

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 - 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

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

<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

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)

4 . 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)

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

松永俊男 『ダーウィンの時代 - 科学と宗教 - 』名古屋大学出版会

2 . 自然神学にとっての進化論の意味

(1) 科学と宗教との対立図式の成立

1 . 「イギリス科学振興協会」の設立(1831)

宗教(キリスト教)と科学との調和。聖職者集団と科学者集団とはなかりの部分、重なり合っていた。

2 . この二つの専門集団が分化し、科学者集団が独立する(1880年代)。その際に、ダーウィンの進化論が一定のイデオロギー的役割を演じた。

八杉龍一編訳 『ダーウィニズム論集』(岩波文庫)

マクグラス 『科学と宗教』(教文館)

(2) キリスト教的生命論の構築

3. キリスト教は生命あるいは人間についての理解の見直し

人間は他の生命体と本質的に区別されるわけではないのである。人間の固有性と特権といった議論は、科学的認識との関わりで見なされねばならないことになる。

C. キリスト教思想における進化論への応答

1. 現代神学から

20世紀のキリスト教思想においては、進化論と創造論の対立という問題は、原理的には解決された。科学と宗教との分離・共存・併存

2. 創造論と進化論の統合の自然神学的な可能性

神の自己制限という議論

Paley :

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. 創造論者

聖書の不可謬性

生物のすべての基本的類型(種)は神の創造であり不変である。

世界規模の大洪水が実際に起こったこと。

4. 創造論者の裁判闘争:

公教育の場からの進化論廃絶を立法化すること 進化論と同じ時間だけ創造論を教えるよう要求すること

5 - 4 : 環境論から見た自然神学

1. キリスト教と環境破壊との関係 - 問題状況 -

<テキスト>

1:26 神は言われた。「我々にかたどり、我々に似せて、人を造ろう。そして海の魚、空の鳥、家畜、地の獣、地を這うものすべてを支配させよう。」

1:27 神は御自分にかたどって人を創造された。神にかたどって創造された。男と女に創造された。

1:28 神は彼らを祝福して言われた。「産めよ、増えよ、地に満ちて地を従わせよ。海の魚、空の鳥、地の上を這う生き物をすべて支配せよ。」

1:29 神は言われた。「見よ、全地に生える、種を持つ草と種を持つ実をつける木を、すべてあなたたちに与えよう。それがあなたたちの食べ物となる。」

1:30 地の獣、空の鳥、地を這うものなど、すべて命あるものにはあらゆる青草を食べさせよう。」
そのようになった。

リン・ホワイトの問題提起とその意義

論争を通じた成果：パスモア、リートケ、モルトマン

芦名定道 「ティリッヒとエコロジーの神学」(『ティリッヒ研究』第4号 2002年
現代キリスト教思想研究会)

http://www.bun.kyoto-u.ac.jp/christ/tillich/tillichstudies4/ashina_4.pdf

「環境と共生 - キリスト教の視点から - 」(『比較思想研究』第29号 2003年
比較思想学会)

「現代思想とキリスト論」(水垣渉・小高毅編 『キリスト論論争史』
日本キリスト教団出版局 2003年)

2. キリスト教・近代・科学技術・環境

キリスト教思想研究から見て、現代の環境危機の原因を聖書の創造神話まで直接的に遡及させることは、無理がある。しかし、キリスト教あるいはキリスト教思想が問題状況の形成要因(一つのあるいは主要な)であったことまで、否定することもできない。

近代固有の問題

争点：自然神学は科学とキリスト教との歴史的関わりにおいて、積極的な役割を果たした(マートン・テーゼ)。自然神学とは、近代科学の形成期において、科学と宗教との積極的な関わり合いにとって、重要な役割を果たした。その点で、キリスト教が環境問題に対していかなる責任があるのかを論じる上で、重要な位置を占めていると思われる。

