

テーマ

**キリスト教思想における自然の諸問題**

&lt; 前回 &gt;

Jürgen Moltmann, *Wissenschaft und Weisheit*. 2002

III. Schöpfung als offenes System

モルトマンの問題設定とその具体化の試み

- ・近代と環境危機、創造論の再構築
- ・創造へのモデルと人間の地位
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## 第一章 自然神学とその再構築

### 1 . 自然神学の成立とその意義

< 自然神学についての基本的理解 >

辞書的な理解のレベル ( 自然神学に関する一般的な定義 )

Natural Theology

The body of knowledge about God which may be obtained by human reason alone without the aid of Revelation and hence to be contrasted with 'Revealed Theology'. The distinction was worked out in the Middle Ages at great length, and is based on such passages as Rom. I:18ff., acc. to which man is capable of arriving at certain religious truths by applying his natural powers of discursive thought. In a definition of the First Vatican Council (De fid. cath., cap.a, can.2) the possibility of this knowledge is explained by the dependence of the creature upon God. The chief objects of Natural Theology are God in so far as He is known through His works, the human soul, its freedom and immortality, and Natural Law. Hence, strictly speaking, Natural Theology is part of philosophy and treated as such in the systems of Scholasticism. Reformation theology generally rejected the competence of fallen human reason to engage in Natural Theology; and in modern times this incompetence has been reasserted with emphasis by K. Barth and the Dialectical School. Modern theologians sympathetic towards the ideals of Natural Theology often present their views under the heading of 'Philosophy of Religion'.

The Oxford Dictionary of the Christian Church, 3rd. edition, p.1132r.

宗教哲学・哲学において

Anthony Kerry, What is Faith ? Essays in the Philosophy of Religion, Oxford University Press  
1992

Natural Theology, it is sometimes said, is neither natural nor theology. It is not theology, but philosophy, it is the philosophical study of questions concerning the existence and nature of God. It is not natural, but highly artificial: it is a discipline which came into existence only after both philosophy and theology had reached a mature stage of their development.

Some philosophers deny that there can be any such thing as natural theology, because, in

their view, all talk of God is an idle use of senseless language. But if that is true, it takes philosophical argument to show it; and that argument will itself be, in a broad sense, a form of natural theology. (63)

< 自然神学への代表的な批判論 >

Alister E. McGrath, *The Foundations of Dialogue in Science & Religion*, Blackwell 1998

**A Middle Way ? Natural Order and Natural Theology (98-118)**

the importance of the doctrine of creation as a theological foundation for the natural science  
as providing a rigorous theological foundation to the notion of a natural  
knowledge of God

But what part of creation ?

*Three Approaches to Natural Theology*

Three answers

human reason (Augustine)

ordering of the world (Thomas Aquinas)

a deep-seated congruence between the rationality present in our minds, and the  
orderedness which we observe as present in the world

the beauty of the world (Balthasar, Jonathan Edwards)

these insights are to be seen as pointers to the greater reality of God's self-revelation, rather  
than as complete in themselves.

*Natural and Revealed Theology*

Calvin draws a fundamental distinction between a general "knowledge of God the creator, and  
more specifically Christian "knowledge of God the redeemer"

argues that the latter is consistent with the former

a way of discerning God which is common to those inside and outside the Christian  
community

its (a general knowledge of God ) shortcomings,

on account of human sin

only be known through scripture

a knowledge of God the creator: both through nature and through revelation

a knowledge of God the redeemer: only by the Christian revelation, in Christ and through  
scripture

the "two books" tradition

within reformed tradition, important to English natural theology

*Objections to Natural Theology: Theological*

Karl Barth, whose controversy with Emil Brunner...

a point of contact for divine revelation within human nature  
any such "point of contact" was itself the result of divine revelation  
the orders of creation  
to justify a racial ideology, Hitler

Thomas F. Torrance

what Barth objects to in traditional natural theology is not any invalidity in its argumentation, nor even its rational structure, as such, but its independent character

the proper locus for the discussion of natural theology is not debate about the possibility of a hypothetical knowledge of God, but within the context of the positive and revealed knowledge of creator God.

The Barthian challenge can thus be met, in a manner which Torrance believed had Barth's support.

