

第五章：キリスト教自然神学と生命論- 生命、進化、環境 -

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5 - 2 : ニュートン主義の自然神学と生命論A. 神学者ニュートンと自然科学者ニュートン

1. 『プリンキピア』の総注

この至高の存在者は、宇宙靈魂(anima mundi)としてではなく万物の主(universorum dominus)としてあらゆる事物を統治する。そしてその支配のゆえに、主なる神(dominus deus)、パントクラートル()と呼ばれるのが常である。というのも、神とは相対的な呼び名であって、それは僕(servus)に関連しているからである。そして神性とは、神を宇宙靈魂とする者が夢想するような、神の支配が神自身の身体におよぶことではなく、僕におよぶことだからである。(Newton[Principia], p.760)

この太陽、惑星、彗星の壮麗きわまりない体系は知性的で力ある存在の思慮と支配から発した以外には考えることができない。(ibid.:p.760)

2. 神という言葉は神の形而上学的な本性にではなく神の支配に関係している。それは相対的な言葉であり、神の僕としての我々に対して関係している。この言葉は、主や王と同じ意味を有しているが、より高い度合いにおいてそうなのである。なぜなら、我々は、我が主、我々の主、汝の主、他の主たち、王の王、主の主、他の主たち、主の僕たちと言ひ、他の主たちに仕えるように、我々は我が神、我々の神、汝の神、他の神々、神の神、神の僕たちと言ひ、他の神々に仕えるからである。(Yahuda MS.15.7, fol.154r, in:Manuel[1974], p.22)

B. ニュートン主義とその意義

3. 社会的統一の基盤をめぐる主導権が神学や教会から理性と国家の手に移行

絶対王政 / 自由主義的王制 / 共和制

国教会 / 近代的国教会・広教主義(信教の自由、政教分離)

/ ピューリタン・自由教会 / 異端・無神論

4. ニュートン主義の自然神学 = 無神論を論駁するというキリスト教思想のレトリック

16世紀から18世紀にかけてのキリスト教、とくにその神学的課題の一つは、新しい歴史的状況の中で出現し合理的論理によって武装した無神論を、まさにそれと同程度の合理的論理の水準において論駁するということ。

C. ニュートン主義の自然神学の展開

(1) ボイル講演の自然神学

(2) リチャード・ベントリー『世界の起源と枠組みからの無神論論駁』

5. 我々は次のように合理的に結論づけることができるであろう。つまり、現在の組織(世界システムの)は物質的原因の必然性や想像上の偶然という目的のない混乱から生じたものではなく、知性的で善なる存在者から生じたのであり、この存在者は現在の組織を選択と意図(design)によって特定の仕方形成したのである。(ibid.:p.361)

6. もし、いくつかの惑星の速度が太陽からの距離は同じままで現在の速度より早かったりあるいは遅かったりしたならば、.....それらの惑星は今の同心円軌道を回転することはなかったであろう。(ibid.:pp.363-364)。

D. デザイン神学の限界と意義

7. ヒュームの自然神学批判、類比に基づく議論の問題点

David Hume, *Principal Writings on Religion including Dialogues Concerning Natural Religion and The Natural History of Religion*

(Edited with an Introduction by J.C.A.Gaskin), Oxford Univ. Press

5 - 3 : キリスト教思想と進化論

A. ニュートン主義の自然神学の展開と生命論

1. ニュートン主義の自然神学の展開 - 宇宙から生命へ -

1. 神の意図(デザイン)の全体的構図とその精密化

(1) William Derham, *Physico-Theology* (1713), George Olms Verlag 1976

(2) John Ray, *The Wisdom of God manifested in the Works of the Creation* (1691),
George Olms Verlag 1974

1 . The Preface

The Belief of a Deity being the Foundation of all Religion; (Religion being nothing but a devout Worshipping of God or an inclination of Mind to Serve and Worship him;) For he that cometh to God, must believe that he is;By natural Light, Men are sufficiently convinced of the being of a Deity.

2 . Psalm 104.24

How Manifold are thy Works O Lord? In Wisdom hast thou made them all.

3 . a demonstrative Proof of the unlimited extent of the Creators Skill and the foecundity of his Wisdom and Power. (1)

This Hypothesis of the fixt Stars being so many Suns, seems more agreeable to the Divine Greatness and Magnificence. (3)

do necessarily infer the being and operation of some intelligent Architect or Engineer,

4 . To evade the force of this Argument, and to give sime Account of the Original of the World, Atheistical Persons have set up two Hypotheses.