3. 自然神学とエコロジー

<レイの自然神学から>

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

1 . 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)

no man that hath a Soul in him can imagine or believe it was so formed and folded up without Wisdom and Providence. (83)

2 . That because they are designed for the Food of Animals, therefore Nature hath taken more extraordinary Care and made more abundant Provision for their Propagation and increase; so that they are multiplied and propagated not only by the Seed, but many also by the Root, producing Offsets or creeping under Ground, (84)

Moreover they are hereby rendered very useful to Man, as if designed by Nature to make both Quick and Dead Hedges and Fences, (85)

3 . It is a generally received Opinion, that all this visible world was created for Man; that Man is the end of the Creation, as if there were no other end of any Creature, but some way or other to be serviceable to man. This Opinion is as old as *Tully*, for faith he, in his Second Book, But through this be vulgarly received, yet Wise Man now adays think otherwise. Dr. More affirms, That Creatures are made to enjoy themselves, as well as to serve us, and that it's a gross piece of Ignorance and Rusticity to think otherwise,we are encouraged to believe, that in some sence, all things are made for Man, therefore to think that they are not at all made for themselves. But he that pronoueth this, is ignorant of the Nature of Man, and the Knowledge of Things. For if a good Man be merciful to his Beast, then surely, a good God is Bountiful and Benign, and takes pleasure that all his Creatures enjoy themselves that have Life and Sense, and are capable of Enjoyment. For my part, I cannot believe that all the things in the world were so made for Man, that they have no other use. For it is highly absurd and unreasonable, to think that Bodies of such vast magnitude as the fixt Stars, were only made to twinkle to us,... (127f.)

I believe there are many Species in Nature, which were never yet taken notice of by Man, and consequently of no Use to him, which yet we are not to think were Created in vain; but it's likely to partake of the overflowing Goodness of the Creator, and enjoy their own beings. (129)

4 . If Man ought to refleckt upon his Creator the Glory of all his Works, then ought he to take notice of them all, and not to think any thing unworthy of his Cognizance. And truly the Wisdom, Art and Power of Almighty God, shines forth as visibly in the Structure of the Body of the minutest Insect, as in that of a Horse or Elephant. Therefore God is said to be, maximus in minimis. (130)

To this I shall answer in two Words. First, The Testimony of Scripture makes God in all his Actions to Intend and Design his own Glory mainly. *Prov.16.4 God made all things for himself*. How, for Himself ? He had no Need of them: he hath no Use of them. No, he made them for the manifestation of his Power, Wisdom, and Goodness, and that he might receive from the Creatures that were able to take notice thereof his Tribute of Praise. (132)

Secondly, It is most resonable that God Almighty should intend his own Glory. For he being Infinite in all Excellencies and Perfections, and Independent upon any other Being; (132f.)

by such of his Creatures as are capable of considering those Works, amd discerning the Traces and Footsteps of his Power and Wisdom appearing in the Formation of them, and moreover, whose bounden Duty it is so to do. (133)

<ポイント>

生命体と環境とが人間にとって有する存在意味という観点とその修正・相対化

1. 使用・目的という議論

宇宙にとっての人間存在の決定的な意味(ベントリーでも)

世界は人間の生存にとってきわめて適した状況が成立している

2. しかし、聖書の創造物語についても、また自然神学の議論についても、

基本は人間中心主義ではなく、神中心主義にある。

神の栄光の讃美

神を意識的自覚的に讃美できる存在者の存在意味

人間のためという観点は相対化されている

3. 自然神学による神学と諸科学との結合

コミュニケーション合理性

4. 自然神学の解体による知的世界の分裂

科学技術より神中心という観点の喪失

チェック機構を失った人間のためという議論

歯止めのない欲望の自己目的化・肥大化

5. 科学技術のあり方に対して、神学が発言する際の、基盤の再確立としての自然神学の再建。

キリスト教思想は、現代の科学技術のもたらした状況下で、責任ある発言をなし得るか。