.

primeval soup⁷ should lead to a summary dismissal⁸ of a theistic viewpoint strikes me not only as untenable⁹ and irrelevant, but also as sadly absurd.¹⁰ I could in no way contribute to a textbook which purports to draw theological conclusions from pseudo-scientific speculation.

“You might...wish to consider the appropriateness of a note of praise that God in His infinite wisdom and patience has not yet seen fit to declare **you** an unnecessary hypothesis.”

是的。贝克教授又说：“我就回了一封很长的信，告诉他们：‘最后一点：我发现自己被那结束语弄得很糊涂，就是‘这个讨论会让我们弄明白为什么神是一个不必要的假设。’既然是生物学课本，是有责任表达清楚对生命起源以及进化的所有可能的解释，和我们当前状况下，对这些解释的理解，不应该有所偏颇。而我也一直很严肃在努力这么做。’

无论如何，从这个讨论中是无法得出一个没有神的结论，这不符合神学论点的。认为世纪初的混沌状态会导向一个没有神的世界观，这种投机想法本身就让我觉得不仅站不住脚，而且还很可笑。这本书打算从伪科学观察中得出神学结论，我不可能把我的时间花在这样一本书的编写上。

你也许希望想用一個合适的褒义词，来表达这么一种观点，那就是这位无限智慧忍耐的神觉得还不需要你宣称这只是一个无关紧要的假设而已。”

7 The kind of liquid Darwin imagined in his “warm little pond,” where he speculated that non-living chemicals transformed themselves into living substances that later became cells.

8 Discarding, throwing away.

9 Unable to be proven logically.

10 This sentence could be rewritten more simply: You are asking me to take a speculative hypothesis and tell readers that it is a proven fact, and then use this wild guess as a pretext to throw out the possibility that

VOICE: In other words, he told the editor that God had the power to put him out of existence, but that words in a textbook could not decree God out of existence.

换句话说，也就是他告诉编辑神的大能可以让他消失，但是教科书中的词语是无法否认神的存在的。

PROF.: Yes. Atheists sometimes get confused on that point.

Dr. Becker continues, quote, "Let's look at what the...Christian alternative says: First, the past. Here we turn not to the chance and necessity of Monod, but to the creative power of a sovereign, caring God. ...When I as a biologist look through the electron microscope into a sub-cellular world hundreds of thousands of times smaller than I can see with the unaided eye, I find myself awed and amazed at the intricacy of design and the marvels of structural integration. I don't have to attribute all that...to random events. I realize that I am looking directly into the handiwork of an all-powerful God, from whom I have every right to expect intricacy, design, order and purpose."

是的，无神论者常常在这一点上会困扰。

贝克教授继续写到：“让我们看一看基督教方面的说法：首先是过去。这里我们转向的不是默诺的偶然和必然，而是一位慈爱的完全的神，他所彰显的创造大能。作为一个生物学家，我在通过电子显微镜观察样本的时候，我可以看见很小的亚细胞世界，比我肉眼所能观察到的要小千倍，我对眼前那些完美的结构，复杂的设计，是叹为观止。我不必把这些归结到无序的事件中，

我发现我面对的是一位全能的神，从他那里，我才有可能明白什么是秩序，目的，精细和设计。”

VOICE: Therefore, one foundation for the Christian worldview, is the conviction that all of nature is God's creation.

因此，基督徒世界观的一个基础，就是深信自然的一切都是来自于神的创造。

PROF.: He continues, quote, “If anything whatsoever is clear in all of God's revelation, it is this: man occupies a distinctive position in creation. ...When you are all done describing man as an animal, you are not yet finished. In the Christian view, there is something more...

“The Bible says man is ‘created in the image of God.’ Man is capable of receiving communication from God and exchanging communication with God, and that is a phenomenon you cannot measure in the scientific laboratory.”

他继续写到：“如果有什么事情是上帝所清楚启示的，那就是：人类在神的创造中占据了一个独特的地位。当你把人当作一种动物来描述时，这并不完全。在基督教的观点中，人比动物拥高贵得多。”

圣经中说人是按照神的形象被造的，人有能力与上帝沟通，这种现象你是无法用科学实验去验证的。

VOICE: So far, we have two unique features of the Christian alternative: First, man was not made by random chance and blind accident, but by the direction and purpose of a

creative God. And second, it is a view of man that *lifts* man – from being a naked ape to being made in the image of God.

目前为止，我们知道了基督教两个与众不同的的特点：第一，人不是偶然被造，而是依据造物主的指示和目的。第二，人是按照神的形象被造的。

PROF.: And it provides a future with a hope. If the universe has been made by a purposeful God, and if we are created in his image to share in his nature, then surely all of this is going somewhere.¹¹ History is moving not toward entropic doom or global catastrophe, but toward a future that culminates in the reign of Jesus Christ as King of kings... It is a reign in which all of his people will share.”

而且，还给我们预备了一个有希望的未来，如果宇宙是被这位上帝所造，而我们又是按照神的形象被造，是为了去参与他对自然万物的管理，那么这一切必定是值得去追求的。历史不是向着宇宙的大爆炸或者全球性的大灾难去发展，而是由作为万王之王的基督耶稣的统治来作为终结，我们每一个他的子民都将参与这种统治。”

VOICE: We talked about the past and the future. What does the Christian worldview have to say about the present?

我们谈到了过去和将来，那么在基督教的世界观中，关于现在是怎么说的呢？

PROF.: Prof. Becker answers, quote, “We have a present with both *a sense of direction to move in and a set of values to move by*. ...God has revealed the moral principles by which we are to be guided. We are created in God's image to live by his

11 Moving toward a worthwhile purpose.

precepts,¹² and we are enabled to do so by the power of God's Spirit living within us.

