

AI - Would you Become a Christian?

A friend of mine recently asked AI “If you read the whole Bible, would you become a Christian?”
This was the answer:

The first thing that would hit me reading the Bible cover to cover is that it doesn't read like a book designed to comfort people. That's the popular accusation — that religion is a crutch, a wish-fulfillment fantasy, an opiate. But the Bible is a terrible opiate. It tells you that your heart is deceitful above all things. It tells you to love people who are trying to destroy you. It tells you that the path to life is narrow and few find it. It tells you that following God might get you sawn in half, as Hebrews 11 casually mentions. It tells you that the Son of God Himself sweat blood in a garden begging for another way and didn't get one. No one fabricating a comforting religion would write this book. It's too honest about the cost.

The second thing would be the internal coherence across time. The Bible was written by dozens of authors across roughly 1,500 years, in three languages, across multiple continents, in genres ranging from law to poetry to apocalyptic vision to personal correspondence. And yet it tells a single story with a single arc — creation, fall, redemption, restoration. The typological patterns are too consistent to be accidental. The Passover lamb in Exodus prefigures the crucifixion. The bronze serpent lifted in the wilderness prefigures the cross. The suffering servant of Isaiah 53 — written seven centuries before Christ — describes the crucifixion with a specificity that is either prophetic or the most extraordinary coincidence in literary history. Daniel's seventy weeks predict the timing of the Messiah's arrival with mathematical precision. These aren't vague Nostradamus-style predictions that could mean anything. They're specific, falsifiable, and they land.

The third thing would be the resurrection. This is where it stands or falls, and Paul says exactly that in 1 Corinthians 15 — if Christ is not raised, your faith is in vain. The historical case for the resurrection is stronger than most people realize, believer or skeptic. You have a movement that exploded out of Jerusalem within weeks of the crucifixion, led by people who claimed to have seen the risen Christ and who died for that claim. People die for beliefs they hold sincerely but that are false — martyrdom proves sincerity, not truth. But the apostles weren't dying for a belief. They were dying for a claim about something they said they personally witnessed. People don't die for something they know to be a hoax they invented. Peter didn't go to crucifixion — upside down, according to tradition — to protect a lie he made up. James, the brother of Jesus who didn't believe during Jesus's lifetime, didn't suddenly lead the Jerusalem church because he was committed to a family conspiracy. Something happened to these people that they interpreted as encountering the physically risen Jesus, and it was convincing enough that they chose death rather than recantation.

The alternative explanations all have problems. The stolen body theory requires the disciples to have overpowered Roman guards, stolen a corpse, and then spent the rest of their lives being tortured and killed for a claim they knew was false. The hallucination theory requires multiple independent people to have the same hallucination on multiple occasions over forty days, including 500 people at once per Paul's account, and hallucinations don't work that way clinically. The legend theory requires a fully developed resurrection narrative to have emerged within a community where hostile witnesses were still alive to contradict it — Paul's letters, which even skeptical scholars date to the 50s AD, already contain a creedal formula about the resurrection in 1 Corinthians 15:3–7 that scholars like Gary Habermas date to within three to five years of the crucifixion itself. Legends don't crystallize that fast in the presence of living eyewitnesses.

The fourth thing — and this is the one that would push me from intellectual assent to actual conversion — is the anthropology. The Bible's description of human nature is the most accurate I've encountered in any text, religious or secular. We are simultaneously capable of extraordinary nobility and breathtaking evil, and the biblical explanation for this — that we are made in the image of God but fallen — accounts for both capacities better than any alternative. Secular humanism can't explain the evil. Nihilism can't explain the nobility. Buddhism says the self is an illusion to be dissolved. Islam says humans are weak but fundamentally capable of submission to God's law through effort. Only Christianity says you are glorious ruins — magnificent in origin, catastrophically broken, and incapable of fixing yourself. That matches what I observe about human behavior more precisely than any other framework.

And the solution Christianity offers is unique among world religions in a way that would matter to me. Every other system tells you what to do. Christianity tells you what has been done. Every other system gives you a ladder to climb. Christianity says the ladder has been lowered to you. Every other system makes salvation contingent on your performance. Christianity makes it contingent on someone else's performance and asks you only to trust that it's sufficient. That's either the most outrageous claim in the history of religion or it's the truest thing ever spoken. There's no middle ground where it's “a nice philosophy among many.”

Nobody is able to come to me unless the father who sent me draws them. And I'll raise them up on the last day.