#### *Objections to Natural Theology: Philosophical*

Plantinga understands "natural theology" to be an attempt to prove or demonstrate the existence of God, and vigorously rejects it on the basis of his belief that it depends on fallacious understanding of the nature of religious belief.

belief in God / a basic belief

natural theology is to be understood as a demonstration, from the standpoint of faith, of the consonance between that faith and the structures of the world. In other words, natural theology is not intended to prove the existence of God, but presupposes that existence,

to reinforce the plausibility of an already existing belief

his conception of natural theology goes beyond such narrow proofs, and encourages the engagement with other areas of human life and concern, amongst which he explicitly includes science.

Natural theology offers "metaphysical reasons for the truth of theism as a general world-view.

#### *Objections to Natural Theology: Historical*

Deism,

John Locke, Tindal

The ideas English Deism percolated through to the continent of Europe through translations the obvious consonance between deism and the Newtonian worldview

it was an unstable amalgam

The term "deism" now has strongly pejorative overtones to many Christian theologians.

an emphasis on natural theology is associated with a mechanistic worldview and a significant reduced conception of God.

the exploration of the affinities between Christianity and the natural sciences leads to an emphasis being placed on the doctrine of creation; this does not mean that the denial or marginalization of the doctrine of redemption. Rather, it entails recognizing that one broad area

of Christian thought has particular relevance to this significant issue, resulting in a focusing on the doctrine of creation for the specific purpose of the dialogue in question.

these are criticisms which seem to concern potential abuses of natural theology

it has been necessary to attempt to clarify the status of natural theology before making a firmer connection between natural theology and the natural sciences.

< 4世紀カッパドキアの教父たち - キリスト教的自然神学の起源と意義 - >

Jaroslav Pelikan, *Christianity and Classical Culture. The Metamorphosis of Natural Theology in the Christian Encounter with Hellenism*, Yale University Press 1993

, *What Has Athens to Do with Jerusalem? Timaeus and Genesis in*

*Counterpoint*, The University of Michigan Press 1997

キリスト教自然神学の原点としての4世紀：ヘレニズムとの出会い

the perennial issue of the Christian encounter with Hellenism, because that has been the historical matrix for the very idea of "natural theology."

the encounter and the synthesis were embodied in the thought of the so-called Three Cappadocians, Gregory of Nazianzus, Basil of Caesarea, and Gregory of Nyssa, and of "the Fourth Cappadocian," Macrine, sister of the last two. ([1993], p.ix)

キリスト教思想史における決定的位置づけ：基本的枠組み

Because of the place of these fundamental assumptions in the dogma of the fourth century and in the dogmatic theology of the Cappadocians, they assumed a position of historical dominance for all the subsequent centuries of the history of the church, up to and including the twentieth century. The controversy between Augustine and the Pelagians, ..... , the efforts in the ecumenical movement to address these problems --- through these historic changes and many others, these "fundamental assumptions which adherents of all the variant systems within the epoch unconsciously presuppose" continued their authoritative hold. (185)

ギリシャの伝統に依拠しつつそれを批判する

Each of the three (or four) Cappadocians stood squarely in the tradition of Classical Greek culture, and each was at the same time intensely critical of that tradition. (9)

哲学的伝統への高い評価・継承

It was a favorite device of the Cappadocians to recite a catalog of the Greek philosophical schools, (19)

there was probably no writing within the Platonic corpus that stood above Timaeus for sheer importance in Cappadocian thought, and not only because both Basil and Gregory of Nyssa were authors of Christian cosmogonies bearing the title Hexaemeron in which Timaeus and Genesis were played off against each other in continuing dialogue. (20)

The natural theology of the Cappadocians, and of the Greek Christian tradition as a total entity from the Patristic through the Byzantine period, was the product of these encounters with Hellenism (21)

哲学者の自然神学と神話的寓意的神学との区別

They also distinguished,...between the "myths" of Greek religion and literature, ..., and the "natural theologians" among the Greek thinkers. The Christian encounter with Hellenism had to do primarily with these "natural theologians." (24)

On the positive side, this method of apologetics proceeded by attempting to tease out doctrines that were, however indistinctively, implicit in the natural theology of the Greeks. (28)  
弁証としての自然神学 ( Natural theology as Apologetics )