The first is that of Aristole, that the World was from Eternity, (12)

The second Hypothesis is that of the Epicureans,

First, Space or Vacuity; Secondly, Matter or Body: both of infinite Duration and

- Extension.... Vacuity,....Atomes (13)
 Lucretius
 by Art and not by Chance (18)
- 5 . The Cartesian Hypothesis considered and censured (20-40)
- 6 . Of the visible Works of God and their Division.
 I come now to take a view of the Works of the Creation, and to observe something of the Wisdom of God discernable in the Formation of them, in their Order and Harmony, and in their Ends and Uses. (40)
- 7 . Of the Heavenly Bodies.
 First, For the Celestial or Heavenly Bodies, the Equability and Constancy of their Motions, the certainty of their Periods and Revolutions, the conveniency of their Order and Situations argue them to be ordained and governed by Wisdom and Understanding; (45)
 the admirable Order and incredible Constancy of the Heavenly Bodies and their Motions (50)
 Psalm 19.1. The Heavens declare the Glory of God ,and the Firmament shewth his handy Work. (51)
- 8 . Of Terrestrial inanimate simple Bodies.(52-63)
 Fire / Air / Water / Earth
 we shall still find more matter of Admiration and Argument of Wisdom. (63)
- 9 . Of Meteors.(63-66)
 all Rain / the Wind
 All these things declare the Wisdom and Goodness of Him who bringth the Winds out of his Treasures. (66)
- 10 . Of Inanimate mixt Bodies. (67-74)
 Stone / Metals
- 11 . Of Vegetable or Plants.(74-86)
 If we consider each particular Part of a Plant, we shall find it not without its End or Use: The Roots for its stability and drawing nourishment from the Earth. (76)
 As for the Seeds of Plants, Dr. More esteems it an evident Sign of Divine Providence, that every Kind hath its Seed. (81)
- 12 . Of Bodies endued with a Sensitive Soul, or Animal.(86-154)
 I shall note the exact Fitness of the Parts of the Bodies of Animals to every ones Nature and manner of living. Dr. More (102)
 Bird, Fishes
- 13 . In Physiology or Natural History, (116)
 Let us then consider the Works of God, and observe the Operations of his Hands:.... in Philosophy, or History perhaps and Antiquity, I mean Natural History and Works of the Creation: (122f.)
 It may be part of our business and employment in Eternity to contemplate the Works

of God, and give him the Glory of his Wisdom, Power, and Goodness manifested in the Creation of them. I am sure it is part of the business of a Sabbath-day, and the Sabbath is a Type of that eternal Rest; for the Sabbath seems to have been first instituted for a commemoration of the Works of the Creation, from which God is said to have rested upon the Sabbath Day.

Nature as well as Books (124)

14 . I proceed now to select some particular Pieces of the Creation, and to consider them more distinctly. They shall be only two. 1. The whole Body of the Erath. 2. The Body of Man. (134f.)

15 . Situation and Motion are contrived for the conveniency of Man and other Animals: (142)

the Axis of the Earth

grateful and useful Succession of Day and Night (147)

the Constitution and Consistency of the parts of the Earth (148)

16 . .the Body of Man: wherein I shall endeavour to discover something of the Wisdom and Goodness of God.

the erect Posture of the Body of Man, which is a Priviledge and Advantage given to Man, above other Animals (151)

17.The Eye and Vision (169-184)

the Struckture and Mechanism of the Eye (170)

The Ear (185-187)

The Teeth, Tongue, Windpipe, Heart, Hand (188-213)

18 . Health being the principal blessing of this Life, without which we cannot enjoy or take comfort in any thing besides. (225)

First, The Eye. We must turn away our eyes from beholding Vanity.

a proud Eye /a Wanton Eye / an envious Eye

Let us then so govern our Eyes, that we discover by them none of these Vices. (230)

Secondly,... the Tongue

some Vices of Speech, (231)

19 . I answer, In Praises and Thanksgiving unto God.

Psalm 35.28, (238)

Soul / Body (239)

20 . the divine Original of our Souls, which are Beams from the Father of Lights,

The Food of the Soul is Knowledge, especially knowledge in the Things of God, (242)

We heal and cure our Bodies, when they are inwardly Sick, or ourwardly Harmed; Sin is the Sickness of the Soul, (243)

He that with his Christian Armour man fully Fights against and Repels the Temptations and Assaults of his Spiritual Enemies. (245)

2. ペイリーの自然神学

(1) William Paley, *Natural Theology* (1802), in: *The Works of William Paley*,

Thoemmes Press 1998

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Chapter I. State of the argument. Watch. Eight cases.

Chapter II. State of the argument continued.

Chapter III. Application of the argument.

Eye and telescope, Ear

Chapter IV. Of the succession of Plants and Animals.

Chapter V. Application of the argument continued.