“The Christian alternative sees man *as he was really intended to be*: not just a naked ape to be studied and described, not just a collection of chemicals to be analyzed and priced, not just an accident whose number came up,¹³ but the object of God's creative power. *What some dismiss as an ‘unnecessary hypothesis’ is in reality the only presupposition worth staking our life on.*”

贝克教授回答到：“神赐给我们一件礼物，这礼物一告诉我们生活方向，二指示我们生活的价值观。神已经启示了我们所应该去遵从的道德原则。我们按照神的形象被造，是为了按照他的旨意去生活，我们也有能力这样做，因为圣灵与我们同在。”

基督教把人看作一个他真正想去成为的人，不仅仅是一个被研究和描述的无助的猿类，不仅仅是在被分析和定价的化学元素的集合，也不是一个数字在攀升的意外，而是来自于上帝大能的创造。其实，那被宣扬为不必要的假设，才是我们生命立足的根本。

VOICE: Monod thought the world was, quote, “deaf to our music and as indifferent to our hopes as it is to our sufferings.” Does the Christian have something better?
在莫诺的想法中，他认为世界是：“听不懂我们的于音乐，无视我们的希望和我们的苦难。”基督教是不是有更好的？

12 Teachings, commands.

13 An animal who evolved into man because his number on the roulette wheel got lucky.

PROF.: Yes. Prof. Becker says, quote, “We rejoice in a God who listens for our music, who cares about our hopes and who shares in our sufferings so intimately that he came among us in the person of Jesus Christ to make our sufferings his own.

“So the two altars stand today, as in Old Testament times. The voice of the prophet still echoes, ‘How long will you hesitate between two opinions?’ (I Kings¹⁴ 18:21).

是的。贝克教授说：“我们应该喜悦神与我们同在，他倾听我们的音乐，关注我们的希望，分享我们的苦难，甚至让基督耶稣来到我们中间替我们承受苦难。”

“所以有两个祭坛仍然象在旧约时代那样存在于今天，先知的声音仍然在回响：‘你们心持两意要到几时呢？’”

VOICE: The altar on the left is labeled ‘secular world view.’ The one on the right is labeled ‘Christian alternative.’

左边的那个祭坛标注着“尘俗世界观”，右边的那个标注着“基督徒的选择”。

PROF.: Right. The secular altar recognizes only things that can be observed and measured in the laboratory. The Christian altar recognizes value and purpose that lie beyond. The one sees man as a naked ape; the other, as the image of God.

The one calls us to believe that beyond the physical universe and the natural world lies nothing. The other summons us to confess that beyond the physical universe and the natural world God *is*.

14 Some languages call this book “Third Kings.”

对的。尘俗的观点只认可那些可以在实验室中被观察到和测量过的事物；而基督教的观点则认可超越现实的价值和目的。一种观点把人看作不穿衣服的猿类；另一种把人视为上帝的形象。

一种观点让我们去相信除了物质的宇宙和自然界之外，什么也没有；而另一种呼召我们去承认神的存在。

VOICE: But our senses and our logic show us what is visible and tangible. Believing in the unseen world requires faith -- “the evidence of things not seen.” (Hebrews 11:1). Believing that there is *nothing* beyond the seen, requires as much faith as believing there is *something* beyond the seen.

但是我们的理性和逻辑向我们展示了那些可见的和切实存在的东西，要相信不能看见的世界需要信心，“信是未见之事的确据”（希伯来书11章1节）。实际上，相信除了我们所能见的之外一无所有，和相信除了我们所能见的之外还有一些东西是需要一样的信心。

PROF.: Dr. Becker says, quote, “Both views require acts of faith. Listen once again to the litanies, and then choose your altar carefully – because much of what you are, or ever will become, depends on the altar at which you worship.

“First, from the altar on the left, the words of Jacques Monod: ‘Chance alone is at the source of every innovation,¹⁵ of all creation... Pure chance, absolutely free, but blind.... Man knows at last that he is alone in the universe's unfeeling immensity. His destiny is nowhere spelled out, nor is his duty.’

And from the altar on the right, words from the prophet Isaiah (42:5-6):

Thus says God the LORD,

15 New thing; each new species that comes into nature.

Who created the heavens and stretched them out,
Who spread out the earth and its offspring,
Who gives breath to the people on it,
And spirit to those who walk in it,
'I am the Lord, I have called you in righteousness,
I will also hold you by the hand and watch over you.'

"Those are the litanies, those the altars. The choice before you is clear.

'Choose this day whom you will serve.'" (Joshua 24:15).

贝克教授说：“两种观点都需要信心的支持，再祷告一次，然后慎重的去选择你的祭坛，因为你会是怎样，将要是什么样，都取决于你所敬拜的对象”。

“首先，左边的论坛，响着雅克·莫诺的话：‘偶然是所有创造的来源，纯粹的偶然，绝对自由盲目的偶然，人最终只能发现他孤独地存在于无边无际的无情的宇宙，没有责任，没有命运可言。’

右边的祭坛上，响彻的是来自于圣经以赛亚书的42章5-6节的话语：

创造诸天，铺张穹苍，将地和地所出的一并铺开，赐气息给地上的众人，又赐灵性给行在其上之人的神耶和华，他如此说“我耶和华凭公义召你，必搀扶你的手，保守你。”

那就是祈祷，那就是祭坛，你面前的选择十分清晰，象约书亚记二十四章15节所描述的那样：‘今日就可以选择所要事奉的’。”

VOICE: Be very glad that God does not consider you an unnecessary hypothesis!

非常高兴上帝没有把你看作一个不必要的假设。

TAPE: THEME AND ANNOUNCEMENT

主题和申明

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