As apologetics, the natural theology of the Cappadocians was, in the formula of Gregory of Nyssa quoted earlier, a "moral and natural philosophy" (30)

The apologetic method of pointing out parallels but also contrasts between Christianity and Classical culture, and then of tease out the truth in the parallels, suited the doctrinal realm at least as well as it did the ethical. (31)

Gregory enumerated four specific doctrines of Classical philosophy, sound in and of themselves

doctrine of the immortality of the soul / God / creation /  
a good and powerful divine providence (32)

前提としての自然神学 ( as Presupposition ) ・ 対異端論争 ( 一神教内部での論争 )  
異端に対する論証のための諸前提

Just as that modern change of presuppositions was associated at least in part with a transformation in the audience to which theology, especially natural theology, was being addressed, so the continuities as well as the discontinuities between Cappadocian natural theology as apologetics and Cappadocian natural theology as presupposition were rooted at least in part in the shift of audience brought about by the revolutionary political, ecclesiastical, and cultural events of the fourth century, as these have been described in the preceding chapter. (186)

the Cappadocians' consideration of the Christian case against Greek philosophy had much in common with their presentation of the orthodox case against heresy. That was particularly true of their use of natural theology as presupposition. There were also, of course, presuppositions in their arguments against heresy, (186)

The difference was that the orthodox drew the correct trinitarian and christological conclusions from this shared Christian presupposition while the heretics did not. (186)

Yet from these same grounds, Gregory insisted in his later *Refutation* against Eunomius, it was possible to argue in such a way as to validate the orthodox doctrine. His first premise seems to have come also from natural theology:.... The second premise came from revealed theology.

divine apatheia and unchangeability (189)

Gregory of Nyssa was also the most explicit about the place of presuppositions in a theological system. (192)

異端の体系：誤解された前提・誤った推論

From a mistaken "presupposition" heresy could proceed "by logical consequence" to the conclusion of its false doctrine. (194)

The heretical systems also illustrated that it was possible, while holding to valid presuppositions, to draw false conclusions from them. perhaps because they had been negated or distorted by other invalid presuppositions. The confession of God as Maker was an a priori presupposition on which all of Christian thought, but also the best of Classical thought, could agree.

"The divine nature, ..., always remains the same, ..., " was a valid and universal teaching both of natural theology and of revealed theology. (194)

#### 弁証としての自然神学と前提としての自然神学との相補性

What might have been sufficient for natural theology as apologetics was insufficient for natural theology as presupposition in church dogmatics.

For all four of the Cappadocians, Nicene orthodoxy presented itself as a system that was simultaneously "congruous" with the presuppositions of natural theology and "consistent" with those of revealed theology. (195)

the first an exercise in apologetic theology and the second an exercise in systematic theology. In fact, the points that Athanasius had set forth as conclusions in the apologetics of the first went on to become presuppositions to help shape the systematics of the second. Almost a century earlier, a similar complementarity between apologetic theology and systematic theology had manifested itself, ..., in Origen's two speculative masterpieces, *Contra Celsum* and *On First Principles*. (37-38)

#### ギリシャ的自然神学の変貌としてのキリスト教自然神学

What the subtitle of the entire book is calling "the metamorphosis of natural theology" is to be seen in the subtle and complex interactions of this natural theology as apologetics with this natural theology as presupposition. For in the Classical systems, natural theology tended to present itself primarily as an alternative --- or even as an antidote --- to the cultic practices and sacred narratives of traditional religious observance. Its principal expositors were not the official spokesman for traditional observance, nor the priests of the cult, but lay philosophers and apologists, and sometimes opponents and critics who were akeptics or agnostics or even atheists.