Chapter VI. The argument cumulative.

Chapter VII. The mechanical and immechanical parts and functions of animals and vegetables.

Chapter VIII. Mechanical arrangement in the human frame.

Chapter IX. Of the muscles.

Chapter X. Of the vessels of animal bodies.

Chapter XI. Of the animal structure regarded as a mass.

Chapter XII. Comparative anatomy.

Chapter XIII. Peculiar organizations.

Chapter XIV. Prospective contrivances.

Chapter XV. Relations, illustrated in a watch.

Chapter XVI. Compensation.

Chapter XVII. The relation of animated bodies to inanimate nature.

Chapter XVIII. Instincts.

Chapter XIX. Of insects.

Chapter XX. Of plants.

Chapter XXI. The elements.

Chapter XXII. Astronomy.

Chapter XXIII. Of the personality of the deity.

Chapter XXIV. Of the natural attributes of the deity.

Chapter XXV. The unity of the deity.

Chapter XXVI. Goodness of the deity.

Chapter XXVII. Conclusion.

<POINTS>

In crossing a heath, suppose I pitched my foot against a stone, and were asked how the stone came to be there: I might possibly answer, that, for any thing I knew to

the contrary, it had laid there for ever; nor would it perhaps be very easy to show the absurdity of this answer. But suppose I had found a watch upon the ground, and it should be inquired how the watch happened to be in that place; I should hardly think of the answer which I had before given, --- that, for any thing I knew, the watch might have always been there. Yet why should not this answer serve for the watch as well as for the stone ? (1)

1 . This mechanism being observed , the inference we think is inevitable, that the watch must have had a maker: that there must have existed, at some time, and at some place or other, an artificer or artificers who formed it for the purpose which we find it actually to answer: who comprehended its constitution, and designed its use. (2)

for referring the construction of the watch to design, and to supreme art. (6)

There cannot be design without a designer; contrivance, without a contriver; order, without choice; arrangement, without any thing capable of arranging; (8)

This is atheism: for every indication of contrivance, every manifestation of design, which exists in the watch, exists in the works of nature; (12)

comparing / analogy

2 . Whatever is done, God could have done without the intervention of instruments or means; but it is in the construction of instruments, in the choice and adaptation of means, that a creative intelligence is seen. It is this which constitutes the order and beauty of the universe. God, therefore, has been pleased to prescribe limits to his own power, and to work his ends within those limits. God prescribes limits to his power, that he may let in the exercise, and thereby exhibit demonstrations of his wisdom. (28f.)

3 . My opinion of Astronomy has always been that it is not the best medium through which to prove the agency of an intelligent Creator; but that, this being proved, it shows, beyond all other sciences, the magnificence of his operations. The mind which is once convinced, it raises to sublimer views of the Deity than any other subject affords; but it is not so well adapted, as some other subjects are, to the purpose of argument. We are destitute of the means of examining the constitution of heavenly bodies. The very simplicity of their appearance is against them. We see nothing, but bright points, luminous circles, or.... Some degree of complexity is necessary to render a subject fit for this species of argument. (263f.)

The laws of attraction, by which a system of revolving bodes could be upholden in their motions, lie within narrow limits, compared with the possible laws. ... the best is made choice of. (275)

a choice of one law out of thousands (278)

To conclude; In astronomy, the great thing is to raise the imagination to the subject, and that oftentimes in opposition to the impression made upon the senses. (281)

3 . Contrivance, if established, appears to me to prove every thing which we wish to prove. Amongst other things, it proves the personality of the Deity, as distinguished from

what is sometimes called nature, sometimes called a principle: a personal agent.
Now that which can contrive, which can design, must be a person.

they imply consciousness and thought
can perceive an end or purpose

They require a centre in which perceptions unite, and from which volitions flow;
which is mind. The acts of a mind prove the existence of a mind;
immensity of the Divine Nature, i.e. of a Being, infinite, as well in essence as in
power; yet nevertheless a person. (284)

4 . whatever, in its constitution, testifies design, necessarily carries us to something
beyond itself, to some other being, to a designer prior to, and out of itself. (286)

That supposition involves all the absurdity of self-creation, i.e. of acting without
existing.

the contriver must have existed before the contrivance. (287)

What has been said concerning "law," holds true of mechanism. Mechanism is not
itself power. Mechanism, without power, can do nothing. (289)

5 . Of the "Unity of Deity," the proof is, the uniformity of plan observable in the universe.
The universe itself is a system; each part either depending upon other parts, or being
connected with other parts by some common law of motion, or by the presence of some
common substance. One principle of gravitation causes a stone to drop towards the
earth, and the moon to wheel round it. the conveniency and stability derived from
gravitation (312)