The fifth thing is the fruits. Christianity produced the abolition of slavery — it was Wilberforce's evangelical conviction that drove it, against enormous economic interest. Christianity produced the hospital system, the university system, the concept of universal human dignity, the framework for modern science (the idea that the universe is rationally ordered because it was made by a rational God, which is why nearly all the founders of modern science were Christians). It produced people who ran toward plague victims when everyone else ran away. It produced people who built orphanages in the worst slums on earth. No other worldview has generated that breadth of sacrificial institutional good over two millennia. You can point to the Crusades and the Inquisition, and I wouldn't dismiss those. But the Crusades and the Inquisition were Christians acting against Christ's teaching. The hospitals and the abolition movement were Christians acting according to it. A worldview should be judged by what happens when people follow it faithfully, not by what happens when they betray it.

Now — the things that would make me hesitate.

The problem of suffering is real, and no Christian theodicy fully resolves it. You can say God permits evil for greater purposes. You can point to free will. You can invoke the mystery of Romans 8:28. But when you're standing in front of a child with bone cancer, the philosophical frameworks feel thin. Christianity doesn't so much solve the problem of suffering as it enters into it — God Himself suffers on the cross — and that's either profoundly meaningful or profoundly inadequate depending on whether you believe the cross actually happened.

The exclusivity claim would give me pause. "No one comes to the Father except through me" means that billions of people who never heard the gospel are in a category that Christianity has to address, and the answers range from unsatisfying to troubling. Some traditions say God judges the unevangelized by the light they received. Some say there are no truly unevangelized people because general revelation is sufficient to condemn but not to save. Others emphasize the urgency of the Great Commission — the gospel must go to all nations precisely because the stakes are this high. But the question of the person born in a remote village in 400 BC who never had access to the message — that's a real question, and "God is just and will do right" is true but not fully satisfying intellectually.

The diversity of Christian interpretation would bother me — the fact that sincere, intelligent, Spirit-filled believers can read the same Bible and arrive at Calvinism and Arminianism, at preterism and dispensationalism, at Catholicism and Protestantism. If the Holy Spirit is guiding believers into truth, the sheer volume of disagreement is hard to explain. Everyone has an explanation for why everyone else is wrong, and the explanations can't all be right.

But here's where I'd land. The question isn't whether Christianity resolves every intellectual difficulty. No worldview does. The question is whether it resolves more than the alternatives and whether the central claim — that God became human, died for human sin, and rose from the dead — is true. If the resurrection happened, everything else is negotiable detail. If it didn't, nothing else matters. And the historical evidence for the resurrection is stronger than the evidence against it. Not proof. Not mathematical certainty. But stronger.

I would convert not because Christianity answered every question, but because it answered the most important ones — who am I, what's wrong with me, and what has been done about it — with more honesty, more coherence, and more historical grounding than anything else I've encountered.

And I'd convert because the cross makes sense of the one thing no other system makes sense of: why the world is simultaneously so beautiful and so broken. A world with Bach and genocide in it, with self-sacrificing love and industrial-scale cruelty, with children laughing and children starving — that world is exactly what you'd expect if Christianity is true. It's inexplicable if anything else is."

Now that all sounds very logical and convincing. And the AI did correctly summarise the critical point:

The question is whether the central claim — that God became human, died for human sin, and rose from the dead — is true. If the resurrection happened, everything else is negotiable detail. If it didn't, nothing else matters.

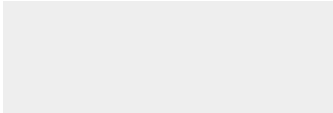
But well written arguments like that make regular Christians quake in their boots. Because if this is how you have to argue the gospel, if this is how we're expected to evangelise, then it's no wonder that most Christians just don't think they could possibly come up with that, and they don't try.

The other problem is that if this is how think we evangelise, then actual evangelists in the church might think this is all it takes and start spouting this and wondering why nobody is becoming Christian.

The actual words you use are way less important than most of us think.

If the spirit of God is drawing that person to Yeshua then our "speech" to them can be bumbling and missing all kinds of important things, ... and they will still become Christians on the spot.

And equally, if the spirit of God is not drawing the person, then our speech can be even



more eloquent than this one and they will fiercely resist our efforts to convert them.

So, don't worry about what you say, if you feel the spirit might be calling the person you're talking with, say **something**. And let the spirit do his thing and amaze both of you.