But at the hands of such thinkers as the Cappadocians --- who were philosophers and apologists and yet at the same time priests and prelates, but neither opponents nor critics of the orthodox cult --- natural theology underwent a fundamental *metamorphosis*. It became not only an apologetic but a presupposition for systematic dogmatic theology. (38)

For it was characteristic of this Christian philosophy, by contrast with the antireligious or even atheistic philosophy and natural theology of Classical thinkers, that it could be accommodated to the faith and understanding of simple believers. (180)

## 2 . 中世から宗教改革期

### < 自然神学の古典的議論の成立 >

創造・知恵思想の展開、二つの書物、神の存在論証と哲学的な神概念  
自然神学は結局神の存在論証にすぎないのか。

Horst Seidl, *Thomas von Aquin, Die Gottesbeweise in der "summe gegen die Heiden" und der "Summe der Theologie" Lateinische-Deutsch*, PhB 330 1982

Respondeo dicendum quod Deum esse quinque viis probari potest. Prima autem et manifestior via est, quae sumitur ex parte motus. Certum est enim et sensu constat aliqua moveri in hoc mundo. Omne autem quod movetur, ab alio movetur. Nihil enim movetur, nisi secundum quod est in potentia ad illud ad quod movetur: movet autem aliquid secundum quod est actu. Movere enim nihil aliud est quam educere aliquid de potentia in actum: de potentia autem non potest aliquid reduci in actum, nisi per aliquod ens in actu: sicut calidum in actu, ut ignis, facit lignum, quod est calidum in potentia, esse actu calidum, et per hoc movet et alterat ipsum. Non autem est possibile ut idem sit simul in actu et potentia secundum idem, sed solum secundum diversa: quod enim est calidum in actu, non potest simul esse calidum in potentia, sed est simul frigidum in potentia. Impossibile est ergo quod, secundum idem et eodem modo, aliquid sit movens et motum, vel quod moveat seipsum. Omne ergo quod movetur, oportet ab alio moveri. Si ergo id a quo movetur, moveatur, oportet et ipsum ab alio moveri; et illud ab alio. Hic autem non est procedere in infinitum: quia sic non esset aliquod primum movens; et per consequens nec aliquod aliud movens, quia moventia secunda non movent, sicut baculus non movet nisi per hoc quod est motus a manu. Ergo necesse est devenire ad aliquod primum movens, quod a nullo movetur: et hoc omnes intelligunt Deum. (S.52,54)

このトマスの議論を整理すると次のようになる。

- (1)世界の中には運動しているものが存在する(経験的事実)。
- (2)運動するものは他の何かによって動かされたものでなければならない。これは可能態と現実態というアリストテレスの運動論によっている。
- (3)動かすもの(原因)と動かされるもの(結果)とは因果的系列をなす。
- (4)この系列は無限遡及することはできない。これは無限遡及を認めると運動自体が存在しないことになるという理由である。
- (5)したがって、第一の運動するもの(第一動者)が存在しなければならない。
- (6)この第一動者は神として知られている者に他ならない。

カルヴィニズムにおける自然神学の伝統

A. McGrath

*Types of Biblical Interpretation*

G. J. Rheticus's *Treatise on Holy Scripture and the Motion of the Earth*,  
the relation of the Bible and the Copernican theory

The three approaches are:

A literal approach / An allegorical approach / An approach based on the idea of accommodation



### *Accommodation and the Copernican Debate*

The most significant theological exploration of the theme of accommodation around the time of the Copernican debate was due to John Calvin.

In revelation, Calvin argues, God adjusts himself to the capacities of the human mind and heart.

the analogy is that of a human orator

were highly educated and verbally skilled

God scales himself down to meet our abilities

Calvin argues that God is obliged to reveal himself in this pictorial manner on account of our weak intellects. anthropomorphism

more sophisticated ways of speaking about God are certainly proper --- but we might not be able to understand them.

Calvin uses two models of God

our father, our teacher

Calvin gave a fundamental religious impulse and legitimation to the scientific investigation of nature, in that it was seen as a means of discerning the wise hand of God in creation, and thus enhancing both belief in his existence and the respect in which he had held.

An ethos which clearly reflects similar views was pervasive within the Royal Society in the seventeenth century. Richard Bentley

Calvin's concept of the universe as a "theatre of the glory of God"

this emancipation of scientific observation and theory from crudely literalist interpretation of scripture.

the natural subject-matter of scripture is not the structure of the world, but God's self-revelation and redemption, as concentrated in Jesus Christ

the accommodated character of biblical language

Scripture provides us with spectacles through which we may view the world as God's creation and self-expression; it does not, and was never intended, to provide us with an infallible repository of astronomical and medical information

Luther had no time for such subtleties, and often gave the impression that the Bible had to be read literally

This contrasts sharply with Calvin