6 . The proof of the divine goodness rests upon two propositions (316)

This shows that the common course of things is in favour of happiness; that
happiness is rule, misery the exception. (322)

in my Moral Philosophy (323)

Evil, no doubt, exists; but is never, that we can perceive, the object of contrivance.
(324)

Of the Origin of Evil, no universal solution has been discovered. (342)

B . 進化論とその意味

1 . ダーウィンの進化論の背景と成立

1 . ダーウィンの進化論の背景

19世紀初頭のキリスト教的自然神学の問題状況

ニュートン力学をモデルとした自然科学の発展は自然の科学的研究を神の問題から完全に
分離させることになったが、生物学の分野では、生命体の持つ精密な器官や環境への適応力
を説明する上で、それらの事実を神の意図から説明するタイプの自然神学が、高い信憑性を
有し続けていた。

2 . ダーウィンも学んだと思われる、ペイリーの『自然神学』(*Natural Theology*, 1802)

3 . 自然神学の文献は二重の役割を演じた。それは、キリスト教徒に対して、聖書からの証拠と
同一の水準に立つ自然からの証拠を与えた。同時にそれは、博物学者には、それに反する証

拠が無い中で、種々の生物において観察された特性に対する合理的な仮説を提供した。
(Dupree[1986], p.354-355)

4. 自然神学に基づく生物理論は、基本的に次の二つの要素によって構成されていた。一つは、創世記の創造物語を中心とした聖書的な自然叙述であり、そこでは、マクロな自然の全体性枠組みの内に、人間との関係において秩序づけられた生物界の構成が示されている(天地 天体 空・海・大地 植物 魚・鳥 這うもの・獣・家畜)。もう一つは、アリストテレスの伝統に遡る有機体的生命観であり、中世以来、伝統的なキリスト教的生命論の構成要素として受け入れられてきた。

2. 自然神学にとっての進化論の意味

5. 聖書の創造神話は多義的な解釈を許容する物語的な言語形態を有している。つまり、天地創造における人間の創造に至る物語は、論理的には、中世以来の有機体的生命論とも、またダーウィンの進化論とも調和する仕方で解釈することが可能なのである。神話的テキストは、多様な解釈や理論を生み出すだけの意味の豊かさ(=意味の曖昧さ)をその特徴としているのであって、創造物語を必然的に進化論と矛盾するとか、あるいは進化論と完全に合致するとかといった議論は、成り立ち得ない。
6. ダーウィンの進化論がキリスト教思想にとって持つ意味に関しては、それが、生命の環境への適応についても、神なしに説明する可能性を提示することによって、自然神学に決定的な打撃を与えた。進化論は、変異(種は変わる)と自然淘汰という基本的仮説によって、神という仮説なしに生物の環境に対する見事な適応を説明するという可能性を開いたのであり、その後のキリスト教思想において大きな反響を生じたのも当然と言えよう。
7. 19世紀のキリスト教思想における進化論への応答は「進化論対創造論」という図式に収まらないきわめて多様なものであった。ウィリアム・ドーソンやルイ・アガシーのように、反ダーウィニズムの立場に立つ思想家が存在していたことはもちろんであるが、その対極には、エイサ・グレーなどのキリスト教進化論者と言える人々が位置し、その中間には、進化論とキリスト教思想とを調停するフレデリック・テンプルなど、多様な試みが見られるのである。
8. 科学あるいは宗教がそれぞれの範囲を逸脱して行った感情的応答。
9. 擬似科学としての、イデオロギーとしての進化論
進化論が、十分な意味での科学の水準に達するには、数学的手法による遺伝学の進展と遺伝子の構造をめぐる分子生物学の登場を必要とした。19世紀のキリスト教思想における進化論批判が、進化論の科学性に向けられていたのも - 進化論は一つの仮説にすぎず、それはまだ擬似科学のレベルを脱していないとの批判 - 、それ相応の理由があった。
10. キリスト教思想における反進化論も、その多くは十分に神学的に深められていない。
冷静に対応するならば、19世紀の時点でも、進化論との間で生産的な対話も可能だったのである(宗教的に進化論が神の否定を帰結するとは限らない)。たとえば、二つの種類の原因(一次的原因と二次的原因)を区別するという伝統的議論を用いることによって、神を生命の進化のプロセスの一次的原因としつつも、変異や自然淘汰を二次的原因として受け入れることは可能だったはずである。
11. 進化論の神学的理解が十分に深められなかった理由

19世紀の学問的神学の主要な努力は近代聖書学の問題に向けられており、それに比べれば、進化論の問題は二次的に感じられた。

C. キリスト教思想における進化論への応答

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